

happy Soul that is now above in y^e enjoyment of what he believed

has written his Heart his Affection to the Region of Light



THE EFFIGIES OF ISAAC AMBROSE

Ætate. suæ. 59. 1663.

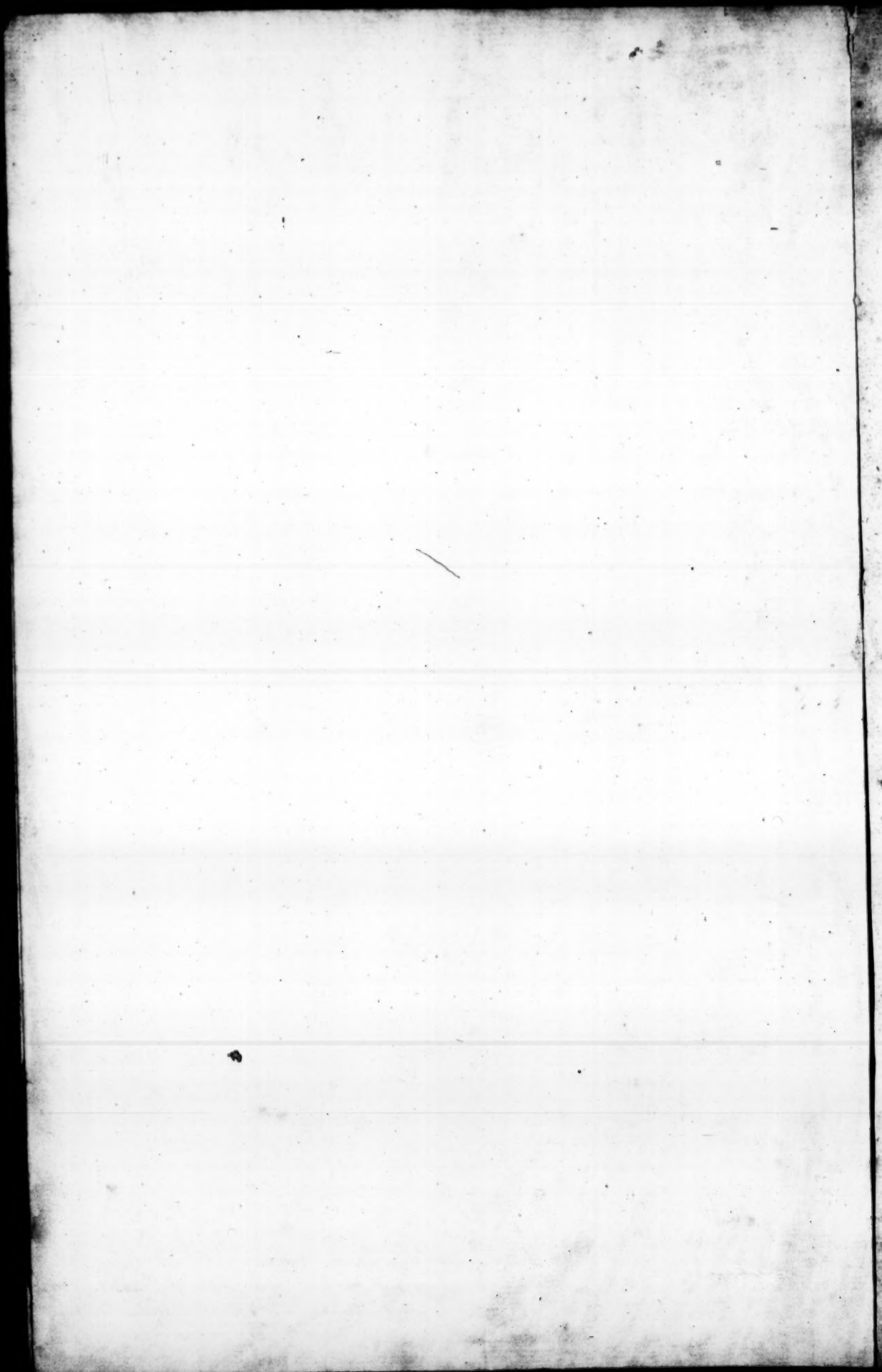
PRIMA, MEDIA, & ULTIMA:

THE First, Middle, & Last Things, IN THREE TREATISES:

Wherein is set Forth,

- I. The Doctrine of Regeneration, or the New Birth.
- II. The Practice of Sanctification, in the Means, Duties, Ordinances, both Private and Publike, for continuance and encrease of a Godly Life.
- III. Certain Meditations of Mans Misery, in his Life, Death, Judgement, and Execution: As also of Gods Mercy, in our Redemption, and Salvation.

LONDON, Printed by T. M. for Rowland Reynolds, at the *Sun*
and *Bible* in the Poultry, 1674.



PRIMA, THE FIRST THINGS,

In reference to the
Middle & Last Things:

Or, The Doctrine of
REGENERATION,

THE
NEW BIRTH,
The very beginning of a Godly life.

Delivered by
ISAAC AMBROSE,

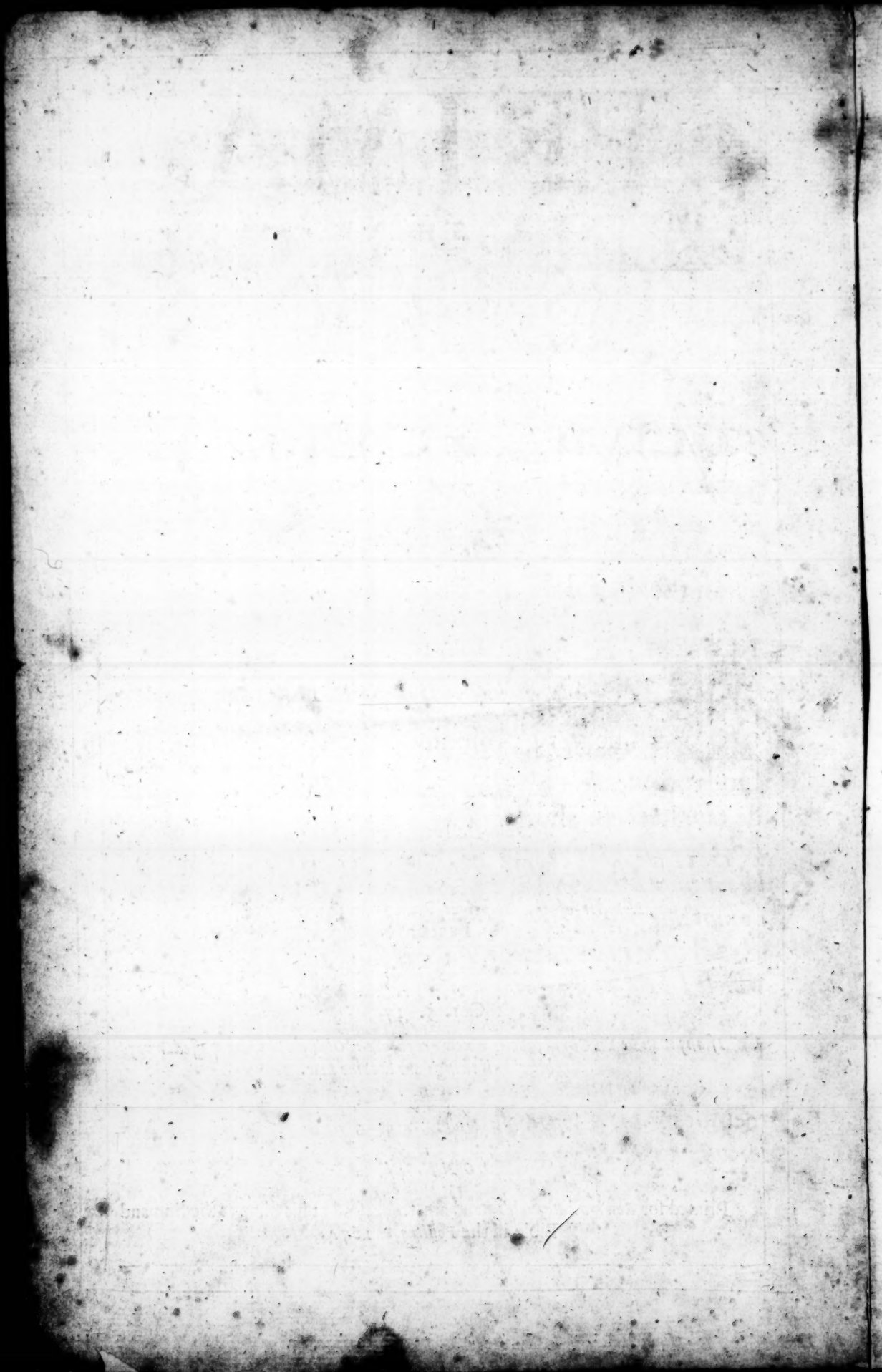
*Minister of the Gospel at Preston in Amounderness
in Lancashire.*

1 Cor. 5. 17.

*If any man be in Christ, he is a new creature: Old things are passed away,
behold all things are become new.*

LONDON,

Printed for Rowland Reynolds, and are to be sold at his Shop at the Sun and
Bible in the Poultry, 1674.





TO THE
WORSHIPFUL,
THE
Mayor, Aldermen,
AND OTHER
INHABITANTS
In the Town of PRESTON in Amoudernefs.

THE Apostle Peter knowing (as he saith) that shortly he was to put off that his tabernacle of the flesh, as our Lord Jesus Christ had shewed him; he therefore endeavoured that Gods people after his decease, might have those things he taught them alwayes in remembrance: And thus it came to passe, that to this day we have that portion of holy Writ which he then left in writing. If Peters practice be imitable in this kind, I suppose the same duty lyes on^{*} me. Revelation I have none, but many stiches and infirmities, which I take to be fore-runners of my departure hence. Some things, and amongst the rest, these First Things, I have taught you; what remains now, but that after my decease you might have these things alwayes in remembrance? To that purpose, the same I delivered once to your eares, I now present to your eyes; as you were then pleased to bear them, so I trust you will now peruse them. Only one thing you may please to observe through

A 2

this

1 Pet. 1. 14, 15.
* Si M. T. Cicero in tanta
suis cura de sua
republica, ut
scripsit in lib de
Amicitia, —
Mihi autem
non minoricu-
ra est qualis
resp. post mor-
tem meam fu-
tura sit, quam
qualis hodie
est: multo magis
incumbat mihi
cu a de anima-
rum salute, ut
bene cedat illis
postquam ego &
vixis exiero,
aqua ut jam an-
te obitum meum

The Epistle Dedicatory.

this Treatise, That whereas in the Name of Christ I often Beseech, Exhort, Command the Unregenerate to believe, to be reconciled to God, to pray, to fall on this or that duty, it is not as if they could do any thing of their own strength or power; but because Jesus Christ, in Exhorting, Entreating, Commanding, puts forth his own power, and his own strength to enable them. While Paul exhorted the Jaylor to believe in the Lord Jesus that he might be saved, God enabled the Jaylor to believe. Life and power is conveyed to the soul, in Gospel-Commands and Exhortations. While Ezekiel prophesied over dead bones, breath came into them, and they lived: so while the Prophets of the Lord do preach over sinful, impenitent bearers, who are like to the Prophets dry bones, the breath of Heaven, the Spirit of the Most High in the Ministry of the Gospel, enters into them, and so they are made new creatures, and see the Kingdom of God. I have no more to say, onely I beseech God you may receive a Blessing by these poor labours upon your poor souls: it is the hearty Prayer of

Yours to be commanded in all
Christian Services,

ISAAC AMBROSE.

The



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OR,
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To the Reverend AUTHOR, on his Learned

TREATISES,

INTITULED

PRIMA, MEDIA, & ULTIMA:

THE

First, Middle, and Last Things.

THe *First*, and *Last*, and *Middle Things* :
What more ?

Thus the well-furnished Scribe out of his
store

Brings new and old. The *First Things* lay the
Ground,

The *Middle* Build thereon ; By th' *Last* All's crown'd.

By the *First* things Christians begin to live ;

The *Middle* things a further progresse give

In Spiritual life ; by th' *Last* they live for ever :

Those things that God hath joyn'd, let no man sever.

The *First Things* wrought in me (Lord !) let me find,

And to the *Middle* so direct my mind,

That when the *First* and *Middle Things* are past,

I may enjoy my hopes, the best at *Last*.

T. W.



The new Birth.

John 3. 3.

Except a man be born again, he cannot see the Kingdom of God.

WE read in the former Chapter, *Joh. 2. 23.* When Jesus was at Jerusalem, at the feast of the Passover, many believed in his Name when they saw the miracles which he did: Amongst those many, here is one of them (saith Austin;) what one? of all men the most unlikely is a Jew, of all Jews a Ruler, of all Rulers a Pharisee; Have any of the Rulers, or Pharisees believed on him? But howsoever it seem thus unlikely unto us, the Spirit of God bloweth where it listeth; here is amongst many believers one Nicodemus, and he is a man of the Pharisees, a Ruler of the Jews; a Jew, a Ruler, a Pharisee; God is able even of these stones to raise up children unto Abraham; yea, we see here (be he never so stony) our Saviour melts one of them with a miracle, and by a new birth he makes him a son of Abraham indeed. A miracle brings him to Christ, and Christ brings him to a new birth: The first Nicodemus confesseth, *Rabbi*, (saith he to our Saviour) *we know that thou art a Teacher come from God, for no man can do these miracles that thou doest, except God be with him.* The second our Saviour affirmeth, as if he had answered; to say, *I am sent from God, and not to be born again*, will never help thee to Heaven; thy confession is right, that *I am sent from God*; but thy conversation is wrong, that art not *born again*: thou comest to me with confession of thy faith, but here is a further Catechism, another lesson; and therefore (as thou callest me *Rabbi*) if thou wilt be a Scholar in my School, thou must learn these principles, these rudiments, these first things, this text, this A, B, C, of Christian Religion, *Except a man be born again, he cannot see the Kingdom of God.*

In prosecution of which words (all tending to this one point, *the new birth*) we shall follow the order set down by the Holy Ghost; where is,

1. The necessity of it, no going to heaven without it, *Except*.
2. The generality of it, every man is bound to it, *a man*.
3. The manner of it, how a man is wrought in it, he must *be born again*.
4. The issue of it, what effects are annex to it, *the Kingdom of God, and sight of that Kingdom; a man that is born again shall see the Kingdom of God; and, Except a man be born again, he shall not see the Kingdom of God.*

These be the branches, and of every of them (by Gods assistance) we shall gather some fruit for the food of your souls. The first branch is the first word, *Except*.

Except.

THis *Except* is without exception; for unless we are new borne, there is no going to Heaven; before we live here we are born; and before we live there we are new

John 2. 23.
Nicodemus ex
his erat qui cre
diderant in no
mine ejus, vi
dentes signa
et prodigia
qua faciebat.
Aug. Tracti
in Joan
Joh. 7. 48.
Verse 1.
Luke. 3. 8.

Verse 2.

new born; as no man comes into this world, but by the first birth; so impossible it is that any should go to heaven in an other world, but by the second birth: And this gives us the necessity of Regeneration.

Doct.

Except a man be new born, he can never be saved. It is our Saviour's speech, and he confirms it with a double asseveration, *Verily, verily, I say unto thee.* Twice verily, which we find not any where but in *John's* Gospel, and no where in the Gospel so oft as on this argument: how then should we disbelieve this truth, where we have such a witness as Christ, such a testimony as his *Verily, verily, I say unto thee?*

Rupert. in loc.

Again, God the Father thus counsels, not only *Nicodemus* but all the Jews of the old Church, saying, *Make you a new heart and a new spirit, for why will you die, O house of Israel?* Ezek. 18. 31. Notwithstanding all their privileges (for they are *Israelites*, to whom pertains the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises, Rom. 9. 4.) Yet here is one thing necessary, that must crown all the rest; they must have a new heart, and a new spirit, that is to say they must be new born, or there is no way but death; from which death see how the Lord pulls them with his cords of love, alluring, wooing, questioning, *Why will ye die, O house of Israel?*

Ezek. 18. 31.

Rom. 9. 4.

Unum necessarium.

Rev. 2. 17.

Rev. 3. 12, 17.

Mos erat anti-

quis niveris a-

visq; lapillis,

His damnare

reos, illis absol-

vere penâ Me-

tanipphos. l. 15.

Hunc maxime

diem numera

meliore sapille.

Perf. Sat. se-

cundâ.

Aterius in loc.

1 Cor. 5. 17.

Heb. 12. 14.

1 Cor. 2. 14.

Rom. 6. 20.

Gal. 5. 17.

1 Cor. 2. 14.

Rom. 6. 20.

Gal. 5. 17.

1 Cor. 2. 14.

Rom. 6. 20.

Gal. 5. 17.

1 Cor. 2. 14.

Rom. 6. 20.

Gal. 5. 17.

1 Cor. 2. 14.

Rom. 6. 20.

Gal. 5. 17.

1 Cor. 2. 14.

Rom. 6. 20.

Gal. 5. 17.

1 Cor. 2. 14.

Rom. 6. 20.

Gal. 5. 17.

1 Cor. 2. 14.

Rom. 6. 20.

Gal. 5. 17.

And yet again; not only the Son and the father, but the Holy Ghost too will avouch this truth: *He that hath an ear, let him hear what the Spirit saith unto the Churches;* And what's that? *To him that overcometh, — will I give a white stone, and in the stone a new name written: yea, I will write upon him New Jerusalem, and I will write upon him my new name,* Revel. 2. 17. and 3. 12. The meaning is, he that is new born, and so overcomes sin, Gods Spirit will give him his grace, the white stone; and his Kingdom, the new Jerusalem; and a new name, the name of filiation, (saith a Modern) whereby truly he is called the new born son of God. See here how *Old things being done away, all things are become new;* by a new birth man hath got a new name, a new inheritance: and therefore as the Spirit, so the new birth is called a fire, that purgeth away dross, and makes souls bright and new, so that we must passe thorow this fire, or to passage into Paradise.

Nor is this Doctrine without reason or ground.

For, *Except* by the second birth; man is first unholy, and therefore most unfit to enter into heaven: *Without holiness no man shall see God,* Heb. 12. 14. And what is man before he is new born? if we look upon his soul, we may see it deformed with sin, defiled with lust, outraged with passions, overcarried with affections, pining with envy, burthened with gluttony, boyling with revenge, transported with rage, and thus is that Image of God transformed to the ugly shape of the Devil: or should we take a more particular view, every faculty of the soul is full of iniquity; the understanding understands nothing of the things of God, 1 Cor. 2. 14. the will wills nothing that is good, Rom. 6. 20. the affections affect nothing of the Spirit, Gal. 5. 17. In a word, the understanding is darkened, the will enthralled, the affections disordered, the memory defiled, the conscience benumbed, all the inner man is full of sin, and there is no part, that is good, no not one. But what say we of the body? sure that is nothing better, it is a rotten carrion, altogether unprofitable, and good for nothing; should we view it in every part and member of it? the head contrives mischief, the eyes behold vanity, the ears let in sin, the tongue sends out oaths. Come we lower, the heart lodgeth lusts, the hands commit murder, the feet run to evil; all the senses are but so many matches to give fire to lusts, deceits, envies, and what not? How needful now is a new birth to a man in this case? Can he enter into heaven, that savours all of earth? Will those precious gates of gold and pearls open to a sinner? No, he must first be new moulded, and sanctified, or he is excepted; *Except a man be new born.*

Secondly, *Except* This, and man is Gods enemy; no greater opposition than betwixt God and a sinner; Consider we him in his essence, or in his attributes; in his essence he is called *Jehovah*, both in respect of his being, and of his promises; in respect of his being, and so God is contrary to sin; for sin is a raxy, disorder, confusion, a not-being; and God is order, perfection, holiness, and absolute and simple being: in respect likewise of his promises, wherein there is a main opposition to sin; for howsoever he promiseth a reward to the regenerate, and so the name *Jehovah* is a golden pledge unto us, that if we repent, he will forgive us; yet withal he promiseth storms and tempest, fire and perdition to the unregenerate: and thus his name and nature is altogether opposite to sin and sinners. But view we those attributes of God, I mean his

his

his justice, truth, patience, holiness, anger, power; his justice in punishing the impenitent according to his deserts, his truth effecting those plagues which he hath spoken in his time, his patience forbearing sins destruction, till they are grown full ripe, his holiness abhorring all impurities, *He cannot behold iniquity*, his anger stirring up revenge against all offered injuries, his power mustering up his forces, yea all his creatures against his enemies; and what can we say, but if all these attributes are at enmity with sinful man, wo worth to man because of offences! better he had never been born, than not to be *new born*; alas! what shall become of him? Can he that is Gods enemy see God in his glory? no, there is no way but one, *Except he repent, Except he be born again.*

Ephes. 2. 12.

Thirdly, *Except*] by a new birth, man is *without Christ*; for *If any man be in Christ, he is a new creature*: And if he be not in Christ, what hopes of that man? It is only Christ that opens Heaven, it is only Christ that is the *Way* to Heaven; besides him there is no *Way*, no *Truth*, no *Life*; and if we be in him, *as the branch in the vine*, it is of necessity that we bring forth good fruit: Upon these terms his death is effectual, if we become *new creatures*; or otherwise, all his Merits (his blood that was shed, his body that was crucified, his soul that was agonized) they are nothing unto us, we nothing bettered by them: he dyed for all, but his death is not applied, his Kingdom is not opened, save only unto them that have learned and practised this rule of *Exception*] *Except a man be born again.*

1 Cor. 5. 17.

Fourthly, *Except before Excepted*, a man is a very limb of Satan, a child of darkness, and one of the Family of Hell. Consider this, ye that are out of the state of grace, in what miserable thraldome is your souls? Should any call you servants, or slaves of Satan, you would take it highly in disdain; but take it as you please, if you are not regenerate, you are in no better case. *Paul* appeals to your own knowledge, *Know you not, that to whomsoever you give your selves as servants to obey, his servants ye are to whom ye obey?* Rom. 6. 16, 23. If then ye obey the Devils suggestions (which you do being unborn) what are you but the Devils servants? And if he be your Master, what is your wages? You may see it in the last verse, *The wages of sin is death*; death of the body, and death of the soul: death here, and death hereafter in Hell-fire. Alas, that Satan should have this power on man! that he who is the enemy, and means nothing to a sinner but death and damnation, should be his Lord, and tyrannize it over him at his own will and pleasure! Would any man be hired to serve Lions and Tygers? And is not the Devil a *roaring Lion, walking about, and seeking whom he may devour*? To serve him that would devour his servant, is a most miserable bondage; and what pay can one expect from Devils, but *roaring and devouring*, and tearing souls? In this plight are the *servants of Corruption*, slaves of Satan, so I rightly call them; for, *Of whomsoever a man is overcome, even unto the same is he in bondage*, 2 Pet. 2. 19. To winde up this point; *Lord, who shall dwell in thy Tabernacle? who shall rest in thy Holy Mountain?* If we believe *David*, *Not he that slandereth with his tongue, or doth evil to his Neighbour, Or giveth his money upon Usury, or taketh a reward against the innocent*: No, such are servants of Satan; and here is matter of *Exception* against them; *Except a man be born again, he cannot see the Kingdom of God.*

Rom. 6. 16, 23.

1 Pet. 5. 8.

2 Pet. 2. 19.

Psal. 15. 1, 3, 5.

The summe of all: *Without Regeneration no Kingdom*; for whether we consider man in regard of himself, or of God, or of Christ, or of Satan, he is (*Except he be new born*) *unholy, Gods enemy, out of Christ, in Satan.*

And if the *New Birth* be thus necessary, how should we (a) labour to be born again? I mean not, as *Nicodemus*, to enter into our mothers womb again and be born; It is not the seed of man in the womb of our Mother, but the seed of Grace in the womb of the Church, that makes us blessed: and if we are thus born by Grace, then are we sanctified, made sons of God, Heirs with Christ, over whom Satan can have no power at all. Now then; as you tender your souls, and desire Heaven at your ends, (b) endeavour to attain this *one thing necessary*: (c) Lift up your hearts unto God, that you may be *washed, justified, sanctified in the Name of the Lord Jesus*; and that by the Spirit of God

Use.

(a) Thus is the language of God; I said Behold me to a nation that was not called by my Name, Isa 65. 1
(b) Thus whilst the Minister speaks, it is

Christ comes with power in the Word, Ezek. 18. 31. (c) Pray, because God bids you pray; it may be he will come in when you pray. When *Simon Magus* was in the gall of bitterness, *Peter* bid him pray, Acts 8. 22.

(d) Not that we can wait by a power of our own, but he that saith, *Therefore will the Lord wait, that he may be gracious to you,*

you may walk in new wayes, talk with new tongues, as being new creatures, created unto good works. Thus would you (d) wait on God in his way, I trust the Lord in mercy would remember you, and his Spirit would *blow* upon you, and then you would finde and feel such a change within you, as that you would blesse God for ever, that you were thus *born again*: Otherwise, how woful are you, considering this barre in heavens door, to keep out the unregenerate, *Except*] *Except a man be born againe, he cannot see the Kingdome of God.*

Isa. 30. 18 he drawes, and gives a power to wait on him, and he comes in, when he hath waited, in the fittest time.

Thus far of the *Exception*; we now come to the *Person*; that is in a *nisi prius* in the front, *Except*: This is the party that must prosecute the cause, *a man*.

A man.]

AND this *man*] is every man, and every part of man: It implies all men, for all are bound to it; and all man, for all the parts of his body, and all the powers of his soul are to be renewed, or he cannot be saved: The word then is general, whether we respect *genera singulorum*, the kinds, all men; or *singula generum*, the *Individuums*; all man, or all the parts of man, body and soul.

Dof. 1.

We will first begin with the kinds: *All men* (or all mankind) must be regenerated before they be saved; not one of all the sons of Adam that shall ever go to heaven, except he be born again: may your contemplations (guided by Gods Word) go into that Paradiſe above, there walk the streets, behold the towers, view the subjects, from the one end of heaven to another, and whom find you there? Not one that lives and dies in sin; there is not in it, nor shall enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, Rev. 21. 27. yet if such repent them of their sins, the gates shall not be shut against them; all the Saints that now walk in the light of it, were sinners; but first they were purged by the Lamb, and sanctified by the Spirit; first they were regenerated, and so they were saved.

Rev. 21. 27.

You may object, If all men that go to heaven must be new born, what shall become of infants that die ere they be born? Can a man enter the second time into his mothers Womb, and be born? (saith Nicodemus.) But can a man enter into the second birth in his mothers Womb, (say you) and he born again, before he is once born.

I answer [*To be born again*] supposeth to be once born indeed; therefore according to the letter, our Saviour speaketh of a man already born into the world, that he must be born again. But if we seek out the sence [*To be born again*] (as our Saviour interprets) is to be born of Water and of the Spirit; and so may Infants not born into the World, be born again. Thus we read of Jeremy, The word of the Letter came unto him, saying, Before I formed thee in the Belly, I knew thee, and before thou camest forth out of the Womb, I sanctified thee, Jer. 1. 5. And thus we read of John the Baptist, the Angel of the Lord saying of him, that He should be filled with the Holy Ghost, even from his mothers Womb, Luke 1. 15. By these examples we see what the Lord can do; yea, what he doth indeed, although we know not how, nor can it be observed by us.

Jerem. 1. 5.

Luke 1. 15.

* *Quindecim patres proposuit Bellarminus: Tomo secundo lib. 2. de effectibus Sacramentorum. cap. 3. Hookes Eccles. Polit. lib. 5. sect. 59.*

Aquin 3. part. quest. 68. a. 1. 2.

You may yet object, [*to be born again*] is (saith our Saviour) [*to be born of Water and of the Spirit*]: now water is the outward Baptisme, & the Spirit is the inward grace (thus* all Ancients have construed this text, saith Hooker) but children not born (howsoever they are sanctified by the Spirit) they cannot be baptized with water, and therefore they cannot see the Kingdom of God.

I answer: In cases of extremity, or impossibility, if actual Baptisme be wanting, vocal is enough, and thus far some of our adversaries grant us; Though it be wanting in deed (saith Aquinas) yet Baptisme in desire is sufficient to Salvation: And to this end he cites Austin, saying Sanctification may be without Baptism, and Baptism without Sanctification; if Sanctification be, though Baptism be not, it avails to Salvation; but if Baptism be, and Sanctification be not, it avails nothing at all. Our conclusion is this, *All men*

men (or all mankind) young men and maidens, old men and children, all must be regenerated, or they can never see the Kingdom of God.

Secondly, as all men, so all man] all the members of his body, all the faculties of his soul. Sanctification (if saving) must be perfect and entire, though not in respect of degrees, yet in respect of parts; every part and power of body and soul must have its part of sanctification, though no part his full perfection, before the dissolution of our earthly tabernacles: Hence (say Divines) there is a regeneration or sanctification (it is all one) *inchoata* and *consummata*; *inchoata*, begun in this life; *consummata*, perfected in that other: and of this faith our Saviour, *Matth. 19. 28. Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his Glory, ye shall also sit upon twelve Thrones, judging the twelve Tribes of Israel: we speak not of this Regeneration, but of that which brings to this; for we must be regenerated here, or have no part there with God in his Glory.*

And should we consider man in his parts, every part must bear a part in this birth; his body must be regenerated, his soul must be renewed; we will begin with the body; As you have yielded your members servants to uncleanness, and to iniquity, even so now yield your members servants to righteousness, unto holiness, *Rom. 6. 19.* As every member of the old man is full of sin, so every member of the new born man is to be renewed by grace. To instance in some of them, The heart, that in the old man is full of evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-witnesses, Blasphemies; in the new man it is the member that must first be renewed; here grace first seats it self, and after is dispersed over all; as in natural generation the heart is first framed, so in spiritual regeneration the heart is first reformed. Some call it the first mover of all mens actions, for as the first mover carrieth all the spheres of heaven with it, so doth the heart carry all the members of the body with it: And therefore it is, that the new man begins first with his heart; for if that fountain be right, all the streams of his Desires, Purposes, Affections, Speeches, Actions, Conversations, run sweet and clear, & pleasant. Again, the eye that in the old man is the broker, that goes between the heart & the object, to make up the sinful bargain, that which our Saviour calls an evil eye, *Peter an adulterous eye*; in the new man it must be exercised on other objects, *I made a Covenant with mine eye, (saith Job) why then should I think upon a maid? I will lift up mine eyes unto the hills (saith David) from whence cometh mine help.* Again, the ear, that in the old man is stopped against the voice of the Charmer, charm he never so wisely; or if it be open like Deaths Porter, it lets in sin and Satan at every occasion; in the new man it must be the gate of life, or the dore of faith; therefore there is not a member that the Devil more envieth than the ear, as we see in the man possessed with a deaf Devil, *Mark 9. 25.* who possessed that sense, as the most excellent, to hinder him from hearing. Again, the tongue, that in the old man is a world of iniquity, that defileth the whole body, that setteth on fire the course of nature, and is set on fire of hell; in the new man it must be the trumpet of divine praise, or (as David calls it) the pen of a ready writer, uttering onely those things which the heart enditeth in sincerity and truth. To sum up all in one, the heart is it, where grace begins first, and is felt last; and therefore saith God, *Son give me thy heart, Prov. 23. 26.* and therefore prayes David, *Create in me a new heart, Psal. 51. 10.* and therefore wills Solomon, *Keep thy heart with all diligence, for out of it are the issues of life, Prov. 4. 23.* Would any man that is regenerate encounter sin in his heart, it were impossible to break out into action; would the heart of any man that is born again, but meet sin with this Dilemma, *If I commit this, I must either repent; or not repent for it; if I do repent, it will cost me more heart-break, and spiritual smart, than the sensual pleasure can be worth; If I never repent, it will be the death and damnation of my soul:* sure this thought conceived, and rightly followed in the heart of the regenerate; would be enough to crush sin at the first rising of it; and so it is; for if he be regenerate, he doth * not sin, *Whoever is born of God doth not commit sin, 1 Joh. 3. 9.* He is moulded anew, and all the members of his body are conformed to the sovereignty and rule of grace; yea his body is preserved blameless, holy, acceptable unto God; it is a member of Christ, the temple of the holy Ghost: Happy man that is blest with this body! Sure, a man thus born again, he shall see the Kingdom of God.

Secondly, as the body, so the soul of this man is to be renewed by grace; Therefore glorifie God in your body and in your spirit, (saith Paul, *1 Cor. 6. 20.*) The body and the

B 3

spirit

Psal. 148. 12.

D. H. 2.

Matth. 19. 28.

Rom. 6. 19.

Matth. 15. 19.

Matth. 6. 23.

2 Pet. 1. 14.

Job 31. 1.

Psal. 121. 1.

Psal. 58. 5.

Mar. 9. 25.

James 3. 6.

Psal. 49. 1.

Prov. 23. 26.

Psal. 51. 10.

Prov. 4. 23.

1 Joh. 3. 9.

** Consuetudina-*

liter, de leſtibi-

liter, ſerviliter,

ſubſtituere,

1 Theſ 5. 23.

Rom. 12. 1.

1 Cor. 6. 15. 19.

1 Cor. 6. 20.

spirit must both glorifie God ; and as all the parts of the body, so all the powers of the soul.

First, *the understanding*, that in the *old man* is *blinde and ignorant* about heavenly things, or howsoever it may know many things ; yet never can attain to saving knowledge ; in the *new man* it must be anointed with the *eye-salve* of the Spirit, inspired with the knowledge of Divine truths, especially with those sacred and saving mysteries which concern *the kingdom of God*. Again, *the will* that in the *old man* affects nothing but vile and vain things, is froward and perverse in the wayes of godliness ; in the *new man* it must prove and approve what is *the good, and acceptable, and perfect will of God* ; yea, it must attend and be subordinate to the grace of God, *sith God indeed, and God onely works in us both the will and the deed*, Phil. 2. 13. Again, *the memory* that in the *old man* is slippery in the things of God, or if naturally good, yet not spiritually useful, in the *new man* it must be sanctified to good performances ; & although it cannot increase to a great natural perfection (for grace doth not this) yet the perfections it hath must be straight, and right, and guided to God-ward, *Remember the Lord thy God, saith Moses*, Deut 8. 18. Again, *the conscience* that in the *old man* sleeps and slumbers, or if it be awake, tears and roars, as if a legion of Devils now possessed it ; in the *new man* it must be calm and quiet ; and yet not sleep or slumber, but rather in a friendly loving manner check and control wheresoever sin is, yea never be quiet, till with kinde and yet earnest expostulations, it draw the sinner before God to confesse his fault, and to seek pardon for it. Again, *the affections* that in the *old man* are sensual, inordinate, bewitched, and set on wrong objects ; in the *new man* they must be turned another way. *Mary Magdalene* (you know) was given to unclean luits, but the Lord diverted this sinful passion, and so she became penitent, and thirsted after grace. To summe up all, all must be renewed, *the understanding, will, memory, conscience, affections*.

But to feel more of their sweetnesse, I will pound these spices, and dwell a while on them. Now then for your better acquaintance with the regenerate man, and that you may know his difference from the man unregenerate, observe (I pray) these passages.

First, I say, in the *new man* the *understanding* must be renewed ; so the Apostle, *The new man is renewed in knowledge*, Col. 3. 10. and this knowledge implies two habits, *Wisdom*, and *Prudence*, Col. 1. 9. First, *Wisdom*, and that is speculative. Secondly, *Prudence*, and that is practical. By the one the child of God having the eyes of his minde opened and enlightened, doth see the mysteries of salvation, the secrets of the Kingdom, the whole Counsel, and the wonders of the Law of God ; by the other he is enabled with a judicious sincerity, to deliberate and determine in cases of conscience, in the practice of piety, and the experimental passages of a Christian man. If we consider the first, (*Wisdom*) how is it possible that a man unregenerate should know the mysteries of salvation ? It may be he may go as far as the power of natural discourse, and light of Reason can bear sway, he may be furnished with store of rare and excellent learning, and yet for all this want the true knowledge of *spiritual wisdom*. Why so ? Because all his knowledge, like the light of the Moon, is discharged upon others, but never returns and reflects upon his own soul ; he should know, but knowes not the darknesse of his own understanding, the disorder of his own affections, the slumber of his own conscience, the deadnesse of his own heart : but the *man* regenerate (know he never so little) he hath the *saving knowledge*, and in this he exceeds the greatest Rabbies, the profoundest Clerks ; he onely knows God with a stedfast apprehension, he only knows himself a most mean, base, and contemptible thing ; his *new birth* hath learned him how wicked a creature he naturally is, and therefore in that respect is he odious to himself, and loathsome in his own eyes : Or if we consider the second, (*Prudence*) How is it possible that a man unregenerate should experimentally know the practice of piety in a Christian course ? should we instance in this mystery of *Regeneration* ; Here is one *Nicodemus*, a ruler of the Jewes, and a teacher of Israel ; yet as learned as he was, if he confer with Christ about the salvation of his soul, he is strangely childish, and a meer infant ; tell him of the *new birth*, and he thinks it as impossible, as for an old man to return into his mothers womb, and be born again : The natural man cannot discern the operations of grace, he knows not that dark and fearful passage, which leads from the state of nature (through strange terrours and torments of soul) into the rich

rich and glorious happinesse of the kingdom of Christ; whereas on the contrary, the regenerate man (that hath had the experience of the power of godlinesse upon his own soul) he can see and judge of the light of grace, he can taste and relish of the fruits of the Spirit; and hence it is that many a silly one (man and woman) whom the worldly-wise passe by with scorn and contempt, are often in spiritual affairs more wise and learned than the learnedst Doctors.

Secondly, the *Will* must be renewed; and this *Will* of the regenerate contains two things, *Rightnesse* and *Readinesse*: It is first rectified, when it is conformed to the will of God. Secondly, it is so enflamed with the love of goodness, that willingly he pursues it with alacrity of spirit. If we consider the first (*the rectitude of the will*) we see by experience *the will* of the unregenerate is all out of course, he wills nothing but that which is evil: How should he, considering his want of Gods image, his blindness of heart, his pronenesse to evil, together with the vehemency of his affections, which draw the *will* after them, and trouble the judgement? But in the man that is regenerate, the *will* being moved, it afterwards moves it self, Gods grace that concurs with it, quickens it, and revives it; so that now *his will* is nothing but *Gods will*: if it may appear that God bids him, or forbids him to do this, or that, he chooseth *above all* to follow his commands, whatsoever becomes of him: why, this is the **very heart* and marrow of regeneration, you may be sure, the man that chooseth *above all* to please God, is the onely man of God, and shall be rewarded by God. Or if we consider the second (*the readinesse of the will to good*) alas, the will of the unregenerate hath no pleasure in goodness, he understands not the sweetness of it, and therefore nothing is more *irksome* to him than the wayes of godlinesse: whereas on the contrary, the *will* of the regenerate is *willing*, and this *willingnesse* indeed is the perfection of this will; yea (if we can say more) it is the highest degree of his perfection in this life, to be *willing* to do good.

Thirdly, the *memory* must be renewed; and this *memory* reflects occasionally on adouble object, *on God*, and *the things of God*. First, *on God*, by remembrance of his presence every where. Secondly, *on the things of God*, by calling them to minde at useful times. If we consider the first object, *God*; the unregenerate hath no minde on *God*, *God is not in all his thoughts*, like the hood-winked fool, that seeing no body, thinks no body sees him; so hath he said in his heart, *How doth God know? can he judge through the dark cloud? Thick clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven.* But contrariwise, the regenerate man, he remembers his Creator in the dayes of his youth. And though *God*, as being a Spirit, is (in some sort) absent from his senses, yet by vertue of his sanctified *memory* (that makes things absent as present) his eye is on *God*, and he considers *God* as an eye-witnesse of all his thoughts and words, and doings, and dealings; he knows nothing can be hid from that all-seeing eye, though sin tempt him with the fairest opportunities of night and darkness, yet still he remembers if his eye sees nothing, all those eyes of heaven (of *God* and of his Angels) are ever about him: and therefore he answers the Tempter, *How dare I sin to his face, that looks on on me what I am doing? If I dare not do this folly before men, how dare I do it before those heaven-spectators, God and his Angels?* Or if we consider the second object (*the Word of God*) the unregenerate never burdens his *memory* with such blessed thoughts; if sometimes he falls upon it it is either by constraint, or by accident, never with any settled resolution to dwell on it, or to follow it: but the soul that is regenerate, with *Mary*, keeps all these things in his heart: or with *David* gives it out, *Thy word have I hid in my heart*, Ps. 119. 11. Whatsoever lessons he learns, like so many jewels in a casket, he layes them up safe, and then as need serveth, he remembers his store, and makes all the good use of them he may. I will not deny, but any man (good or evil) may retain good things according to that strength of retainment, which nature affords him; but the regenerate (whose *memory* only is sanctified) whatsoever he retains, he hath it opportunely at hand; in temptation or affliction he remembers and applies, and so remembering to apply, and applying that he remembers, he is thereby enabled to resist evil, or to follow those good things which the Lord hath commanded.

Fourthly, the *conscience* must be renewed, and that two wayes, either by drawing the soul to good, or from evil: first, to good, by enclining & encouraging; Secondly from evil, by restraining and bridling. If we consider its first office (in that it drawes and leads the soul to good) I confesse the unregenerate is not that *conscience*; for the most part his *conscience*, lies dead in his bosome, or if it stir sometimes, he labours all he can to smother

* To will Christ, or to choose Christ, or to consent that Christ shall be ours, together with his benefits, may be consistent with an unregenerate estate; but to will or choose Christ more heartily strongly and prevailingly, then his pleasures, or inferior good; no wicked man can do, Baxters everlasting rest. † Job 21. 14.

Psal. 10. 4.

Job 22. 13. 14.

Eccles. 12. 1.

Luke 9. 55. 7.
Psal. 119. 14.

Psal. 51. 12.

It in his waking : to such an one should men and Angels preach, yet so far is he bewitched with sin, that he hath no mind of goodnesse, or if ever he do any good act (which is a rare thing with him) it is not out of *conscience* to do good, but for some sinister end or respect. It is otherwise with the regenerate, his *conscience* incites him to good, and he doth good out of *conscience*; he stands not upon termes of pleasure or profit, but his *conscience* being guided by the rule and square of Gods holy truth, he submits to it meerey out of his obedience to God : hence it is, that come what will come, weal or wo, his eye is fixt on God; and if man oppose where God commands; he is quickly resolved out of that in *Isaiah* 51. 12. *I, I even am he that comforteth you; who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man that shall be made as grasse? and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth?* Or if we consider the second office of *conscience* (in drawing the soul from evil) the unregenerate either hears not, or heeds not his reclaiming *conscience* : if it speak, he first goes about to lull it asleep again; or if it cry out, and will not peace, then (in spight of goodnesse) he runs out of one sin into another, and usually from presumption to despair. On the other side, the regenerate hath a *conscience* that draws him from, and keeps him out of evil : 'tis known especially by these two properties, *Remorse* and *Tendernesse* : *remorse* hath an eye on all sins past, and *tendernesse* hath an eye on all sinnes to come : by *remorse* is bred sorrow for sin, and loathing of sinne : no sooner be considers how by his manifold sins he hath offended God, crucified Christ, grieved the holy Spirit, but his heart bleeds and breaks that he hath done so wickedly against so gracious a God : this sorrow for sin brings with it a loathing of sin; he cannot but hate it, that hath caused his heart break; yea he hates it, and hates the very thought of it; every look-back is a new addition of detestation, and every meditation makes the wound of his *remorse* to bleed again and again : by *tendernesse* of *conscience* is bred a care and watchfulnesse to avoid sin to come; for no sooner is sin presented to his *conscience*, but he startles at its sight, and thinks on its vanity, and meditates on that strict and general account he must one day make for it; which thoughts and sin put together in the balance, he dares not do wickedly for a world of gain : and you may observe it, this *tendernesse* (or easinesse to bleed at the apprehension of sin) is proper and peculiar to that *conscience* alone that is enlightened, and sanctified, and purged by Christ.

Fifthly, the *affections* must be renewed, and that is done by setting them upon right objects. I shall instance in some of them, as *love*, *hated*, *hope*, *fear*, *joy*, *sorrow*. *Love* I place first, which in the unregenerate man is fastened inordinately upon the creature; and as one sin begets another, so on whatsoever object it fall, it gets some sin : thus the *love* of honour breeds ambition, *love* of riches breeds covetousnesse, *love* of beauty breeds lust, *love* of pleasure breeds sensuality : whatsoever he *loves* (the object being earthly) it brings with it some sinne, and thereby (the worst of all) he wickedly prefers earth before heaven, a dunghill before Paradise, a few bitter-sweet pleasures for an inch of time, before unmixed and immeasurable joyes world without end : But the regenerate man settles his *love* upon other objects; as he that is carnal, minds things carnal, so he that is spiritual, *loves* things spiritual; no sooner is he turned (by a sound and universal change of the whole man) from *darknesse* to light, and from the power of Satan unto God; but he presently begins to settle with some sweet contentment, upon the flowers of Paradise, heavenly glimpses, saving graces, and his infinite *love* runs higher and higher, till it imbrace him that dwells in the highest, *God Almighty; and how sweet is that *love* that casts it self wholly into the bosome of his Maker? how blessed is that man, that yearns, and melts, and cleaves, and sticks unto his gracious God above all? why, this is right *love*, and for this is the Church commended, *Cant.* 1. 4. *The righteous love thee*, or as others translate, *amat in rectitudinibus, she loves thee righteously*; her *love* is set above all upon the right object, God : not that the regenerate *loves* nothing else, for he **loves the Law, the Ministers*, and all the ordinances of God appointed for his good; but whatsoever he *loves* it reflects upon God, he *loves* all for God, and God for himself.

The second affection is *hated*, which in the unregenerate is so inordinate, that he is an hater of God, *Rom.* 1. 30. not that he *hates* God in himself (for God is universally good, and cannot be hated) but in some particular respect, because he restrains him from his pleasure, or punisheth him for his sin, or crosseth his lewd appetites by his holy commands. And as he *hates* God, so likewise his brother, *1 John.* 2. 11. Hence a

arife

* *Amos* 6. 18.
* I am perverted there is no wicked man amongst us, but he hath some love to Christ; more or lesse, one-ly here is the unsoundnesse which undoes such a man; he loves his inferior blessings better than him; and for this he perissheth. *Barthers* reff.

Cant. 1. 4.

Psal. 119. 63.

1 Thes. 5. 13.

Rom. 1. 30.

1 John 2. 11.

arise those envies, emulations, jars, contentions amongst those that professe themselves Christians; of which Paul could say, *A brother goeth to Law with a brother*, 1 Cor. 6. 6. But of all brethren he hates them most, of whom our Saviour is the first-born: God, faithful ones ever were, and ever will be *signes, and wonders, and monsters unto many, a scorn, reproach, and derision to them that are round about them*: But he that is regenerate hates sin, and in whomsoever sin rules or reignes, he cannot but hate them; *Do not I hate them, O Lord, that hate thee?* (saith David) and, *Am not I grieved with those that rise up against thee?* Not that David, or any Saint of God, hates the persons, of any one, but sin in the person; or he is said to hate them for sinnes sake that is in them; in this respect he bids them defiance in the verse ensuing, *I hate them with a perfect hatred, I count them mine enemies* Psal. 139. 22. I know there is a perpetual combat in the regenerate bewixt the flesh and the spirit, and therefore we must understand this hatred, which David calls a perfect hatred, according to the perfection in parts, but not in degrees: never any but Christ hated sin to the full, with all his might, but in some measure his servants hatred is perfect, which makes him alwayes hate sin in others, and often in himself, when after the commission of any evil he begins to repent him, and to *abhor himself* (as Job did) *in dust and ashes*, Job 42. 6.

The third affection is *Hope* (this I rather name than *desire*, because whatsoever we *Hope* for, we cannot but * desire it, and so it is implied in it.) Now this *Hope* in the unregenerate is fastened on *this world, and the things of this world*; he *hopes* for preferment, riches, or the like; as for his *hope* of heaven, it is but a * waking mans dream; a dream, said I? Yes, as dreams in the night fill us with illusions and vain formes (you know a Beggar may dream he is a King) so *hope* abusing the imagination of the unregenerate, fills their souls many a time with vain, or empty contentments; but the *hope* of the regenerate both enjoys the right object, and right means; his eye is *fixt* on future good, and he endeavours to pursue it, till he get the possession; if in the pursuit he meet with crosses, losses, griefs, disgraces, sicknesses, or any other calamities, his *Hope* is able to sweeten the bitterest misery that can possibly befall him; the *afflictions of this life* bid him look for a better, a crosse here mindes him of the glory above; and howsoever this *Hope* may have many difficulties and wrattlings in him, (therefore it is compared to an anchor, which holds the ship in a storm, Heb. 6. 19.) yet it holds and sticks so firme to God and his promises above all, that he is confident, that after this life an heavenly crown shall be set on his head, by the hands of God and his Angels.

The fourth affection is *fear*, which in the unregenerate is either worldly or servile: If it fasten on the world, then he *fears* the losse of his credit or of his profit, and because he and the world must part at last, he *fears* this separation above all fears: *O death*, (saith the Wiseman) *how bitter is the remembrance of thee to a man that loveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things?* O these thoughts of these grisly formes, and ugly face of death, of the parting from all worldly pleasures for ever, of his rotting in the grave, dragging to the Tribunal, and Terror of the last day, they cannot but make his heart to thrug together for horror, and (many times) to quake and tremble like an Aspine leaf; or if his *fear* reflect on God, then is it a servile *fear*; for as the servant or hireling works not for love of his master, but only for *fear* of punishment; or as the adulterous woman is afraid of her husband, not out of love or affection, but lest he reward her to her foul demerits; so he *fears* God for fear of punishment due unto him from God: It is otherwise with the man that is *born again*; his *fear* is either *initial*, or *filial*: in pangs of the new birth, or in the new-born babe it is called *initial*; because then he casts away sin both out of Gods *love*, to which he hath partly attained, and out of the woful effects of sin, which he hath thoroughly considered; with the right eye he beholds God, and with the left eye he beholds punishment; so that this fear is a middle (as it were) betwixt *servile* and *filial* fear; and as the needle draweth in the thread, so this fear draweth in *charity*; and makes way for *filial* fear; to which, if by growth in grace he be fully ripened, then he *fears* God out of love to God, as the Prophet *Isaiah* proclaimeth, *the fear of the Lord is his treasure*, Isa; 33. 6. Never was treasure more dear to the worldlings, than is Gods *fear* to him; his *love* of God, his desire to please God, and his *fear* of being separated from God, keeps him in such awe, that though no punishment, no death, no hell were at all, yet he would not sin wickedly, wilfully and maliciously, for a world of treasures.

1 John 2. 11
1 Cor. 6. 6

Rom. 8. 29
Isa 8. 18

Psal. 71. 7.
Psal. 79. 4

Psal. 139. 21

Verf 22

Intensive, non
extensive.

Job 42. 6

† Many that
perish may de-
sire and hope,
and love God,
and Christ, and
heaven; but
they desire,
and hope, and
love some in-
feriour good
more; he that
desires, and
hopes, and
loves God
sincerely and
sincerely, he
doth all this
supremely;
God above all
things else,
Baptists rest
firmly on vi-
sionary

Eccles. 47. 1

Weems

Ia. 33. 6

The fifth affection is joy, which in the unregenerate is merely sensual and brutish; it hath no better objects than gold, or greatness, or offices, or honors, or the like; and what are all these but a shadow, a ship, a bird, an arrow, a post that passeth by? or rather, *as crackling of thornes under a pot*, as flashes of lightning before everlasting fire? But the joy of the regenerate is a spiritual joy, and the matter of it is the light of Gods countenance, or the robe of Christs righteousness, or the promises of Gods Word; or above all, God Almighty, blessed evermore: Thus David, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee*, Psal. 73. 25. Why, this is that joy which no man can conceive, but he that enjoys it; this is that *white stone*, Rev. 2. 17. whose splendor shines only upon heavenly hearts; this is that glimpse of heavens glory, which springing up in a sanctified heart, out of the wells of salvation, and carried along with addition of fresh comforts (from the Word and Sacraments) through a fruitful current and course of mans life, is at last entertained into the boundlesse and bottomles Ocean of the joyes of Heaven. I will not say, but sometimes it may be assaulted, and stopped with some doubts, or distrusts, or weaknesses of degree, yet in respect of its creation, or essence, or blisful issue, it is (saith one) *a very glimpse of heaven, a pure taste of the rivers of life, and first-fruits (as he calls it) of everlasting joyes*.

Bo'tons walking with God.

The sixth affection is sorrow, which in the unregenerate is a worldly sorrow, and the effects of it are death; so the Apostle, *The sorrow of the world worketh death*, 2 Cor. 7. 10. In this kind how endless are the sorrows of men for their losses, or crosses, that sometimes may befall them? And howsoever some may endeavour to comfort them in Christ, they are so dead-hearted that nothing can perswade, nothing relish with them that concerns heaven or salvation. But in the regenerate, sorrow looks up to God-wards not that the beholding of God in himself can bring sorrow to a man, for he is a most comfortable object, which made David say, *The light of thy Countenance — is gladness to my heart*: but the beholding of sin, which hindereth from the clear sight of that object, this is it which breeds sorrow, and this the Apostle calls *godly sorrow, working repentance to salvation, not to be repented of* 2 Cor. 7. 10. It is not every sorrow, but *godly sorrow*; I rejoyce (saith the Apostle) *not that ye were made sorry, but that ye sorrowed to repentance*: And would you know who *sorrows to repentance*? it is he, and onely he that groans and sighs under the heavy weight and burden of his sins, that is of a broken and contrite heart, that *trembles at Gods Word*, that is grieved at his enormities, that forsakes all sins, and that resigns up himself in all holy obedience to Gods blessed will; this sorrow is a blessed sorrow that brings forth joy and immortality: Therefore comfort ye, *comfort ye all that mourn in Sion*, what though for a night (in pangs of the new birth) you lie sorrowing and weeping for your sins? marke awhile, and the day will dawn, *ride on, because of the word of truth*, and a day-star will arise in your hearts that will never set; nay weep and weep again, till you can say with David, *All the night make I my bed to swim with my tears*, and presently the Sun of Righteousness will appear, and he will dry away your tears, and shine upon you with everlasting light. Certainly thus is it with every regenerate man, he loves, and hates, and hopes, and fears, and joyes, and sorrows, and all these passions are renewed in him: To give instance in one, David for all the regenerate; his love appears, Psal. 119. 47. *My delight shall be in thy commandments which I have loved*: his hatred appears, Psal. 130. 22. *I hate thy enemies with a perfect hatred*. His hope appears, Psal. 62. 5. *My soul, wait thou only upon God, for my expectation is from him*. His fear appears Psal. 119. 120. *His judgments are terrible, I tremble and quake*. His joy appears, Psal. 119. 16. *Thy Testimonies are my delight, I rejoyce in them as one that findeth great spoiles*. His sorrows appears, Psal. 119. 136. *Mine eyes gush out with rivers of water*. Here is Love, and Hatred, and Hope, and Fear, and joy, and Sorrow, and all are set upon their right spiritual objects.

Psal. 119. 47.
130. 22.
62. 5

119. 120.
119. 16.

162
119. 136.

You see now a portraiture of the new man, which should be the case of all men; my text saith indefinitely [*A man*] implying every Man; and every part of Man; every man should be regenerated, every part of man should be renewed; and whereas man consists of two parts, the body and soul, all the members of his body, the Heart, the Eye, the Ear, the Tongue in special; and the powers of his soul, the Understanding, the Will, the Memory, the Conscience, the Affections in general, all must be renewed, and the whole man born again.

And yet (beloved) I mean not so, as that a man renewed is never overcome with sin; I know there is in him a continual fight betwixt the flesh and the spirit, each of which

Use.

The New Birth.

21

which striveth to make his part strong against the other; and sometimes *Analeck* prevails; and sometimes *Israel* prevails; sometimes his *heart* falls a lusting, his *eyes* a wandering, his *ears* a tickling, his *tongue* a speaking idly; sometimes his *understanding* errs, his *will* rebels, his *memory* fails, his *conscience* sleeps, and his *affections* turn the stream after sensual objects; but (that which differs him from the unregenerate man) if he sin, it is with a gracious reluctance, he resists it to the uttermost of his abilities, and if at last he commit sin through the violence of temptation, subduing the infirmity of the flesh, he is presently abashed, and then begins he to set repentance a work in all the parts & powers of his body and soul; then begins his *conscience* to trouble him within, and will never be at quiet untill the cistern of his *heart* (being over-charged) hath caused his *eyes*, the flood-gates, with moist sinful humours, to overflow the cheeks with tears of contrition; and thus he is *washed*, *justified*, *sanctified*, and restored to his former integrity again. Examine then your selves, you that desire heaven at your ends, would you inherit the Kingdom? Would you live with Angels? would you save your souls? Examine and try whether your *bodies* and *souls* be *sanctified throughout*; and if you have no sense or feeling of the *new birth*, (for 'tis a mystery to the unregenerate) then never look to see (in that state) the *Kingdom of God*; but if you perceive the working of saving grace effectually in you, (and you cannot but perceive it if you have it) if you feel the power of godliness first seizing the *heart*, and after disappearing it self over all the parts and powers of *body and soul* (or yet more in particular) if your *heart* be softened by the Spirit, if your *eyes* wait upon God, if your *ears* listen to his Word, if your *tongues* shew forth his praise, if your *understanding* attain to saving knowledge, if your *will* conform to the will of God, if your *memories* be stored with heavenly doctrine, if your *consciences* be tender and sensible of the least sin whatsoever, if you *love* that which is good; if you *hate* that which is evil, if you *hope* for the blessings above, if you *fear* him that can destroy both *body and soul*; in a word, if you *joy* in goodness, if you *sorrow* for sin, then are you *born again*. Happy man in this case that ever he was *born*; and thus every man must be, or he cannot be happy, *Except a man* (every man, every part of man) *be born again*, he cannot see the Kingdom of God.

Thus far of the subject, *man*.] We come now to the act, or deed to be done, he must *be born again*.]

[Be born again.]

THe children are brought to the birth, and lest the saying be true of us, *there is no strength to bring forth*: I shall now (by Gods assistance) proceed to the birth it self. Here we have the manner of it, and we may observe a double manner.

First of the words containing the *new birth*.

Secondly, of the *new birth* contained in the words.

The manner of the words appears in the original *ἄνωθεν* [two words, and either of them hath its diverse reading. *ἄνωθεν*, *Valla* would rather have to be *genitus begotten*, *Except a man be begotten*.] Other usually say *natus, born*; *Except a man be born*.] And as *ἄνωθεν*, so *ἀνωθεν*, some would have to be *ἀνωθεν ὑπὸ οὐρανόθεν*, above, or from heaven: *Except a man be born from above*.] Others usually *ἀνωθεν τοῦ ὕδατος*, again; *Except a man be born again*.] Chrysostome cites both these, and of each reading we shall gather something for our own instruction.

Except a man be regenerated, or begotten (saith *Valla*.) *As man that is born of a woman is begotten of a man; so he that is born again, must have a begetting too*; and therefore sometimes it is called *renascencia*, a *new birth*, and sometimes *regeneratio*, a *new begetting*, or *regeneration*. If you ask of whom is the new man begotten? *James* tells you, *James 1. 18*. *Of his own will begat he us with the word of truth*. The former words note the impulsive cause; these latter the instrument; it was God that begat us, and with the seed of the Word.

First, God begat us, and so are we called *Gods sons*, *born not of blood, nor of the will of the flesh, nor of the will of man, but of God*; *John 1. 13*. Regeneration is the work of God; and because 'tis a work external, it is therefore communicable to each Person in the Trinity: *We are sanctified* (saith the Apostle) *in the Name of the Lord Jesus, and by the Spirit of our God*; *1 Cor. 6. 11*. The Father, Son, and Holy Ghost, all sanctify, all work the same work: But as in the Godhead there is but one essence, and

1 Cor. 6. 9.

2 Kings. 19. 6.

Erasmus annot. in loc.

Doct.

James. 1. 18.

John. 1. 13.

1 Cor. 6. 11.

1 Cor 8. 6.
John 1. 10.
Job 26. 13

yet three manners of being of the same one Essence; so in Gods outward operations, all the persons work *rem eandem*, one thing, but all work not *eodem modo*, after one manner. For instance, the works of Creation, Redemption, and Sanctification, are the common works of God the Father, God the Son, and God the Holy Ghost, yet every one of these works common to all three, are terminated in some one of them: So the Father is said to create, the Sonne is said to create, the Holy Ghost is said to create; so the Father is said to redeem; the Sonne is said to redeem, the Holy Ghost is said to redeem; so the Father is said to sanctifie, the Sonne is said to sanctifie, the Holy Ghost is said to sanctifie: Thus all three concur to every one of these works, and yet every one of these works, is terminated, specified, and formed (as it were) in the very last act by one of these three: The work of the Creation is terminated immediately in God the Father, the work of Redemption is terminated immediately in God the Sonne, the work of Regeneration is terminated immediately in God the Holy Ghost. And it is memorable, that as the community of these works (*ad extra*) depends on the unity of Gods Essence, so the diversity of their determinations depends on the diverse manners of Gods existence, or subsisting: the Father is of himself, neither made nor begotten, and therefore it best agrees with him to make all things of nothing, which is the work of Creation; the Sonne is of the Father alone by reflection of his intellect, and so called the representation of his Fathers Image, and therefore it best agrees with him to represent his Fathers mercies to mankind, by saving them from death and hell, which is the work of Redemption; the Holy Ghost is of the Father and the Sonne proceeding (and as it were breathed) from them both by the act of the will, and therefore it best agrees with him (*that bloweth where he listeth*) to blow on our wills, and by his breath to purge and purifie us, which is the work of Regeneration. To summe up all in a word, this work of Regeneration (or Sanctification, or whatever else you will call it) in respect of the work, it is of the Father, Son, and Holy Ghost, but in respect of the last act, it is of the Holy Ghost, and not of the Father, nor the Son; and thus our Saviour concludes, *John 3. 6. 8. That which is born of the Spirit, is Spirit, and so is every man that is born of the Spirit.*

John 3. 6, 8.

1 Pet 1. 23.
1 John 1. 1.
Rom. 12. 17.
Rom. 10. 10.
Heb. 4. 12.

Luke 10. 30.

Secondly, as Gods Spirit is the principal, so Gods Word is the instrumental cause of our Regeneration. *Ye are born again* (saith Peter) *not of corruptible seed, but of incorruptible by the word of God, which becometh and abideth for ever*, 1 Pet. 1. 23. This word John calls the word of life, Paul the producer of faith, and the power of God unto salvation; yea this word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and Spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart, Heb. 4. 12. They that are born again, cannot but remember how quick, and powerful, and sharp, Gods word was at their Regeneration: first, like an hammer it beat on their hearts till it broke them all to pieces, and then like a sword, by a terrible, cutting, piercing power, it struck a shaking and trembling into the very centre of their souls; last of all, like oile (when as the man in the Gospel, they were wounded indeed) it began to supple those wounds, and to heal the bruises, and to refresh the weak and tender heart with all the promises of God revealed in Christ.

And thus a man being begotten of the Spirit with the word of truth, he comes at last to the birth: So we read, *Except a man be born.* And this I suppose to be fuller than the other, because a begetting may be, and no birth follow, as many that are stified in the womb, are begotten, not born; but if the birth be, it doth presuppose a begetting, and so it implies it: *Except a man be born*, that is, *except a man be begotten and born, he cannot see Gods kingdom.* If you ask of whom born? I answer, as God is the Father, so the Church is the Mother of every childe of God; to this purpose saith the Apostle, *Jerusalem which is above, is free, which is the mother of us all*, Gal. 4. 26. what is Jerusalem but the Church? for as that City was the seat of David, Psal. 132. 5. so is this Church the throne of Christ, figured by the kingdom of David, Revel. 3. 7. and therefore of both these God thus proclaims, *Here shall be my rest for ever, here will I dwell, for I have a delight herein*, Psal. 132. 14. And rightly is the Church called our mother, first because she is the spouse of our Father betroathed, Hose. 2. 19. coupled and made one, Cant. 6. 3. *I am my wels beloveds, and my beloved is mine*, and secondly, because we are children born of her: this teacheth us to honour our mother, and like little children to hang at her breasts for our sustenance, *Suck and be satisfied with the breasts of her consolations; milk out, and be delighted with the abundance of her glory.*

Dott.

Gal. 4. 26.
Psal. 132. 5.
Rev. 3. 7.
Psal. 132. 14.
Hos. 2. 19.
Cant. 6. 3.

Is. 66. 11.

It is the Church that brings forth children to God by the ministry of his word, and if we are children of this mother, we must feed on that milk which flows from her two breasts, the Old and New Testament; *As new born babes,* (saith the Apostle) *desire the sincere milk of the Word, that ye may grow thereby,* 1 Pet. 2. 2. In a word, out of the Church there is no salvation: *Who have not the Church for their mother, cannot have God for their Father,* was the saying of old; and good reason; for out of the Church there is no means of salvation, no Word to teach, no Sacraments to confirm, but all these, and all other means are in the womb of the Church; it is here, and here onely, where the Spirit of immortal seed begets grace in the heart, and so a man is born again.

This ἀνωθεν] some read ἀνωθεν, from heaven,] and so the word runs, *Except a man be born from above.*] From above it is that every good & perfect gift cometh: *A man can receive nothing, except it be given him from heaven,* John 3. 27. But how then saith our Saviour of the wind (to which he compareth every one that is borne of the Spirit) that we know not whence it cometh, and whither it goeth? I answer, this [whence] respects more the cause than place; we know the wind comes from the South, or North, or East, or West, but why so and so, we cannot tell; we know the Spirit is above, and the new birth or regeneration comes from the Spirit: But ὅτι οὐκ οἶσται why it is so, or what moves the Spirit to do so, besides his εὐδοκίαν; the good pleasure of his will, we cannot tell.

Or if we read ἀνωθεν ὁ πάλιν, as others do, the words then run thus, *Except a man be born again.*] To this Nicodemus's reply seems more direct, *How can a man be born when he is old? can he enter the second time into his mother's womb?* No question he took Christ's ἀνωθεν pro πάλιν, only thus he mistook, that the second birth should be after the manner of the first birth; & therefore he saith, *Can a man that is old* (such as he himself was) *be born again?* No, saith our Saviour, *that which is born of the flesh, is flesh,* and there is but one birth after this manner; but to be born again] is to be born after the Spirit, and this is that second birth: *A man is first born of the flesh, and he must be again born of the Spirit.*

Hence appears the difference of the first and second birth; the first birth is of the earth, earthly; the second birth is of the Lord from heaven, heavenly; the first birth is of nature, full of sin; the second is of grace, full of sanctity: the first birth is originally of flesh and blood, the second birth is originally of the Spirit and water: In a word, the first birth kills, the second gives life; generation lost us, it must be regeneration that recovers us: O blessed birth, without which no birth is happy, in comparison of which (though it were to be born heir of the whole world) all is but misery! this was Moses praise, that he esteemed the reproach of Christ above all the treasures in Egypt; rather would he be the Sonne of God, than to be called the son of Pharaoh's daughter, Heb. 11. 24. No question it is a great dignity to be called the son in Law to a King, but nothing in comparison of being the Son of God: this sonship is that degree, above which there needs no aspiring, and under which there is no happiness, no heaven, no kingdom. *Except a man be born again*] he cannot see the kingdom of God.

Thus far of the manner of the words, which contain the new birth, it appears in them, the Father of it is God, the seed of it the Word, the Mother of it the Church, the place of it, whence? from heaven: the time of it, when? after a man is once born, then he must be again born: *Except man be born again.*]

Secondly, as you see the manner of the words, containing the new birth; so now the manner of the new birth contained in the words. I know it is not wrought in all after one manner, nor is the manner known to us, but onely so far forth as it is sensible in us, and therefore we must consider man before baptism, in baptism, after baptism.

In some is the new birth wrought before baptism, as in the Eunuch under Candace Queen of the Ethiopians, Acts 8. 37. and in Cornelius the Captain; together with his kinsmen and near friends, Acts 10. 47. and in Lydia, Acts 16. 14. and so our charity tells us, that every infant dying before baptism, is renewed by the Spirit: but the manner of this working we know not, for it is one of the secrets of the Spirit of God.

In others is the new birth wrought in Baptism, which indeed is the Sacrament of the new birth, and seal of Regeneration; but howsoever in Pado-Baptism, we see the outward

1 Pet. 2. 2.

Doct.

John 3. 27.
Verse 8.

Beda, & Erasmus
paraphr.
loc.

Doct.

Heb. 11. 24.

1 Sam. 18. 23.

Acts 8. 37.

Acts 10. 47.

Acts 16. 14.

Tit. 2. 5.

* Bellar. *Tom.* ward seal, yet we see not, we feel not the manner of the inward working; for this also is the secret of the * Spirit of God.

2. de Sacram.

Baptism c. 10.

Habent fidem habitual. m. See Dr Field concerning the Authour of the grounds of the old and new Religion. S. 2. *vid. 3* est in infantibus potentia & inclinatione. Utinam parte secunda Catechesi quest. 74. Spiritus operatur in potentia anima ipsam, ut Bellar. Habent Spiritum fidei. Zauch. in cap. 2. ad Ephes.

Polan. *Syntag.*

1. 6. c. 37.

In others is the new birth wrought after Baptisme; so Polanus: but whether after Baptisme, or in Baptisme, we will not dispute; onely (as the case stands with us) this I affirm, That there is no manifestation of the new birth, until after Baptisme: But when after Baptisme? I answer, whensoever men receive Christ by faith, which though it be many years after, yet then do they feel the power of God regenerate them, and to work all things in them, which he offered in Baptisme. Now the manner of this feeling (or of Gods Spirit working) proceeds usually thus:

There be certain steps of degrees (say Divines) by which it passeth; and howsoever in those whom God hath blessed with that great favour of holy and Christian education (the Spirit of God dropping grace into their hearts, even very betimes) these steps, or degrees, are not so easily perceived: Yet in those men who have lived long in sin, whose sins have been grosse, and great, and grievous, no sooner come they to a new birth but they can feel grace work in them step after step, and these steps we shall reckon to the number of eight.

John 16. 8.

The first is a *fighr* of sin, and this our Saviour reckons for the first work of the Spirit, When he is come, he will reprove the world of sin, John 16. 8. Of sin, how? why thus: no sooner begins this blessed change from nature to grace, but the conscience (wrought on by Gods Word) opens its book, and presents to the soul a bed-roll of those many, mighty, hainous sins, committed against God and man; there he may read in bloody burning lines the abominations of his youth, the sins of all his life; and to bring them into method, the Commandments of God stand as a remembrancer before his eyes: the first tells him of his loving somewhat above God: the second, of his worshipping a false god, or the true God after a false manner: the third, of his dishonouring the great and mighty name of God: the fourth, of his breaking the Lords dayes, either in doing the works of the flesh, or leaving undone the works of the Spirit: nor is this all, as against God, so against his neighbour hath he sinned: the fifth tells him of his stubbornesse and disobedience: the sixth, of his passions, and desire of revenge: the seventh, of his lewdnesse and lustful courses: the eighth, of his robberies and covetous thefts: the ninth, of his lies and slanders, back-bitings, and rash judgements: the tenth, of his covetous thoughts, and motions of the heart to all manner of evil. Good Lord what a number of evils, yea, what innumerable swarms of lawlesse thoughts, and words, and actions doth he read in his conscience? But above all, his darling-delight, his beloved sin is writ in greatest characters; this he finds to have bewitched him most, and to have domineered above all the rest in his wasted conscience; this sin in some is worldlinesse, wantonnesse, usury, pride, revenge, or the like; in others, it is drunkennesse, gluttony, gaming, scurril jesting, simony, or the like; whatsoever it is, the conscience tells him of it again and again; where that he may read it, together with his other sins, the Spirit of God now opens the eyes of his minde, and lets him see the very mud and filth of his soul, that lay at the bottome before unseen, and undiscerned. This is the first working of the new life, to wit, a feeling of the old death of his soul in sins and trespasses; and here the Axiome is true, *No generation without corruption*; a man must first feele this death, before he is *born again*.

Rom. 8. 15.

The Second step is, *Sense of divine wrath*, which begets in him fear; so the Apostle, *The spirit of bondage begets fear*, Rom. 8. 15. and thus it works: no sooner hath the man a sight and feeling of his sin, but then Gods Spirit (now called the spirit of bondage) presents to him the armory of Gods flaming wrath, and fiery indignation; this makes him to feel (as if he were pricked with the stroke of an arrow, or point of a sword, or sting of an Adder) that he is a most cursed and damnable creature, justly deserving all the miseries of this life, and all the fiery torments of hell in that life to come; yea, this makes him tremble, and stand, and look, as if he were thoroughly frightened with the angry countenance of God Almighty: Would you view him in this case? his conscience hath now awaked him out of his dead sensual sleep, by the Trumpet of the Law, his heart is now scorched with the secret sence of Gods angry face; his soul is now full sorely crushed under the most grievous burden of innumerable sins; his thoughts are now full of

of fear and astonishment, as if no less than very hell and horror were ready to seize upon his body and soul. I say not what measure of this wrath is poured on all men in their conversion; for I suppose some feel more, and some have less of it; but I verily believe, some there are that (in these pangs of the *new birth*) have been scorched (as it were) with the very flames of hell, inasmuch that they might truly say with *David*, *Gods wrath lieth hard upon me, and he hath afflicted me with all his waves*, Psal. 88. 7. And no wonder, for this is the time of fear: now it is that Satan strives busily to stifle the new man in the womb; and therefore he that before diminished his sins, and made them appear little or nothing in his eyes, when he once sees the man smitten down into the place of dragons, and covered with the shadow of death, then he puts into his minde his innumerable sins, and (that which immediately follows) the curse of the Law, and the wrath of God, which he yet makes more grisly and fierce, with a purpose to plunge him into the bottomlesse pit of horror and despair. By this means he perswaded *Cain* to cry out (when he was in this case) *My punishment is greater than I can bear*; or, as others translate, *My iniquity is greater than can be forgiven*, Gen. 4. 13. And therefore thus far the unregenerate goes with the man born again; both have a sight of sin, and sense of wrath, but here they part; for the man unregenerate either sinks under it, or labours to allay it with worldly comforts, or some counterfeit calm: but the man born again, is onely humbled by it, and seeks the right way to cure it, and at last (by the help of Gods Spirit) he passeth quite through it; I mean through this hell upon earth, into the spiritual pleasures of the Kingdome of grace, which is to be born again.]

Psal. 88. 7.

Psal. 44. 19

Gen. 4. 13.

The third step is *Sorrow for sin*, and this is more peculiar to Gods childe; there is a *sorrow*, which is a common work of grace, which an hypocrite may have; and there is a *sorrow* which is a work of special grace, and this likewise precedes the exercise of faith.

But some object, Christ must work this *sorrow*, or it is good for nothing; now if Christ be in the soul working *sorrow*, then there is faith; therefore faith must go before *sorrow*.

I answer, although it is true that Christ cannot be in the soul, but in the same instant there is the habit of faith; yet it follows not that faith is before *sorrow*; for the habits of these graces are both together, and at once in the soul; or howsoever, it follows not that the soul is enabled by an act of faith to apply Christ to it self as soon as Christ is in the soul, or as soon as the habit of faith is infused into the soul: The question is, whether the soul in respect of us (who can onely judge of the habit by the act) cannot be said to have *sorrow* or repentance before faith? the question is not, which the soul hath first in respect of Gods gift, but which it acts first for our apprehension? Surely to us it first *sorrows* for sin, and then it acts or exerciseth faith by coming to Christ, and relying upon Christ for salvation, &c. Observe, this *sorrow* is sometimes taken largely, for the whole work of conversion; sometimes strictly, for conviction, contrition, and humiliation; in like manner *repentance* is taken sometimes largely, and sometimes strictly: By this distinction it may easily appear how *sorrow* goes before *repentance*, and how *repentance* goes before faith. Indeed, for the latter is the greater controversie; but some reconcile it thus: *Repentance* hath two parts; the averſion of the soul from sin, and the conversion of the soul to God; the latter part of it is onely an effect of faith, the former part of it, viz. the turning of the soul from sin is also an effect, but not onely an effect; for it is begun before faith, though it be not ended till our life end. Some object, that God works *repentance* and *faith* together: But we dispute not how God works them, but how the soul acts them; not which is in the soul first, but which appears out of the soul first: neither is it any new thing in Philosophy to say, Those causes which produce an effect, though they be in time together, yet are mutually before one another in order of nature in divers respects to their several casualities. Thus a man must have *repentance* before he have saving and justifying *faith*; and yet a man must have *faith* before the work of *repentance* be perfect in the soul. As we maintain *repentance* to be a precedent work, so we deny it not to be a subsequent effect: And that *Sorrow* is before the birth too, the Apostle intimates, 2 Cor. 7. 10. *Godly sorrow works repentance*; that is, *sorrow* prepares a man for *repentance*, it goes afore it and prepares for it. And now it is, that Gods Spirit begins to renew his heart, as God himself proclaimeth. *I will put a new spirit within thee, and I will take the stony heart out of their bodies, and will give them a heart of flesh*, Ezek. 11. 19. his heart

2 Cor. 7. 10.

that Ezek. 11. 19.

Acts 2. 37

Hieronym

Psal 51. 17

Psal 38. 8

Psal. 119. 28

Lam. 3. 49. 51

Zach. 12. 11.

Gen. 17. 17

Gen. 32. 24

Job 3.

1 Sam. 1. 15.

Psal. 119. 136

Isa. 38. 14.

† Lex ostendit
peccatum, at
solum Evange-
lium peccati re-
medium. Aug.
tract 17. in
Joh. Rom. 1.
16.

2 Cor. 3. 7

Luke 2. 12

Jonah. 3. 8. 9

that before was hard as flint, now begins to relent, and soften, and break in pieces: How so? it is God's Spirit that *pricks the heart*, and this pricking softens it; *Dum pun-
git, ungit*, saith *Jerome*; Compunction softens and supple the heart, so that be it never so
stony, presently it becomes *an heart of flesh*; you know those that are apt to weep, or
yern, or sorrow, we call them *tender-hearted*; you may be sure then, he that is *prickt*,
till his heart bleed inwardly, he that weeps blood (which every heart doth that is prickt
on this manner) sure his heart is tender indeed; I say, *tender*, for as the very word im-
ports, (*καλὸν ὡς τὸ κλαίειν*) his heart *weeps*, why? his heart is *broken*: *David* joynes these
together, *A broken and contrite heart, O God, thou wilt not despise*, Psal. 51. 17. And
no wonder if an heart that is broken, and rent, and wounded, and prickt, falls a weep-
ing blood; well might *David* say when he was broken, *Psal. 38.8*. I have wept (nay
more) *I have roared for the very grief (or disquietnesse) of my heart*: and again, *My soul*
(or my heart) *melts or droppeth for very heavinesse*. Not that his heart dropt indeed,
but because the tears which he shed, were no drops of water running onely from his
eyes, (an onion may cause so much) but issuing from his heart; which heart being grie-
ved, and sore grieved, it is said to be *wounded*; and so his teares coming from it, they
may be called no lesse than very blood, *drops of blood issuing from a wounded heart*. Thus
it is with the man now labouring in his *new birth*, his heart grieves, his eye weeps;
whence the Proverb, *The way to heaven is by weeping crosse*; the way to Gods Kingdom
is to cry like children coming into the world; the way to be *new born* is to feel throws
(as a woman labouring of childe) and so is *Christ* formed in us. Can a man be *born again*
without bitternesse of soul? no, if ever he come to a sight of sin, and that Gods sanctify-
ing Spirit work in him sorrow for sinne, his soul will mourn till he may say with
Jeremy, *Mine eye droppeth without stay*; — *Mine eye breaketh my heart, because of
all the daughters of my City*, because of all the sins of my soul, *Lament. 3. 51*. True
it is, as some infants are born with more pain to the mother, and some with less:
so may the *new man* be regenerated in some with more, in some with lesse anxiety
of travel; but more or lesse, it cannot be so little, but the man that labours in
these pangs shall mourn, and mourn; *There shall be a great mourning, as the mourning of
Hadadrimmon in the valley of Megiddon*, *Zach. 12. 11*. What else? He cannot look
on a Saint, that failed not first through the Ocean of tears, and therefore he falls on his
face with *Abraham*, he wrestles with God like *Jacob*, he roars out of his grief with
Job, he pours out of his soul with *Hanna*, he weeps rivers of tears with *David*, he
mourns as a Dove with *Hezekiah*, yea, like a Crane, or a Swallow, so doth he chatter, *Isa.*
38. 14. O the bitter pangs and sore travel of a man, when he must be born again.
The fourth step is, *Seeking rightly for comfort*. He runs not to the world, or
flesh, or Devil, miserable comforters all; but to Scripture, to Prayer, or to the Mi-
nistry of Gods Word; if he find comfort in Scriptures; he meets with in† the
Gospel; not the Law, but the Gospel (saith the Apostle) *is the power of God to
salvation, to every one that believeth*, *Rom. 1. 16*. The Law is indeed the Mini-
stery of death and damnation, 2 Cor. 3. ver. 7. but the Gospel is the glad tydings
of salvation, *Luke 2. 10*. The Law shewes a man his wretched estate, but shewes him
no remedy; and yet we abolish not the Law, in ascribing this comfort to the Gospel
onely; though it be no cause of it, yet is it the occasion of it: those doleful terrors,
and fears of conscience begotten by the Law, may be in their own nature the very gates
& downfall to the pit of hell; yet I cannot deny but they are certain occasions of receiv-
ing grace; and if it please God that the man, now labouring in his pangs of the *new
birth*, do but rightly settle his thoughts on the Gospel of *Christ*, no doubt but thence
he may suck the sweetest comforts and delights that ever were revealed to man. Or if
he find comfort in prayer (to which he ever and anon repairs in every of these steps)
then is it by *Christ*, in whose name only he approacheth to that heavenly throne of grace:
no sooner had the King of *Ninveh* humbled himself, but his Proclamation runs, *Let
man and beast be covered with sackcloth, and cry mightily unto God*. — *Who can tell
if God will turn and repent, and turn away from his fierce anger, that we perish not?* and
thus the man now wrestling with the grievous afflictions and terrors of his conscience,
Who can tell (saith he) *if God will turn away his fierce anger? I will then cry mightily unto
the Lord of heaven, let me cry, and continue crying, until the Lord of mercy do in
mercy look upon me; and if for all this God give him a repulse, for reasons best
known to himself, if at the first, second, third, fourth, or at many more times, he seem
to have cried in vain, at last he flies to the Ministry of the Word, and if he may have
his*

his will, he would hit upon the most skilful, experienced, *soul-searching* and sound-dealing man amongst all Gods messengers: thus was it with *Peters* hearers, whose *hearts* being prick'd, and rent with legal terrours, then could they begin to cry it out, *Men and brethren, what shall we do?* Acts 2. 37. Thus was it with the *Taylor*, who after his *trembling and falling down to the ground* in an humble abasement, could then begin to say, *Sirs, what must I do to be saved?* Acts 16. 30. And thus the man now ready to be born again, if he finde no means to assuage the rage and terrors of his guilty conscience, at last he comes to Gods Minister with a *What shall I do, what must I do to be saved?* Alas! now I feel the wounded conscience, the broken heart, the spiritual blindness, the captivity and poverty, of which often you have told me; if then there be any instruction, direction or duty, which may tend to my good, or free me from this evil, now open those lips that should preserve knowledge, now direct me in Gods fear, and I will willingly follow it with my utmost endeavours.

Acts 2. 37

Acts 16. 30

And now (and not till now) hath Gods Minister a strong and seasonable calling to amplify and magnifie the soul-saving sufficiency of Christs death and passion; w^here the blood of Christ, and promise of salvation proffered to an unwounded conscience, what were it, but like the pouring of a most sovereign balm upon a sound member of man? It is the onely, right everlasting method, first to wound by the Law, and then to heal by the Gospel; first to cause smart for sin, and then to lay to a plaister of Christs blood; and therefore when the heart is broken, then hath the *man of God* his warrant to binde it up again, then may he magnifie Gods mercy, then may he set out to the height the heavenly beauty of Christs passion and person, and thus playing the Midwife by his high and holy art of comforting the afflicted, at last the childe of God (prepared for his birth) becomes a man *born again*.

The fifth step is a clear (I say not a general sight, which he had before) but *The clear sight of Christ laid open to the eye of Faith*; no sooner is the poor wounded soul informed throughly in the mystery and mercy of the Gospel, but he then looks on his Saviour as the Jewes on the brazen serpent, and seeing him lifted upon the Crosse, he cannot but see in him an infinite treasury of mercy and love, a boundlesse and bottomlesse sea of tender-heartednesse and pity, a whole heaven of sweetnesse, happinesse, peace and pleasures. After the *spirit of bondage*, enters the *Spirit of adoption*; the terrours of the Law lead him to the comforts of the Gospel; his sorrow for sin brings him to the clear light of his Saviour; and then as a man in deaths-pangs, that lifts up his eyes to heaven, whence cometh his help, so he in birth-pangs lifts up his eyes to Christ, who must either help him, or he sinks under his sin to the bottomlesse bottom of hell. And I must tell you, this sight of Christ Jesus to an humbled sinner (together with those glorious privileges which he brings with him, as Reconciliation to God, forgiveness of sins, adoption, justification, righteousness, wisdom, sanctification, redemption) it is a most pleasant, ravishing, heavenly sight: *Not Solomon in all his royalty, no, nor the lillies of the field arrayed better than Solomon*; not all the curious sights on earth, nor all those glittering spangles in heaven, can possibly afford such pleasure or delight to the eye of man, as doth this one object (Christ bleeding on the Crosse) to the soul of a sinner. Imagine that you saw some malefactor (whose trial & doom were past) to be led to the doleful place of execution; imagine that you heard him wail and weep for his mis-spent time, for his bloody acts, for his heynous crimes: yea imagine his wailings and weepings so bitter, that they were able to force teares from others, and to make all eyes shoot and water that but look't upon him; if this man in this case should suddenly see his King running and riding towards him with his pardon in his hand, what a sight would this be? sure there is none to this. Thus, thus it is with the man sorrowing for sin; whilest he is weeping his case, and confessing what a little step there is between him and damnation (as if he were now at hells mouth, the very place of execution) in a maze he looks upon Christ, whom he sees with a spear in his side, with thornes in his head, with nails in his feet, with a pardon in his hands, offering it to all men that will but receive it by faith. O here's a sight indeed, able to revive the wickedst man upon earth, dead in sins and trespasses. And now there is hopes of the *Birth*; if it once come to this, there is more than probability of an happy delivery, we may call it the stirrings of Gods childe, or the first feelings of life, before he is *born again*.]

Math. 6. 22

The sixth step is, *An hungry desire after Christ and his merites*, and to this step blessed are they that arrive; *Blessed are they that hunger and thirst after righteousness*.

D

for

Math. 5, 6.

for they shall be filled; Matth. 5. 6. Filled: how? *I will give unto him that is a thirst, of the fountain of the water of life freely*, Rev. 21. 6. This is the step (as if it were in *Jacob's ladder*) that raiseth him on high towards heaven; it is such a token of true faith, that he who hath it, needs no more doubt that he believeth, than he that breatheth needs to doubt that he liveth; and why? his thirst of worldly things is cooled, his thirst of heavenly things inflamed.

Rev. 21. 6.

Object. But Christ saith, *He that drinks of the water that I shall give him, shall never thirst.*

Sol. Not after the world, but he shall thirst more and more after Christ. No hungry man did ever with more appetite wish for meat, nor thirsty man for drink, nor covetous man for money, nor ambitious man for glory, than he now longeth to be reconciled unto God in Christ; in this case, had he the pleasures and profits of a thousand worlds, willingly would he part with all for the application of Christ's sufferings; it is that sovereign blood that can only heal his soul; it is that bitter passion which can only quench his thirst: give him but the merits of Christ's death (whereby God and he may be at one) and he cares not though he suffer death and hell again, yea, he will venture goods, life, all; or if that be not it which the Lord requires, he will do whatever behooves him, even *sell all, all that he hath*, part with all sin that he loveth, yea were it his right hand, or his right eye, nothing shall be dear to him, so that he may enjoy his Saviour. O here's a thirst above all thirsts! it breeds ardent desires, vehement longings, unutterable groans, mighty gaspings, just like the dry and thirsty ground, that gasps, and cleaves, and opens for drops of rain. David, though in the desert of *Ziph*, a barren and dry land without water, yet he complains most because of this thirst, *My soul thirsteth for thee, O God*, Psal. 63. 1. This is that violent affection that God puts into the hearts of those who seek him in sincerity and truth; never was *Abab* more sick for a vineyard, not *Sisera* for milk, nor *Sampson* for water, when God was fain to open him a fountain in the jaw of an *Ass*, than is a truly humbled soul after Christ; ever thirsting and longing, that he may hide himself in his righteousness, and bathe himself in that blood which his Saviour shed for him. I have read of a gracious woman, who labouring in these pangs, and longing after Christ Jesus, cried out, *I have born nine children with as great pain as other women, and yet I would with all my heart bear them all over again, yea bear them, and bear them all the dayes of my life, to be assured of my part in Christ Jesus.* One replying, Doth not your heart desire and long after him? *Oh!* (said she) *I have an husband and children, and many other comforts, I would give them all, and all the good I shall ever see in this world, or in the world to come, to have my poor thirsty soul refreshed with that precious blood of my Saviour.* So eager and earnest is the heart of each man (parched with the angry countenance of God) after this blood of his; *I thirst, I faint, I languish, I long* (saith he) *for one drop of mercy; my spirit is melted in me into tears of blood; my heart, because of sin, is so shaken and shivered; my soul, because of sorrow, is so wasted and parched, that my thirst is insatiable, my bowels are hot within me, my desire after Christ is extremely great and greedy.* Stay! all these expressions are far short of those longings, *no man knoweth them, save he that receiveth them, save he that is born again.*

Psal. 63. 1.

Judg. 15. 19.

Rev. 2. 17.

John 7. 31.

Isa. 55. 1.

Matth. 11. 28.

Rom. 8. 35.

38, 39.

The seventh step is *A relying on Christ*: no sooner he considers and remembers those many melting invitations of our Lord and Saviour: *If any man thirst, let him come unto me: Ho, every one that thirsteth, come ye to the waters: Come unto me all ye that are weary and heavy-laden with sin*: but (resting himself on the impregnable truth of these blessed promises) he throws himself into the merciful and meritorious armes of his crucified Lord. Come life, come death, come heaven, come hell, come what come will, here will he stick for ever: *Who* (saith Paul) *shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or perill, or sword? No: I am perswaded* (not these, nor more than these) *neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord*, Rom. 8. 35, 38, 39. Thus it is with the man labouring in this birth: *What?* (saith he) *doth Christ call the heavy-laden? why, Lord, I am heavy-laden with a weight, a masse of sin; and if he may come that is called, Lord, I come, I come, and now I am come, with thee will I build my tabernacle, with thee will I rest for ever.* Nor is this any wonder, experience tells us, the hunted beast hies unto his den, the wounded man hies unto the Surgeon, and so the poor man broken and bruised with the weight

weight of sin, how should he otherwise but cast himself willingly into the sweet compassionate inviting arms and embracements of Christ, whose promises run, *I will ease him; I will refresh him?* You may see sometimes a little infant, upon apprehension and approach of some sudden danger, how hastily he runs into his mothers armes: even so a truly wounded soul (pursued by the terrors of the Law, and frighted with the angry countenance of Almighty God) it flies with speed into the bosome of its blessed Redeemer, there it clings unto his blessed wounds, there it rests upon his meritorious death, there it grasps about his crucified body, there it hides it self in the clefts of this Rock, yea there it sticks with this full resolution, that should all terrors, all temptations, all men, all devils, combine together to cast him into hell, they should tear him, rent him, pull him, hale him from the bleeding wounds, and tender bowels of his heavenly Saviour. This was *Job's* case, who in the bitterest of his pangs could cry it out, saying, *Though the Lord slay me, yet will I trust in him,* Job 13. 15. And I must tell you, this * *affiance, dependance, adherence, reliance* (or whatsoever else we call it) *upon the merits of Christ, is the right justifying faith,* whither if a man once come, there is but one degree more, and he is then *born again.*]

Mar. 11. 82.

* U. sin. parte
secunda ca-
tech q 6. fides
justificans pon-

est tantum notitia, sed etiam fiducia, qua tanquam medium applicamus nobis meritum Christi, ac in eo acquiescimus. Trel. car. l. 2. insinuat. Loquens de natura fidei justificantis, apprehensio ejus duplex; una cognitionis in intellectu, altera fiducia in voluntate, utramque includit fides. — At holiit Bellarm. fidem esse in voluntate.

The last and highest step is, *Universal obedience to Christ.* No sooner hath he cast himself upon him, but he takes him (not onely as a Saviour to redeem him from the miseries of sin, but) as an husband, a Lord, a King to serve him, love him, honour him, & obey him: Now will he *take his yoke upon him;* now will he *bear his crosse and follow after him;* now will he *enter into the narrow way;* now will he *walk in the holy path;* now will he associate himself to that *felt and brotherhood that is every where spoken against;* now will he oppose himself against all sin whatsoever; now will he shake off his old companions, *brethren in iniquity;* now will he keep peace and a good conscience towards God and man, now will he watch over his secret sins, lustful thoughts, occasions of evil; now will he direct his words to the glorifying of God, and to give grace to the hearers; now will he conform all his actions to the soveraignty of grace; now will he delight in the Word, the wayes, the Saints, the services of God; now will he never more turn again unto folly, or to his trade of sin, yea though Satan set upon him with baits and allurements, to detain him in his bondage but by one darling-delight, one minion-sin, yet he resolves to answer him as *Moses* did *Pharaoh,* *There shall not so much as an hoof be left behind;* for well he knowes, one breach in the City exposeth it to the enemy, one leak in a ship will sink it in the Sea, one stab in the heart will speed a man to death; one knot in a threed will stay the needles passage as well as five hundred; and therefore he will *sell all, all that he hath,* even all his sins, to the last filthy rag of his minion-delight, his bewitching-beloved bosome-sin. And now is the *new man* born amongst us, will you view him? *Old things are passed away, behold, all things are become new,* 2 Cor. 5. 17. His heart, his eye, his ear, his tongue, his understanding, his will, his memory, his conscience, his love, his hatred, his hope, his feare, his joy, his sorrow; will you any more? his thoughts, his words, his actions, his affections, are all *new;* this conversion is universal, this change is a through change; now is Christ formed in him, now is he transformed into a *new creature,* before he was in making a new man, but now he is made *new;* God the Father accepts him for his son, God the Son stamps on him the Image of his Father, but more immediately God the Holy Ghost hath thus moulded and fashioned him, as I have let you see him, and now he is *born again:*] which *except a man be,* — *he (shall not) cannot see the kingdom of God.*

2 Cor. 5. 17.

Lo here those steps that raise up a man to the state of regeneration, *A sight of sin, Sense of misery, Sorrow for sin, Seeking for comfort. A sight of Christ, Desire after Christ, Relying on Christ, Obedience to Christ.* One word more before we have done.

You see how God brings along the man whom he purposeth to make his; and yet let no truly humbled sinner be discouraged if he observe not so distinctly the order of these steps, and especially in that degree as (you see) we have related; for if in substance and effect they have been wrought in them, if he have them in truth (though perhaps not in this degree) I dare pronounce of him, that he is surely *born again.* It is one of our

Use 1.

worthies hath said it, that in our humiliations, and other preparative dispositions, we do not prescribe precisely just such a measure and quantity, we do not determine peremptorily upon such or such a degree and height, we leave that to the wisdom of our great Master in heaven, the only wise God, who is a most free agent. But sure we are, a man must have so much; and in that measure, as thoroughly to humble him, and then to bring him to his Saviour; he must be weary of all his sinnes, and of Satans bondage wholly, willing to pluck out his right eye, and cut off his right hand, I mean to part with his best-beloved-bosome-lusts, to sell all, and not to leave so much as an hoof behinde; he must see his danger, and so haste to the City of refuge; he must be sensible of his spiritual misery, that he may heartily thirst for mercy; he must finde himself lost and cast away in himselfe, that Christ may be all in all unto him; and after must follow an hatred of all false and evil wayes for the time to come, a through-change of former courses, company, conversation, and setting himself in the way and practice of sobriety, honesty, and holiness. And another speaks to the same purpose, that the discovery of the remedy as soon as the misery must needs prevent a great part of the trouble, and make the distinct effects on the soul to be with much more difficulty discerned: nay the actings of the soul are so quick, and oft so confused, that the distinct orders of these workings may not be apprehended, or remembered at all. And perhaps the joyfull apprehension of mercy may make the sense of misery sooner forgotten. The summe is, of every soul is required thus much: First, a truly penitent sight, sense, and hatred of all sin. Secondly, a sincere and unsatiable thirst after Jesus Christ, and righteousness, both imputed and inherent. Thirdly, an unfained, and unreserved resolution of an universal new obedience for the time to come. If any man hath had the experience of these affections and effects in his own soul, whatsoever the order, or whatsoever the measure be (lesse or more) he is safe enough, & may go on comfortably in the holy faith.

Use. 2.

Now then let me advise thee (whosoever thou art that readest) to enter into thine own soul, and examine thine own state, whether or no thou art yet *born again*? Search and see, whether as yet the *spirit of bondage* hath wrought its effects in thee; that is to say, whether thou hast been enlightened, convinced, and terrified with a sensible apprehension, and particular acknowledgement of thy wretched estate? Search and see, whether as yet the *spirit of adoption* hath sealed thee for his own; that is to say, whether (after thy heart being broken, thy spirit bruised, thy soul humbled, thy conscience wounded and awaked) thou hast had a sight of Christ, and hast thirsted after him, and hast cast thy self on him, and hast followed his wayes and Commandments by an universal obedience? If upon search thou canst say (without self-deceit) that so it is with thee, then mayst thou blesse God that ever thou wast born; certainly (I dare say it) thou art *born again*. But if thou hast not sense or feeling of these works, if all I have spoken are very mysteries to thee, what shall I say? but if ever thou meanest to see the Kingdom of God, strive, struggle, endeavour with thy might and main to become truly regenerate: Thou mayst say perhaps it is not in thy power, thou art only a meer patient, and Gods Spirit the agent, and who can command the Spirit of the Lord, that bloweth where he listeth, at his own will and pleasure? I answer, it is indeed the Spirit, and not man, that regenerates or sanctifies: but I answer withal, The doctrine of the Gospel is the ministration of the Spirit, and wheresoever that is preached (as I preach it now to thee) there is the holy Ghost present, and thither he comes to regenerate: nay, I can say more, there is a common work of illumination, that makes way for regeneration; and this common work puts a power into man of doing that, which when he shall do, the Spirit of God may, nay will in the day of his power mightily work in him, to his quickening and purging; if then as yet thou feelst not this mighty work of God in thee, and yet fain wouldst feel it, and gladly dost desire it (otherwise I confesse it is in vain to speak) follow me in these passages I shall lend thee two wings to bear thee, two hands to lead thee to the foot of this ladder, where if thou ascend these steps aforesaid, I dare certainly pronounce of thee, Thou art the man born again.]

The first wing is *Prayer*, which first brings thee to Gods throne, and (there, if thou hast thy request) then to the new birth; if I must acquaint thee how to pray; *Hos. 14. 2. Take with you words, and turn to thee Lord; say unto him, Take away all iniquity, and receive us graciously.*—and then it follows, *I will heal their back-sliding; I will love them freely.* ver. 4. *Jerem. 30. 18. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned.* The soul may object, I may say thus, and be

Thus whilst the Minister speaks, it is Christ that comes with power in the word, *Ezek. 18 31, 32.*

no better : But I answer, Say it, though you be no better, because God bids you say it : Say it, and say it again ; it may be he will come in when you say it, *Hof. 14. 4.* The soul may object again, How can I pray & have not faith ? I answer, Put thy self upon prayer, and who knows but assistance, and blessing, and faith may come ? Pray that God would please to prepare thy heart, to sanctifie thy affections, to order thy will, to preserve thee from sin, to prepare thee for growth unto full holinesse and righteousness : this was the effect of *Jeremiahs* prayer, *Convert me, O Lord, and I shall be converted ; heal me, O Lord, and I shall be healed ; save me, O Lord, and I shall be saved : Turn thou us, O good Lord, and so shall we be turned,* *Jer. 17. 14. and Lament. 5. 21.* It is the Lord that converts, and heals, and saves, and turns ; and Prayer is the means to produce this effect in thee : when we are required to pray, to repent and believe, we are not to seek strength in our selves, but to search into the Covenant, and turn the promise into prayer. As the command is, *Repent, Act. 17. 30.* so the Covenant is, *Christ shall give Repentance, Act. 5. 31.* and therefore pray, *Turn thou me, and I shall be turned,* *Jer. 31. 18.* Therefore bow thy knees, and humbly, heartily, frequently, fervently implore the influence of Gods blessed Spirit : Cry with the Spouse in the Canticles, *A wake, O North-wind, & come thou South-wind, and blow upon my garden, that the spices thereof may flow forth.* *Cant. 4. 16.* The more rushing and mighty this wind of the Spirit is, the more will he make thee fructifie in his graces and blessings ; therefore cry again and again, *O Lord, let thy Spirit come upon me : create in me a clean heart, O God, and renew a right spirit within me. O Lord Jesus, send thy Spirit into me which may restore me from this death of sin, unto the life of holinesse.* Thus wouldst thou ask, and continue asking, thus wouldst thou cry, and continue crying, then could I assure thee of the promise (when the Lord comes in) which God hath made, and cannot deny, *He that asketh receiveth ; and, he that seeketh findeth, and, to him that knocketh (by continuance and perseverance) it shall be opened,* *Mat. 7. 8.*

The second wing, or hand, that bears and leads thee to these steps of the new birth, is, Constant hearing of the Word : thou must attend the gates of wisdom, and wait on her posts : thou must come to Gods house, and hearken to the ministry of the Word : no doubt, but if thou beest constant in this duty, God will stir up some good Samuel, God will use some of his Priests (consecrated to that office) to beget thee again : Understand this soberly ; for if Jesus Christ himself should preach to the soul every day, and give not out of himselfe, the ordinance would be empty to it : it is Christs coming into his people in the ordinances, that only fills the empty soul with good things. And yet Gods Ministers are called Spiritual Fathers, *I have begotten you (saith Paul) through the ministration of the Gospel,* *1 Cor. 4. 15.* The Pastors tongue is the Lords conduit-pipe, and hereby he derives the sweet and wholesome waters of life into the souls of his chosen ; only do thou frequent the means, and thou shalt see at one time or other God will remember thee in mercy : It is true, I know not when ; and therefore I wish thee misse no Lords day to repair to Gods house, lest the day of thy neglect might have been the day of thy conversion ; certain it is, no man should expect Gods blessing without his ordinances, no eating of bread without plowing and sowing, no recovering of health without eating and drinking, no posting on land without somewhat to ride on ; no passage on seas, without somewhat to saile in ; so no blessing, no grace, no regeneration, no new birth at all, without waiting upon God in his wayes, and in his ordinances. Now then, as thou desirest heaven or (the way to heaven) to be born again, I beseech thee make high account of this ordinance of God, the preaching of his Word : In preaching of the Gospel, light, motion, and power go out to all, which men resist : and some are destroyed, not because they could not believe, but because they resist, and will not obey, and so die, *Acts 7. 51. Luke 13. 34. Ezek. 33. 11. Hof. 13. 9.* and yet I wish thee not only to hear it, but after thou hast heard, consider of it, ponder on it ; and lay the threats and reproofs, the precepts and promises, unto thine own soul : thus if thou hearest and meditatest, I doubt not but Gods Word will be a Word of power to thee, and (together with prayer) bring thee towards the new birth, whither, except a man come, he cannot (possibly) see the Kingdom of God.

Thus far of the new birth : you see we have mounted those steps, whose top (like Jacobs ladder) reacheth up to Heaven ; witnesse the next word, he that is born again shall see the kingdom of God ; but he that is not born again, he cannot see the kingdom of God.

He cannot see the kingdom of God.

THe Privileges of the new birth are these two, to see] and to see the kingdom of God.

First, to see] Which is all one (saith a Modern) as to enjoy: yet a man may see that which he doth not enjoy: but without regeneration there is no sight, much lesse possession of the kingdom of God.

To see then is the lesser happinesse, of which the unregenerate are debarred; but to see, in it self is a great and gracious priviledge, to which the regenerate are admitted: for whether by Gods kingdom be meant the kingdom of grace, or the kingdom of glory, Happy are the eyes that see these things.

But whose eyes are they? if we examine the ungenerate, he sees no whit into the awful Majesty of God the Father: he sees no whit of the beauty, mercy, and pity of his Saviour, he sees no whit into that glorious highnesse of Gods Spirit in Heaven, nor yet of his highnesse to his brethren on earth: Hence it is, that when he comes among the Congregation of Gods Saints, his soul is not delighted with their prayers, praises, Psalmes, & service; he sees no comfort, no pleasure, no content in their actions. But the new man is of better sight, the graces of the Spirit, and the war-drope of Gods glory, are all produced to his eye, as if the Lord should say, Come, and see: so Moses, Stand still, and see the salvation of God: so Christ to his Apostles, It is given to your eyes to see these things; to others, but by parable. He that is born again hath a spiritual eye, and a celestial object; The eye of his understanding is enlightened (saith Paul) anointed (saith John) to what end? But that he may know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints; Ephes. 1. 18. See a priviledge, of which the unregenerate is ever barred, his mind is dark, even darknesse it self, Ephes. 5. 8. And therefore it is no wonder, what is said by our Saviour, that he cannot see, cannot see the kingdom of God.

The second priviledge is the Object of this sight, here called the kingdom of God.] By which some understand Heaven, some the way to Heaven; most of the Ancients say, that by this Kingdom is meant Heaven: Calvin is of the mind, that not Heaven, but a spiritual life is thereby understood. Aretius saith, (and I am of his mind) that whether we understand the one or the other, It matters not much: Sure we are, that both these (Grace and Glory) are annexed to the new birth, and both very well may be implied in this word, the kingdom of God.]

First then, if by the kingdom of God is meant the kingdom of Grace, (whereof our Saviour speaketh, the kingdom of God is within you, Luke 17. 21.) See to what a priviledge the new man hath attained; all the graces of God, all the fruits of the Spirit are now poured into him: If you ask what graces? what fruits? Paul tells you, Gal. 5. 22. Love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance: or would you have us to contract them? Paul doth it else where, The Kingdom of God is, ——— righteousness, peace, and joy in the holy Ghost; Rom. 14. 17.

First, Righteousnesse, and that is either active or passive; holinesse of life, or (the cause of this holinesse) our righteousness in Christ: If the first be meant, no sooner is man born again, but he enters into the holy path; he declines all evil, and stands at the sword's point with his beloved sinne; or if ever any sinne (through the violence of temptation) seize on him again, he is presently put again into the pangs of the new birth, and so renewing his sorrow, and repairing repentance, he becomes more resolute and watchful over all his wayes: And as he abhors evil, so he cleaves to that which is good; his faith like the Sun, sets all those gracious heavenly stars on shining, as hope, and love, and zeal; and humility, and patience; in a word, universal obedience, and fruitfulness in all good works: not one, but all good duties of the first and second Table, begin to be natural and familiar to him, and though he finde some duties more difficult, yet he resolveth, and striveth to do what he can, and is much displeased and grieved, if he do not as he should. Or if by righteousness is meant passive righteousness, to wit, our righteousness in Christ, no sooner is a man born again, but he is clothed with this righteousness; the other (God knows) is but weak and full of imperfection; and therefore to speak properly, It is the righteousness in God, that makes us appear righteous before God: would you have a plain case? as Jacob, to procure the blessing of his father, hid himself into the apparel of his brother, and so received it to his own commodity, under the person of another: thus the new man puts on the righteousness of Christ, with

Venite, & videte.

Psal. 45. 8

Exod 14. 13

Ephes. 1. 18

Revel 3. 18

Ephes. 5. 8

Calvin in loc.

Aretius in loc.

Paulus in 1. Cor.

Luke 17. 21.

Gal. 5. 22

Rom. 14. 17.

Rom. 12. 9.

1 Cor. 1. 30.

Extraneous est

justitia, non in

nobis, Luther.

de inflat.

Christiana.

with which being clad as with a garment, God accepts him in his stead, his faults being covered with his Saviours perfection.

Secondly, from this *Righteousness* ariseth *Peace*: no sooner is man righteous, but he is at peace with man, at peace with God, at peace with himself. He is at peace with man; *The Wolf shall dwell with the Lamb, and the Leopard with the Kid*, saith the Prophet, *Isa. 11. 6*. The meaning is, that in the kingdom of Christ, when a man is called into the state of grace (howsoever by nature he is a *Wolf*, or a *Leopard*, or a *Lion*, or a *Bear*, yet) he shall then lay aside his cruelty, and live peaceably with all men; with all men, I say, *bad and good*; for if *bad*, the Apostle implies them, *As much as in you is, have peace with all men*, *Rom. 12. 18*. Or if *good*, then he cannot but have peace with them, yea, although before his conversion he hated and maligned them, yet now he is ravished with the delight and love of them, and to this end he labours might and main to ingratiate himself into their blessed Communion. True, how should he but love them, and sympathize with them, whom he believes one day to meet in Heaven, and there to enjoy them, and they him for ever? Nor is this all, he is at peace with God, he hath humbled himself, and confessed his fault, and cried for mercy, and cast himself upon Christ, and vowed amendment of life; so that now God, by his Word, hath spoke peace to his soul, by the mediation of Christ it is obtained; and by the testimony of the Spirit he feels it within him. This is that *Peace which passeth all understanding*; it made the Angels sing, *Peace upon earth*; it makes his soul reply, *My peace is in Heaven*: what else? The storm is past, and the rain is gone away, he that lay for a night in the darkness of sorrow, and weeping for his sins, now he beholds the *Sun of righteousness* appear (as the Disciples often did upon the Mount of Olives, signifying peace) all quiet, and calm, and pleasant. Nor is this all, he is at peace with himself, I mean his own conscience; that which before stirred up the fire, that brought him to a sight of sin, and sense of Divine Wrath, that filled him with fearful terrors, compunction, remorse, and true sorrow for sin, it is now turned good and quiet. Solomon calls it a *continual feast*, *Prov. 15. 15*. Who are the attendants, but the holy Angels? what is the cheer, but joy in the holy Ghost? who is the feast-maker, but God himself, and his good Spirit dwelling in him? Nor is this feast without Musick; Gods Word, and his actions, make a blessed harmony, and he endeavors to continue it by keeping peace, & a good conscience towards God and man.

Thirdly, from this peace issueth joy in the holy Ghost; no sooner is a man at peace with man, with God, with himself, but he is filled with joy that no man can take from him; this joy I take to be those blessed stirrings, of the heart, when the seal of remission of sins is first set unto the soul by the Spirit of Adoption. For thus it is, the soul having newly passed the pangs of the new birth, it is presently bath'd in the blood of Christ, lull'd in the bosome of Gods mercies, secured by the spirit of its inheritance above, and so ordinarily followes a Sea of comfort, a sensible taste of everlasting pleasures, as if the man had already one foot in Heaven. But I hear some object, They have felt the pangs, cast themselves on Christ, resolved against all sin, and yet no comfort comes. It may be so, though not ordinarily; certain it is, whosoever hath this joy, is *new born*; yet not every one *new born* hath this joy; if any then be in such case, let him hear what the Spirit of truth saith, *Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen; O God, besides thee, what he hath prepared for him that waiteth for him*, *Isaiah 64. 4*. Waiting patiently (saith a Modern) for the Lords coming to comfort us, either in temporal or spiritual distresses, is a right pleasing and acceptable duty and service unto God, which he is wont to crown with multiplied and overflowing refreshings when he comes. To this end saith the Prophet, *They that wait upon the Lord, shall renew their strength, they shall mount up with wings as Eagles: they shall run, and not be weary; and they shall walk, and not faint*, *Isa. 40. 31*. Nay, and should a man die (saith my Authour) in this state of waiting, if his heart in the mean time sincerely hate all sin, heartily thirst for the mercy of God in Christ, and resolve truly upon new universal obedience for the time to come, he shall certainly be saved; because the holy Ghost saith, *Blessed are all they that wait for him*, *Isa. 30. 18*. Or if this will not satisfy his desire, let his desire quicken and set on work (with extraordinary fervency) the Spirit of prayer, let him have recourse again and again unto the promises of Scripture towards the poor, heavy-laden, penitent souls; and when the time is come (it will come) which God hath appointed, then shall he feel this joy unspeakable, the joy of the holy Ghost; and this is the head, the height, the top, the highest step in this kingdom of grace, the kingdom of God.

Isa. 11. 6.

Rom. 12. 18.

Prov. 15. 15.

Isa 64. 4.

Isa. 40. 31.

or

Luke 12. 32
Math. 7. 21
Acts 14. 22

Augustine

See more of
this in my last
things

Or secondly, if by the *Kingdom of God* is meant the *kingdom of Glory*, see then what a privilege waits on the *new man*; no sooner shall his breath and body be divorced, but his soul mounted on the wings of Angels, shall straight be carried above the starry firmament, there shall it inherit the *Kingdom*, Luke 12. 32. an *heavenly kingdom*, Mat. 7. 21. the *kingdom of God*, Act. 14. 22. and truly called so, for 'tis a kingdom of Gods own making, beautifying, and blessing; a Kingdom befitting the glorious residence of the King of Kings; a Kingdom creating all Kings that but inhabit in it. But here my discourse must give way to your meditations; I cannot speak this privilege, therefore conclude with *Augustin*, *Anima que amat, ascendat frequenter, & currat per plateas celestis Jerusalem, &c.* Mount your meditations on the wings of faith, and behold in Heaven those states of wonder, Patriarchs shining, Prophets praising, Saints admiring, hands clapping, harps warbling, hearts dancing; the exercise, a Song; the dirty, Allelujah; the quisters, Saints; the consorts, Angels, &c. In this fountain of pleasure, let the *new-born Christian* bathe his soul; for his it is, and he it is onely that shall see it, enjoy it; Except the *man born again*, no man shall ever see the *Kingdom of God*.

Thus far of the privileges of the *new birth*; there waits on it the eye of faith, & righteousness, and peace, and joy in the holy Ghost; in a word, the *kingdom of grace*, and the *kingdom of glory*.

Use.

Matth. 11. 30

¶

And now (beloved) say, what would you do to obtain these privileges? should any hand reach you a Crown for the pains to take it? should any but cast at your feet a bag of gold, and you might make it your own for the stooping, would you not for so great a reward do so little a service? and what is Gods service but perfect freedom? the yoke is easie, the burden is light, but the reward is grace, glory, endless felicity. Bestirr then your selves, and if ever you mean to see the *Kingdom of God*, endeavour to run through this *new birth*, and to lead a better life than heretofore you have done. Onely remember, Thus whilst the Minister speaks, Christ comes with power, and therefore he speaks and perswades. I conclude with my speech to thee (whosoever thou art) into whose hands this book is fallen: the truth is, the work is weak, & answerable in that kind to the Authour of it: many and many a stich in my side, many a pull at my heart, many a gripe in my stomach (besides the pangs of my soul, endeavouring to practice what I have writ) have I suffered and felt since I first begun it; and yet the comfort I have received my self in this one necessary thing, hath made me (contrary to the desires of my best friends) to run through this short work, by taking a longer time, as my continual disease would now and then suffer me. If (when I am gone) thou repeat any spiritual good by this my surviving pains, it is, next to Gods glory, all my desire; Yet I live, but to save thy soul I care not how soon I might die, yea, on that condition I could be willing (if God so pleased) the lines that thou readest were writ with the warmest blood in my heart: willing said I? yea, I could be willing and glad (as little blood as I have in my body) to let it run and run, for thy spiritual good, to the very last drop in my veins. I say no more, Consider what I have said, Except a man be born again, he cannot see the *kingdome of God*.

AN



An appendix, containing a more particular Method, for the man not yet born again, to have his part in the second birth.

CHAP. I.

The occasion and method of this Treatise.

SOME there are, who hearing the new birth (or first repentance) to be so necessary to salvation, but never feeling in themselves any such change or conversions, have therefore desired further helps; though naturally they are blind, and wretched, and miserable, and poor, and naked, yet the Lord hath not left them without means and helps: to this purpose he hath set up his Ordinances; not that man of himself can dispose himself unto grace, but that the Spirit of Christ in the use of the Ordinances (without any habitual or sanctifying grace in mans heart) can dispose of man to the reception of habitual or sanctifying grace. True it is, I advised them in the former Treatise to be frequent in prayer, and hearing of the Word: But so we have done, say they, and yet we feel no conversion: it may be so, for not always the doing of them, but perseverance in them through Christ obtains the blessing desired. And yet if they will out of hand send themselves to the work, (*Seeing it is the Lord that saith, Break up the fallow ground, Jer. 4. 3. (i.e.) Seek to the Lord to break them for thee: Be in the use of the means, that the Lord may come in, and break thy heart.*) I shall, for their further satisfaction, give them a more particular Method, and without a Text taken, take my self more liberty to put them in the way.

Two things I suppose necessary for them that would have part in the new birth.

- | | |
|---------------------------------|--|
| | <ul style="list-style-type: none"> 1. To get into it. 2. To be delivered of it. |
| 1. The means to get into it, is | <ul style="list-style-type: none"> 1. Examination of themselves. 2. Confession of their sins. 3. Hearty prayer for the softening of their hearts. |

By which three are obtained the three first steps,

- { Sight of sin.
- { Sense of divine wrath.
- { Sorrow for sin.

2. The means to be delivered of it, is by application of the Promises; and these According to their several objects, produce their several effects;

Some

- { A sight of Christ.
- { A desire after Christ.
- { A relying on Christ.
- { An obedience to Christ.
- { A comfort in Christ, not onely sought for, but obtained, if the promises be Rightly applied.

CHAP. II.

Sect. 1.

The first means to get into the new birth.

THe means to get into the *new birth*, is first *Examination*: and the way to examine, is to set before men that Chrystal-glasse of the Law for their *light and rule*: To this purpose I have here annexed a *Catalogue*, or Table, to shew them their offences; not that I can possibly enumerate all sins, but only the kinds; and if herein I come short, yet the consciences awaked may be occasioned hereby to bring into their thoughts those others not mentioned.

Now then (whosoever thou art that beginnest this blessed work) examine thy self by this *Catalogue*, but do it warily, and truly; and where thou findest thy self guilty, either note it in this book, or transcribe it into some paper, that so they may be ready for thine eye when thou comest to *Confession*.

Sect. 2.

Sins against the first Commandment.

IN every Commandment we must observe both the duties required, and sins forbidden, for both these are implied in every one of the Commandments; if in the first thou art guilty, thou must answer negatively; if in the second, thou must answer affirmatively: now then to proceed.

It is the first Commandment, *Thou shalt have no other Gods but me.*

For the duties here required.

Say first, hast thou ever in minde, will, and affections, took the true God in Christ to be thy God? Secondly, hast thou abounded in those graces by which thou shouldest cleave unto God, as in the warmth of knowledge, and love, and fear, and joy, and trusting in God? Thirdly, hast thou observed Gods mercies, and promises, and works, and judgements upon thee, and (by a particular application) took special notice thereof? Fourthly, hast thou communicated with the godly, and joyned thy self to Gods people, and delighted chiefly in them?

Or for the sins here forbidden.

Say first, hast thou not sometimes been guilty of blasphemy, or idolatry, or witchcraft, or Atheism, or Epicurism, or heresie? Secondly, hast thou not been guilty of pride, a sin flatly opposing God, and first committed by devils? Thirdly, hast thou not had inward reasonings that *there is no God*, or that *he seeth not, or knoweth not, or that there is no profit in his service*? Fourthly, hast thou not failed to love God, and fear God, and to put thy whole trust in God? Fifthly, hast thou not *trusted in man*, or *feared man*, or *loved the world*, and thereby alienated thy heart from God? Sixthly, hast thou not *resorted to witches*, or in the first place to *Physicians*, and not to the living God? Seventhly, hast thou not *tempted God*, and in the matters of God, been either cold or lukewarm, or preposterously zealous? Eighthly, hast thou not a pronenesse to sin, yea to rebel against God, in thy whole man? Ninthly, hast thou not been careless to perform the inward duties of *Gods worship in sincerity and truth*? if in these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt have no other gods but me.*

Sect. 3.

Sins against the second Commandment.

IT is the second Commandment, *Thou shalt not make to thy self any graven Image.*

For the duties here required.

Say first, hast thou ever worshipped the true God purely according to his will. Secondly, hast thou observed all those out-ward duties of his worship, as prayer, and vows, and fasting.

Psal. 14. 1.
Ezay 29. 15.
Job 21. 14.
Jer. 17. 5.

fasting, and meditating, and the rest? Thirdly, hast thou repaired to Gods house, observed family-duties, received the Preachers of the Gospel?

Or for the sins here forbidden.

Say first, hast thou not sometimes walked after the imaginations of thy own heart, serving God out of custom, or (after the manner of thy fore-fathers) by will-worship and superstitions? Secondly, hast thou not committed idol-worship, conceiving of God in thy minde, or respecting him in thy sense in the likenesse of a creature? Thirdly, hast thou not mentioned the names of other gods, either by way of swearing, or apology? Fourthly, hast thou not made an image to liken God to it, or used any gesture of love and reverence to any such images? Fifthly, hast thou not been carelesse to worship God, to call upon the Lord, to receive Gods Ministers, or to perform any other of the outward duties of Gods worship? If in any of these thou hast transgressed, then hast thou broken this Commandment; *Thou shalt not make to thy selfe any graven image.*

Jer. 9. 19.

Exod. 23. 13.

Isai. 40. 18

Zach. 14. 17

Psal. 14. 4.

Matth. 10. 14

Sect. 4.

Sins against the third Commandment.

IT is the third Commandment, *Thou shalt not take the Name of the Lord thy God in vain.*

For the duties here required.

Say first, hast thou been ever a constant learner, hearer, and doer of Gods Word and Will? Secondly, hast thou prayed with perseverance, understanding, and power of the Spirit, without doubting or wavering? Thirdly, hast thou come preparedly to the Sacrament of the Lords Supper, and being come, hast thou discerned the Lords body? Fourthly, hast thou used all the titles, and properties, and works, and ordinances of the Lord with knowledge, faith, reverence, joy, and sincerity?

Or for the sins here forbidden:

Say first, hast thou not sometimes in thy talke dishonoured the titles, attributes, Religion, Word, people of God, or any thing that hath in it the print of his holinesse? Secondly, hast thou not sworn or forsworn, or loved false oaths? Thirdly, hast thou not caused the name of Religion, or people of God to be evil thought of by thy ill course of life, or by committing some grosse sin? Fourthly, hast thou not rashly, or unpreparedly, or heedlesly read the Word, heard Sermons, received the Sacraments, or performed any other part of the worship of God? Fifthly, hast thou not thought or spoken blasphemously, or contemptuously of God, or of any thing whatsoever pertaining to God? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not take the Name of the Lord thy God in vain.*

Zach. 8. 17

Sect. 5.

Sins against the fourth Commandment.

IT is the fourth Commandment, *Remember thou keep holy the Sabbath-day.*

For the duties here required.

Say first, hast thou (according to the equity of this Commandment) ever observed the Lords day, and other dayes and times set apart for Gods service? Secondly, hast thou on those dayes rested from the servile works of sin, and rested and relied upon Christ for the remission of sins, and led an holy and religious life, that so thou mayest enter into that rest of heaven? Thirdly, hast thou alwayes prepared thy heart, before thou wentest into the house of the Lord, by meditation of Gods Word and Works, by examination and reformation of thy ways, by prayer, thanksgiving, and holy resolution to carry thy selfe as in Gods presence, and to hear and obey whatsoever thou shouldst learn out of the pure Word of God? Fourthly, hast thou repaired to Gods house in due time; and stayed the whole time of Prayer, reading, preaching of the Word, singing of Psalms, receiving of the Sacraments? Fifthly, hast thou performed private religious offices upon the Lords day, to wit; in private prayer and thanksgiving, in acknowledging thy offences to God, in reconciling thy self to those thou hast offended, or with whom thou art at variance; in visiting the sick, comforting the afflicted, contributing

Heb. 4. 11

to the necessity of the poor, instructing thy children and servants (and the rest of thy family) in the fear and nurture of the Lord?

Or for the sins here forbidden?

Ezek 46. 10

Nehem. 10. 31
and 13. 15.

Amos 8. 5.

Say first, hast thou not sometime spent the Lords day in idleness, or in worldly business, in vanities, or in sin? Secondly, hast thou not omitted publick duties, or comest in too late, or wentest out too soon? Thirdly, hast thou not on those dayes sold wares, carried burthens, brought in sheaves, or wrought in the harvest? Fourthly, hast thou not employed thy cattel, or servants, or children, or any other, though thou workest not thy self? Fifthly, hast thou not profaned the Lords day, by needlesse works, words, or thoughts about thy calling, or about thy recreation? Sixthly, hath not the strict observance of the duties of that day been tedious unto thee, saying in thine heart, *When will the day be gone?* If in any of these thou hast transgressed, then hast thou broken this Commandment, *Remember that thou keep holy the Sabbath-day.*

Sect. 6.

Sins against the fifth Commandment.

IT is the fifth Commandment, *Honour thy Father and thy Mother.*

For the duties here required,

they are either in { Family.
Common-weal.
Church.

Ephes. 5. 25
1 Pet. 3. 7

Eph. 5. 22, 24
1 Pet. 3. 4
Ephes. 6. 4

2 Tim. 5. 8
Rom. 1. 30

Heb. 12. 9

Prov. 15. 15

Gen. 9. 22

Col. 4. 1

Tit. 2. 9, 10

First, for the Family: Say, if thou art an husband; 1. Hast thou ever loved thy wife, and dealt with her according to knowledge, giving honour to her as to the weaker vessel, and as being heirs together of the grace of life, that your prayers were not hindred? If thou art a wife: 2. Hast thou submitted to thine own husband, as unto the Lord in every thing? 3. Hast thou put on the ornament of a meek and quiet spirit, which is in the sight of God of great price? If thou art a parent: 4. Hast thou brought up thy children in the nurture and admonition of the Lord? 5. Hast thou corrected them, yet not provoked them by immoderate correction? 6. Hast thou provided for them in their callings, or outward estates? If thou art a child: 7. Hast thou obeyed thy parents, and received correction with submission and reverence? 8. Hast thou relieved them in their wants? Hast thou observed their instructions, and covered their infirmities? If thou art a Master: 10. Hast thou entertained Gods servants, and given unto thy servant that which is just and equal? If thou art a servant: 11. Hast thou been obedient to thy Master according to the flesh, with fear and trembling, in singleness of heart, as unto Christ? Not answering again, not purloining, but shewing all good fidelity?

Secondly, for the Common-weal; if thou art a Magistrate: 12. Hast thou executed just lawes? 13. Hast thou reformed others abuses, according to the power that is in thee? If thou art a Subject: 14. Hast thou obeyed the higher powers in all just commands? 15. Hast thou been subject unto them, not only for wrath, but also for conscience sake?

Matth. 5. 16.
Gal. 6. 6.
Heb. 13. 7, 17
18

Thirdly, for the Church; If thou art a Minister; 16. Hast thou taught in season, and out of season? 17. Hath thy light shined before men, that they might see thy good works? If thou art an hearer: 18. Hast thou communicated to them that teach thee in all good things? 19. Hast thou obeyed them, and prayed for them, and loved them, and followed them, considering the end of their conversation?

Or for the sins here forbidden,

Prov. 21. 19

And first, for the Family: Say, if thou art an husband: 1. Hast thou not sometimes abused thy wife, or smitten her, or injured her, in thought, word, or deed? If thou art a wife: 2. Hast thou not been wasteful, or froward, or idle? If thou art a parent: 3. Hast thou not been careless, especially of thy childrens souls? If thou art a child: 4. Hast thou not despised thy fathers or mothers instructions? 5. Hast thou not mocked them, or despised them, or cursed them, or smitten them, or shamed them, or grieved them? If thou art a master: 6. Hast thou not governed thy family negligently? 7. Hast thou not withheld that which is just and equal in diet, wages, encouragement? If thou art a servant: 8. Hast thou not been idle, and slothful? 9. Hast thou not served grudgingly, and not from the heart?

Prov. 15. 5
Prov. 30. 17,
and 20. 20.

Secondly, for the Common-weal: if thou art a Magistrate: 10. Hast thou not been

as a Lion, or a Bear, roaring and ranging over the poor people? 11. Hast thou not decreedun righteous decrees? respecting the persons of the poor, or honouring the persons of the mighty? If thou art a Subject: 12. Hast thou not reviled the gods, or cursed the Ruler of thy people? 13. Hast thou not disobeyed the higher powers, or not denied tribute, or custom, or honour, or fear to whom they are due?

Thirdly, for the Church: if thou art a Minister: 14. Hast thou not been prophane and wick'd in thy lfe. and conversation? 15. Hast thou not run before thou wast sent? or being sent, hast thou not been negligent in the gift that is in thee? 16. Hast thou not prophesied in Baa!, and caused Gods people to erre? 17. Hast thou not committed simony, or sought indirectly for the fleece, not regarding respectively the flock? 18. Hast thou not strengthened the hands of evil doers, in preaching peace to wicked men? 19. Hast thou not given heed to fables (or to some unprofitable matter) rather than a godly edifying which is in faith? If thou art an Hearer: 20. Hast thou not resisted the Minister, and the Word preached by him? Whatsoever thou art, husband, or wife, or parent, or childe, or master, or servant, or Magistrate, or Subject, or Minister, or bearer, if in any of these thou hast transgressed, then hast thou broke this Commandment, Honour thy father and thy mother.

Sect. 7.

Sins against the sixth Commandment.

IT is the the sixth Commandment, Thou shalt do no murder.

For the duties here required.

Say: Hast thou ever desired and studied by all meanes lawful, to preserve thine own person, and the person of thy neighbour?

Or for the sins here forbidden.

Say: 1. Hast thou not sometimes envied others for their wealth, or for their gifts, or for their respects with others? 2. Hast thou not offended others in gestures, gnashing on them with thy teeth, or sharpening thine eyes on them? 3. Hast thou not offended others in words, by censuring, or reviling, or rendring evil for evil, or railing for railing? 4. Hast thou not offended others in deeds, plotting against the just, or doing evil to any man? 5. Hast thou not been angry with thy brother without cause, or continued long in anger, keeping thy wrath (as it were) for ever? 6. Hast thou not rejoiced at others fall; or wished a curse to their souls? 7. Hast thou not done evil to thy selfe, by inordinate fretting, or grieving, or drinking, or surfetting, or saying in thy passions, Would God I were dead? 8. Hast thou not been a sower of discord, or some way or other, a just occasion of the discomfort, or of the death of thy neighbour? If in any of these thou hast transgressed, thou hast then broken this Commandment, Thou shalt do no murder.

Sect. 8.

Sins against the seventh Commandment.

IT is the seventh Commandment, Thou shalt not commit adultery.

For the duties here required.

Say: Hast thou ever kept thy self pure in soul and body, both towards thy self and others?

Or for the sins here forbidden.

Say: Hast thou not sometimes been defiled with buggery, Sodoinity, incest, whoredom, adultery, Polygamy, self-pollution, or with changing the natural use into that which is against nature? 2. Hast thou not offended in the occasions of uncleanness, as in idleness, gluttony, drunkenness, wanton company, whorish attire, or perfumes? 3. Hast thou not sinned in thy senses, or gestures, or words, by filthy communication proceeding

P
 Prov. 7 19, 17
 Col. 3 8
 Matth. 5. 28
 Col. 3. 5

proceeding out of thy mouth? 4. Hast thou not harboured in thy heart burning lusts, impure thoughts, inordinate affections? 5. Hast thou not behaved thy self immodestly, unsoberly, or shamelessly abusing thy body, or using some manner of dalliance and wantonness? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt commit adultery.*

Sect. 9.

Sins against the eighth Commandment.

IT is the eighth Commandment, *Thou shalt not steal.*

For the duties here required.

Say: Hast thou ever, by all good means, furthered the outward estate of thy self and of thy neighbour?

Or for the sins here forbidden.

Deut. 25. 16
 Malac. 3. 8

Say: First, hast thou not sometimes got thy living by an unlawful calling? Secondly, hast thou not impoverished thy self by idleness, luxurious or unnecessary expences? Thirdly, hast thou not withheld from thy self, or others, that which should have been expended? Fourthly, hast thou not gotten, or kept thy neighbours goods by falsehood or force, and made no restitution? Fifthly, hast thou not stolen by usury, or oppression, or fraud in buying or selling? an abomination unto the Lord! Sixthly, hast thou not robbed God of his tithes and offerings by sacrilege or simony? Seventhly, hast thou not some way or other impaired thy neighbours state? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not steal.*

Sect. 10.

Sins against the ninth Commandment.

IT is the ninth Commandment, *Thou shalt not bear false witness.*

For the duties here required.

Say: Hast thou ever by all means sought to maintain thy own and thy neighbours good name, according to truth and a good conscience?

Or for the sins here forbidden.

Rev. 22. 15.
 Jer. 20. 10
 Matth. 7. 3
 Prov. 24. 24

Say: First, hast thou not sometimes loved (or made) a lie? Secondly, hast thou not raised a false report, to the defaming of many? Thirdly, hast thou not censured or judged others, yet never considered the beam that is in thine own eye? Fourthly, hast thou not flattered thy self and others, saying unto the wicked, *Thou art righteous*? Fifthly, hast thou not condemned some without witness, or forborn to witness for others when thou knewest the truth? Sixthly, hast thou not been uncharitably suspicious, or a despiser of thy neighbour? Seventhly, hast thou not told a lie, whether jestingly, or officiously, or perniciously? If in any of these thou hast transgressed, then hast thou broke this Commandment, *Thou shalt not bear false witness.*

Sect. 11.

Sins against the last Commandment.

IT is the last Commandment, *Thou shalt not covet.*

For the duties here required.

Mat. 15. 19

Say, First, hast thou ever been truly contented with thy own outward condition? Secondly, hast thou rejoiced at others good, and loved thy neighbour as thy self?

Or for the sins here forbidden.

Mat. 19. 19.

Mat. 19. 19.

Rom. 7. 29

Say, first, hast thou not sometimes conceived evil thoughts in thy heart? Secondly, hast thou not delighted in the inward contemplations of evil? Thirdly, hast thou not been full of discontent with thy own condition and state? Fourthly, hast thou not felt another law of thy members warring against the law of thy mind? Fifthly, hast thou not coveted after something or other that was thy neighbours, either with will, or by actual concupiscence? If in any of these thou hast transgressed, then hast thou broke this Commandment. *Thou shalt not covet.*

CHAP. III.

The second means to get into the new birth.

After examination, (which may well serve thee for one dayes work or two) the next duty is *Confession*. Now then take the Catalogue of those sins (or if thy awaked conscience can tell thee of any other) which thou knowest thou hast committed, and noted, either in this book, or in some other paper; and kneeling on thy knees, spread thy Catalogue before the Lord, I say, spread thy Catalogue before the Lord, as *Hezekiah* did his letter; there read thou seriously, and particularly, saying, *O Lord, I confesse I have committed this sin, and the other sin* [as they are before thee in order] of all these sins I am guilty, especially of those sins wherein I delighted, my darlings; my minions, my besom-sins, [take notice of them, and confesse them again] of all these sins I am guilty; And now, O Lord, standing (as it were) at the bar of thy tribunal, I arraign my self, and accuse my self, and judge my self worthy of the utmost of thy wrath and indignation; for one sin thou castedst Adam out of Paradise, for one sin thou castedst the Angels out of heaven, for one sin thou destroyedst a world of men, and what then shall become of me, that have committed a world of sins? — [Here pause a while, and meditate on thy unworthiness.] O that I should be so foolish, so brutish, so mad to commit these sins, these manifold sins! O that by these sins I should break so holy a law, provoke so good and great a Majesty! What shall I do, but remembering my evil wayes, even loath my self in my own sight (yea abhor my self in dust and ashes) for my iniquities and my abominations? &c. — For conclusion, thou mayest imitate the Publican, who not daring to lift up his eyes, smote his breast: so do thou, and sigh, and say with him, O God be merciful to me a sinner.

2 King. 19. 13.

Ezek. 35. 31

Luke 18. 13

CHAP. IV.

SECT. I.

The third means to get into the new birth.

After *Confession* (which may well serve thee for another dayes work) the next duty thou must labour for, is to seek for true sorrow and mourning for thy sins: Seek thou must, and never leave seeking, till thou feel thy heart melt within thee. To this purpose read some Tracts of death, of judgement, of hell, of Christs passion, of the joyes of heaven: Last of all (and I take it best of all) resolve to set every day some time a part to beg it of the Lord: When *Daniel* set himself to pray, the Lord came in to him, *Dan. 9. 3.* When *Peter* had gone apart to pray; and when *Paul* had prayed in the Temple, then the Lord came in to them, *Acts 10. 6. and 22. 17.* And why may not I bid thee pray, as well as *Peter* bid *Simon Magus*, yet being in the gall of bitterness and bond of iniquity? *Acts 8. 22, 23.* Resolve then, and at the time appointed fall down on thy knees, spread thy Catalogue, confesse, accuse, judge, condemn thy self again; which done, beg, beg of the Lord to give thee that soft heart he promised, **Ezek. 36. 26. A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Say then to thy self, Is this the Lords promise? O Lord, perform it to my heart; take away my stony heart, give me an heart of flesh, a new heart, a new spirit, &c.* — [Here make thine own prayer, be not careful of words, only let the words be the true voice of thy heart:] and the more to work softening, thou mayest sob, and sigh, and beat thy breast, above all thou must pray, and call, and cry with vehemency and fervency not to be uttered. When thou hast done, if the Lord do not yet hear thee, pray again the next day, and the next day, yea put on this resolution, that thou wilt never leave

* The promises of Jeremiah. 31. 33. *Hos. 8. 10. Hose. 2. 23. Hos. 14. 4. Isa. 65. 4.* are absolute promises which are made not only to them that be for the present his people

ple, but to them that for the present are not: which 1. Raiseth up the soul of an helpless sinner to some hope (at least) of mercy and help from the Lord. And 2. They serve to create, and draw out faith in Jesus Christ in the promises; it is observed, that no conditional promise firstly begets faith; for he that is under a condition, is presupposed to have faith; in the first place therefore look on the absolute promises, *Ezek. 36. 26.*

praying

**Ut hoc modo
conspingas ca-
pitula draconum
tutum in
aquis.*

praying till the Lord hear thee in mercy, till he make thee to feel thy heart melt with in thee, yea, (if it may be) till thou seeest thy **tears trickling down thy cheeks*, because of thy offences. The Lord will (perhaps) hear thee at the first time, or at the second time; or if he do not, be not discouraged, God hath his times; *Moses smote the Rock at Horeb twice before it would yeild, Numb. 20. 11.* and at last it sent out abundant streames of living waters; God speaketh once and twice, and man perceiveth not; happy he who relenteth at last: give it not over, persist thou, thy suit is just, and importunity will prevail; yea, I can say, *Thy desire to sorrow being resolute, it is a degree of godly sorrow it self*, and no doubt the Lord will encrease it, if thou begg'it hard awhile.

Sect. 2. *The first reason for this sorrow.*

*Quid sunt do-
lores parturien-
tis, nisi dolores
penitentis.*
Aug. in Psal 48
Rom. 8. 15.

THis must be done; First, because *without pangs no birth*: The pangs of a penitent man are as the pangs of a woman: Now as there can be no birth without pains of travel going before, so neither true repentance without some terrors of the law, and straits of conscience. *Ye have not received the spirit of bondage again to fear*, saith the Apostle to the Romanes; and what is that? but to shew us, they once did receive it; when? but in the very first preparation to conversion: then it was that the Spirit of God in the law did so bear witness unto them of their bondage, that it made them to fear. And certainly thus it is with every man in his first conversion, his contrition must be compungent, and vehement, bruising, breaking, renting the heart, and feeling the throws (as a woman labouring of child) before there can be a new birth, or the new creature be brought forth.

Sect. 3. *The second reason for this sorrow.*

Gen. 3. 7, 15,
Chrysost. in.
c. 3. Matth.
hom. 11.

*Musculus in Mat.
4. 3. Sect. Tunc
accedit Jesus
Calvin in Esay
61.*

Again, *without contrition no Christ*; therefore it was that God first opened the eyes of our first parents, to make them see, and be sensible of their sin and misery, Gen. 3. 7. before he promised Christ, vers. 15. Therefore it was that John Baptist (saith Chrysostome) first thoroughly frightened the minds of his hearers with the terror of judgment, and expectation of torment, and with the name of an axe, and their rejection, and entertainment of other children, and by doubling the punishment, to wit, of being hewn down, and cast into the fire; and when he had thus every way tamed, and taken down their stubbornness, then at length he makes mention of Christ. Why, then is Christ seasonably revealed (saith Musculus) when the hearts of men being soundly pierced by preaching repentance, are possessed with a desire of his gracious righteousness. Or if you will, hear Calvin, To whom is Christ promised, but to them alone who are humbled and confounded with the sense of their own sins? Certainly, the first thing that drawes to Christ, is to consider our miserable estate without him; No man will come to Christ except he be hungry; no man will take Christs yoke upon him, till he come to know and feel the weight of Satans yoke; to this end therefore must every man be broken with threats and scourges, and lashes of conscience, that so despairing of himself he may flie unto Christ.

Sect. 4. *The third reason for this sorrow.*

Jan. 4. 10.

Esay 61. 11.

Forbes on Re-
vel. c. 4.

Mar. 1. 22, 29.
Luke 4. 32.
John 7. 43.

Again, *without hearty sorrow, no spiritual comfort*. We must first be humbled before the Lord, and then he will lift us up. Christ indeed was anointed to preach good tidings, but to whom? to the poor, to the broken-hearted, to the captives, to them that are bound, to the bruised, Esay 61. 11. God pours not the oil of his mercy save into a broken vessel; God never comforts thoroughly, save where he finds humiliation and repentance for sin. The Word of God (saith one) hath three degrees of operation in the hearts of his chosen: First, it falleth to mens ears as the sound of many waters, a mighty, great, and confused sound, and which commonly bringeth neither terror nor joy, but yet a wondering, and acknowledgement of a strange force and more than humane power; this is that which many felt, hearing Christ, when they were astonished at his doctrine, as teaching with authority; what manner of doctrine is this? Never man spake like this man. The next effect is the voice of thunder, which bringeth not only wonder, but fear also; not only filleth the ears with sound, and the heart with astonishment, but moreover shaketh and terrifieth the conscience. The third effect is the sound of harping; while the Word not onely ravisheth with admiration, and striketh the Conscience with terror, but also lastly, filleth it with sweet peace and

and joy. Now albeit the two first degrees may be without the last, yet none feel the last, who have not in some degree felt both the first. He saith true, in some degree, though commonly the deeper is the sense of misery, the sweeter is the sense of mercy. In our dead security, before conversion (saith another) God is fain to let the law, sin, conscience, Satan, a deep sense of our abominable and cursed state loose upon us, and to kindle the very fire of hell in our souls, that so we might be roused, and afterward more sweetly and soundly raised and refreshed; for after the most toilsome labour is the sweetest sleep, after the greatest tempest the stillest calmes; sanctified troubles and terrors establish the surest peace, and the shaking of these winds makes the trees of Gods Eden take the better rooting. Spiritually there is never a perfect calme but after a tempest; the winds, and earthquake, and fire make way for the soft voice.

Bolons instructions for afflicted consciences.

1 Kings 16

CHAP. V.

Sect. 1. The means to be delivered out of the pangs of the new birth.

And now if (by Gods blessing) thou feelest this sorrow and melting of heart, the next thing thou must do, is to seek for the remedy, which remedy consists of these ingredients: First, *A sight of Christ*. Secondly, *A desire after Christ*. Thirdly, *A relying on Christ*. Fourthly, *An obedience to Christ*. Fifthly, *A comfort in Christ sought for and obtained*. Thou wilt say, These ingredients are pearls indeed, but how should I obtain them? I answer, By application of the promises; and sith every ingredient hath its particular promises, I shall let thee see them in order, onely do thou apply them thy self; it is enough for the Physician to prepare the medicine, thy own body must receive it; so in this medicine it is, thou must apply it if thou wilt have souls health. Some may object, I dare not look to the promise, I cannot believe; if I could believe, then I could expect good from the promise. I answer, Thou shalt never believe upon these termes, thou must not first have faith, then go to the promise; but thou must first go to the promise, and from thence receive power to believe: *The dead (saith Christ) shall hear the voice of the Son of God, and they that hear it shall live*, Joh. 5. 25. It is spoken of the dead in sin; first, there is the voice of Christ to the soul, before there can be again an echo of the soul to Christ; the Lord saith, *Come, soul*, and the soul saith, *I come Lord*: O then, go to the promise, and expect faith from thence; this is the rule, *I must not bring faith to the promise, but receive faith from it, and therefore there will I hang, and wait till the Lord please to work it*.

Sect. 2. The promises procuring a sight of Christ.

The First step, or ingredient that brings comfort to thy heavie soul, is the sight of Christ: and to procure this sight, thou hast these promises.

Matth. 1. 21. Thou shalt call his Name Jesus, for he shall save his people from their sins.

Luke 2. 10, 11. Behold, I bring you good tidings of great joy, that shall be to all people, that is, that unto you is born this day in the city of David a Saviour, which is Christ the Lord.

John. 1. 29. Behold, the Lamb of God which taketh away the sins of the world.

John 3. 16. God so loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have life everlasting.

John 3. 17. God sent not his Son into the world, that he should condemn the world, but that the world through him might be saved.

Rom. 3. 25. God hath set forth Christ Jesus to be a reconciliation through faith in his blood.

1 Cor. 1. 30. Christ Jesus of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

1 Tim. 1. 15. This is a true saying, and by all means worthy to be received, that Christ Jesus came into the world to save sinners.

Heb. 13. 12. Jesus, that he might sanctifie the people with his own blood, suffered without the gate.

1 John. 2. 1. 2. If any sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for us onely, but also for the sins of the whole world.

F Rev.

Rev. 5. 8. *Thou wast killed, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.*

All these tell thee, that as thou art a sinner, so thou hast a Saviour; onely do thou apply them, and certainly they will help thee in the first step, the first ingredient of this remedy to thy misery, to wit, the sight of Christ.

Sect. 3. *The promises procuring a desire after Christ.*

THOU mayest say, *I see Christ, and I see that his person, and death, and blood-shed are precious and saving*; but how may I make him mine? how may I know that he is my Saviour? I answer, Thou must *hunger & thirst after him*; this desire is the second step: and to provoke thee to this duty, consider of these promises:

Esay 55. 1. *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money, and without price.*

Mat. 5. 6. *Blessed are they which hunger and thirst after righteousness, for they shall be filled.*

John 7. 37. 38. *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.*

Rev. 21. 6. *I will give to him that is athirst, of the water of life freely.*

Rev. 22. 17. *Let him that is athirst come, and whosoever will, let him take the water of life freely.*

Psal. 63. 1. *O God thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth greatly after thee, in a barren and dry land without water.*

Psal. 145. 19. *He will fulfil the desire of them that fear him.*

All these may provoke thee to thirst after Christ, that most sovereign, and soul-saving fountain, opened to the house of David, and to the inhabitants of Jerusalem for sinne, and for uncleanness, Zach. 13. 1.

Sect. 4. *The promises procuring a relying on Christ.*

YET thou mayest say, *I thirst indeed, but I dare not drink; I desire, but I dare not come near, to lay hold on Christ: How is it? I am* (sayest thou) *a most vile unworthy, wicked wretch, and my sins are of a scarlet, crimson dye*: True it is, for thee to pretend part in Christ, wallowing yet in thy sins; for thee to believe that Christ is thy righteousness, purposing yet to go on in the practice, or allowance of any one known sin, it were a most cursed horrible presumption indeed; but where all sin is a burden, every promise as a world of gold, and the heart sincere for a new way, there a man may be bold: A man may? yes, he must; if thou groanest under sin, if thou longeth after Christ, apply these promises, and they will force thee to lay hold upon the Rock, to take Christ for thine own, to throw thy sinful soul upon the bleeding wounds of Jesus, and to cast thy self with confidence into the bosome of his love.

First then, Take notice (saith a Modern) that *Jesus Christ keeps open house for all hungry and thirsty souls.*

Rev. 22. 17. *Let him that is athirst come, and whosoever will, let him take the water of life free.* Or if open house will not fit without invitation, hear him call: —

Matth. 12. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you rest.* Or if invitation will not fit without proclamation, hear him proclaim: —

John 7. 37. *Jesus stood and cried, saying, If any man thirst, let him come unto me and drink: he that believeth on me, out of his belly shall flow rivers of water.* Or lest thou shouldst think thou must come to thy cost, and bring somewhat in thy hand, hear how he doubles and trebles his cry to the contrary: —

Isai. 55. 1. *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money, and without price.* And yet lest thou say, I am so far from bringing any thing in my hand, that I bring a world of wickedness in my heart, and my sins I fear will hinder my acceptance; No (saith he again:) —

Isa. 55. 7. *Let the wicked forsake his way, and the unrighteous man his thoughts, (and this is thy desire, thy case) and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* Or if all this will not do without a

more

more solemn invitation, see then how the Lord of heaven sends forth his Ambassadors to move thee, and entreat thee to come in:

2 Cor. 5. 20. *Now then we are Ambassadors for Christ; as though God did beseech you by us, we pray you in Christs stead be ye reconciled unto God.* Or if he cannot woo thee, lo, he commands thee:

1 John 3. 23. *And this is the Commandment, that we should believe on the Name of his Son Jesus Christ.* Or yet to drive thee to Christ, he not only commands, but threatens:

Heb. 3. 18. *And to whom swear he that they should not enter into his rest; but to them that believed not.*

And what can he do more unto his Vineyard? First, (to bid thee welcom) he keeps open house. Secondly, he invites. Thirdly, he proclaims. Fourthly, he calls thee *sans-fee*, without money, or money-worth. Fifthly, he apologizeth. Sixthly, he sendeth. Seventhly, he commandeth. Eighthly, he threatneth. Hear what mine Author concludes from these premisses: *How cruel then is that man to his own wounded conscience, who in his extreme spiritual thirst will not be drawn by this eight-fold merciful cord, to drink his fill of the fountain of the water of life, to cast himself with confidence and comfort into the arms of the Lord Jesus? — Yea, how is it possible, but that all, or some of these, should bring in every broken heart to believe, and every one that is weary of his sins, to rely upon the Lord of life for everlasting welfare?*

Sect. 5. The promises procuring obedience to Christ.

And yet thou mayest say, *I have cast myself on Christ, is this all I must do?* No, there is yet another step; he is not only to be thy Saviour, but thy husband; thou must love him, and serve him, and honour him, and obey him; thou must endeavour not only for pardon of sin, and salvation from hell, but for purity, new obedience, ability to do or suffer any thing for Christ. And to provoke thee to this duty, consider of these texts:

Jer. 31. 33. *But this shall be the Covenant that I will make with the house of Israel: After those dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people.* See the same promise in Heb. 8. 10. Heb. 10. 16.

Matth. 7. 21. *Not every one that saith, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven.*

Matth. 11. 29. *Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall finde rest unto your souls.*

Matth. 16. 24. *If any man will follow me, let him take up his crosse and follow me.*

2 Cor. 5. 15. *He died for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them.*

2 Cor. 5. 17. *If any man be in Christ, let him be a new creature: old things are passed away; behold, all things are become new.*

1 John 1. 6. 7. *If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another: and the blood of Jesus Christ his Son cleanseth us from all sin.*

1 John 2. 5. 6. *He that keepeth his word, in him verily is the love of God perfected: Hereby know we that we are in him. He that saith, he abideth in him, ought himself also so to walk, even as he walked.*

1 John 3. 6. 9. *Whosoever abideth in him sinneth not. Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.*

1 John 4. 24. *He that keepeth his Commandments, dwelleth in him, and hereby we know that he abideth in us, by the Spirit which he hath given us.*

1 John 5. 18. *We know that whosoever is born of God, sinneth not, and his seed is begotten of God, keepeth himself, and that wicked one toucheth him not.*

All these may invite thee to enter into the holy path, and to fight under Christs banner against the world, the flesh, and the Devil, unto thy lives end.

Sect. 6. The promises procuring comfort in Christ.

Once more thou mayest say, *I have been truly humbled with the sense of sin, and sense of misery, and sorrow for sin; yea, I have seen, and thirsted, and relied, and purposed*

universal obedience to my Saviour, and yet no comfort comes: it may be so; but hast thou praised God for this work of wonder, the new birth wrought in thee? If so, then is there another duty expected from thee, right precious and pleasing unto God, and that is waiting: yet I could wish thee to addresse thy self to these precious promises: settle thy soul on them with fixed meditation and fervent prayer, and where thou perceivest the condition of the promises to be by Gods grace formed in thee, thou mayest safely assure thy self of so much favour as is expressly contained in the promises.

Levit. 26. 40, 41, 42, 44. If they shall confesse their iniquity, — If their uncircumcised hearts be humbled, — Then will I remember my Covenant, — that I might be their God, I am the Lord: the condition is to confesse and be humbled; and this if thou doest, the Covenant is sure, the Lord is thy God.

Job 33. 27, 28. If any say, I have sinned, and perverted that which is right, and it profited me not: he will deliver his soul from going into the pit, and his life shall see the light. The condition is, If any say, I have sinned, if thy heart say thus in sincerity and truth, the promise is sure, God will deliver thy soul from hell, and thou shalt see the light of heaven.

Psal. 51. 17. A broken and a contrite heart, O God, thou wilt not despise. The condition is, a broken and a contrite heart for sin; and if thy heart be thus, be sure God will not despise it.

Prov. 28. 13. Whosoever confesseth and forsaketh his sin, shall have mercy. The condition is, to confesse and forsake sin: and this if thou doest, as sure as God is God, thou shalt have mercy.

Isa. 57. 17. I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. The condition is, to be of a contrite and humble spirit; and if thou art thus, God is true who hath said it, he dwells in thee to revive thy spirit, and to revive thy heart.

Isa. 61. 1. The Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted. The condition is, to be meek and broken-hearted; & if this be thy case, then good tidings belong to thee, and Christ is sent to binde up thy broken heart in the bundle of peace.

Jerem. 31. 19, 20. Surely, after that I was turned, I repented (saith Ephraim) and after that I was instructed, I smote upon my thigh, I was ashamed; yea, even confounded, because I did bear the reproach of my youth. — Therefore (saith God) my bowels are troubled for him, I will surely have mercy upon him, saith the Lord. The condition is to repent, to be ashamed, confounded for sin, and if thy case be like Ephraims, God is the same to thee, his bowels yearn for thee, he will surely have mercy on thee.

Matth. 5. 6. Blessed are they which hunger and thirst after righteousness. The condition is, to hunger and thirst after the righteousness of Christ; and this if thou doest, then art thou blessed from the mouth of our Saviour.

Matth. 11. 28. Come unto me all ye that labour, and are heavy-laden, and I will give you rest. The condition is to come to Christ, and if this thou wilt, Gods Word is sure, thou shalt have rest spiritual and eternal.

Rev. 21. 6. I will give unto him that is athirst, of the water of life freely. The condition is to thirst after the heavenly streams of Gods favour, and Christs sovereign blood; and this if thou doest, then halt thou part in the fountaine of the water of life, that proceeds out of the throne of God, and of the Lamb, Revel. 22. 1.

All these are so full of comfort, that if thou but crueth them with the hand of faith, they cannot but yield some juyce of sweetnesse to thy afflicted soul. — O alas! (say some) I have done what I may, and yet no comfort comes: Sweet soul, be not discouraged, but be the more humbled; in this case thou must fall down with Mary, and lye still washing the feet of Christ with thy teares; and then look up again, view again and again these promises of Christ, it may be he will even now, or before long take thee up in his arms, and kisse thee with the kisses of his mouth.

Sect. 7. The means to apply the said promises.

I said before, it was enough for me to prepare the medicine, it is thou must apply it; yet if thou feelest a backwardnesse to perform thy part, I shall tell thee of some means to incite thee, and help thee onward to the performance of this duty.

Take then the promises, and carry them (as thou didst the Catalogue of thy sins) into the presence of the Lord; and, faine down on thy knees, beseech God for thy Saviours

viours sake to encline thine heart to believe those *promises*. If thou hast the repulse, *pray again and again*, yea, resolve never to make prayer, but to use this petition, *that the Lord would please to let thee have some feeling of the life of those promises*. Some soul may object, I have no heart or spirit to pray: yet use thy endeavour, and in thy endeavours God may come in; and whensoever thou feelest any of them to be *spirit and life* to thee, whensoever thou feelest (by a certain taste) *the joyes of the holy Ghost* to fall upon thee; O happy man that ever thou wast born! then art thou (to thy own knowledge) *new born* indeed: then hast thou (without doubt) done this most glorious exercise of passing through *the new birth*, and then hast thou cause (as thou canst not chuse) to sing and praise God day and night world without end: So true is that of Christ, *Blessed are they that mourn, for they shall be comforted*. Amen.

Math 5: 4

Sect. 8. The Conclusion.

Here is an end, and to you to whom I have dedicated this work, my Conclusion is this: The year hath now run his round since I first came amongst you, and how the Lord hath wrought by me, you your selves know best: for my part, if I did but know one poor soul amongst you truly converted by such a weak unworthy instrument, I would ever think my self most happy in that soul, and richly payed for my pains. I know it, neither Paul, nor Apollo can do this except God give the increase: howsoever, I must tell you, with Paul, my desires have have been this way I have since my coming travelled of you, and travelled again, *that Christ might be formed in you*. And what's the issue? once could the Lord say, *Shall I bring to the birth, and not cause to bring forth?* and (to joyn issue with you) have I travelled of you in birth, and not one of you brought forth? The Lord forbid. I confesse (beloved) I have received from you many kindneses of love; now, for the Lords sake do me this one kindnesse more; give me at least one soul among you, that I may give it unto God: O what a kindnesse would you then do me! not all the wealth in your Town, nor all the increase of your state, nor all you have, or ever shall have, would do me so much good in the day of my Lord Jesus, as this one boon I ask: then could I say, *Lord, I have not lost the fruits of my labour in this Town, see here the soul now shining in glory which I converted by thy power; see here the soul of such a one, and such a one which through thy grace and my ministry were converted unto thee*. If this were thus, why then (beloved) you would blesse me for ever, and I should blesse you for ever, and we should all blesse God for ever, for this so gracious and so blessed a work. Now the Lord of his goodnesse give you a sight of your sins, and a true sorrow for sin; and if not afore now, yet now, this day, the Lord this day set his print, and seal upon you.

Gal. 4 19
Ira. 66. 9

The time draws on, and I have but a minute, a little time to speak to you; for a farewell then, let these last words take a deeper impression in your hearts: if you would do all I would have you do, I could wish no more, but that to this *humiliation or repentance*, you would adde *charity or love*: the first you owe to God, and the second to your neighbour: by the first you might become new creatures, by the second true Christians, like them in the Churches infancy, of one mind, one heart, and one soul; sure it is not possible that we should have *for givenesse of sins*, but that we must be of the *communion of Saints*. A thousand pities it is to hear of the many factions in our Church, and Kingdoms, and Towns, and Families; O pray for the peace of Jerusalem, they shall prosper that love it; and let us pray (as need we have too) for our own peace one with another: You cannot come to a Communion, but you hear this lesson in the invitation, *Tou that do truly, and earnestly repent you of your sins, and be in love and charity with your neighbours, &c.* Here's both repentance to God, and Charity (nay more than charity, as we use the word commonly) even *love of your neighbours*. For my part, I wish that my very heart-blood could cement the divisions of Reuben (for which are *great thoughts of heart*) in this Town, in this Church, in these Kingdoms. I will say no more, but conclude with those words of the Apostle, *Finally, brethren, fare ye well: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace be with you for ever and ever*.

Judg. 5. 15
2 Cor. 13. 11

F I N I S.

The Great South

The Great South is a vast and fertile land, stretching from the equator to the tropics. It is a land of great beauty and great wealth, and it is a land that is full of life and full of hope. It is a land that is full of people who are working hard to make it a better place for everyone.

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THE
DOCTRINE
AND
DIRECTIONS,

But more especially,
The PRACTICE and BEHAVIOUR
of a Man in the act of the
NEW BIRTH:

A
TREATISE

By way of
APPENDIX
to the former.

By ISAAC AMBROSE, Minister of Christ at *Preston*, in
Amoudernefs in Lancashire.



LONDON,
Printed by *T. Milbourn*, and are to be sold by *Rowland Reynolds*, at the Sign of
the Sun and Bible in the Poultry, 1673.

DOCTRINE

THE PRACTICE OF THE LAW

NEW BRIDGE

SECRET

A T B I

Minister of Education
Department of Education



Printed by Maitland, on and sold by Messrs. Reynolds, at the Sign of the Ship and Bottle in the Strand, 1753.



AN

APPENDIX

Containing both the Doctrine and Directions,
but more especially the Practice and Behaviour
of a man in the act of

The new Birth.

The occasion of this TREATISE.



Hitherto I have given the *Doctrine* and application of the soul-saving *New-Birth*; but some there are whose hearts are so steely, that all this cannot work upon them: If any such desire yet any more (and desire they must, or there is no remedy for them) I have for their help in the *practice*, brought a *Practitioner* afore them. It was *Cesars* great praise, that he bade his Souldiers still, *Come*; and if men had but many *Cesars* or Leaders in these practical points, I suppose there would be more followers. A plain *Doctrine* may win some, and a particular *Direction* may win more, but a good *Example* wins most. Howsoever then, concerning the *new-Birth*, I have delivered the *Doctrine* in the *Sermons*, and *Directions* in the *Appendix*; yet one thing is wanting, which may help more than either, to wit, the *Practice* of some Saint in this one necessary thing: And what Saint? what man that hath writ more on this subject, than *T. Hooker*? It was said, of blessed *M. Bolton*, That for himself, he could profess to his comfort on his Deaths-bed, That he never taught any godly point, but he first wrought it on his own heart; the same, do I more than probably think, was the *practice* of this man. Now therefore I thought fit, not only to contract his Books in this *Appendix* (which some without his privity have unskilfully put out) but also, and that more especially, to set afore you (whosoever you are) those prime, powerful, pathetic expressions of his Soul-pangs in the *New-Birth* as matter for your imitation: These expressions indeed are they I most especially aim at, which if you observe, are alwayes delivered in the first person (I.) and I verily believe they were not feigned, but feeling from his own heart and soul. What needs more? if either *Doctrine* in the first part, or *Direction* in the second part, or *Practice* in the third part of the Book (which consists most of *Practice*) can work on your souls, I hope some of these, or all of these, will help you on in the way from Corruption to Christianity, and from the state of Nature into the Kingdom of Grace.

Mr. Bolton's
funeral Sermon
by M. Estwick

CHAP. I.

The Souls Preparation.

BEfore the soul can share in *Christs* Merits (so speak in the * *Authors* stile or language, without any alteration) two things are required.

*Mr. T. Hooker
in his several
treatises of the

soul's preparation,
humiliation, vocation,
union & communion with
Christ.

{ 1. A preparation to receive and entertain *Christ*.
 { 2. An implantation of the Soul into *Christ*.

That there must be a *Preparation*, is the first ground we lay; and herein observe we,

The { Matter
Manner } of this Preparation.
{ Means }

1. For *Matter*: The soul of a sinner must be prepared for *Christ*, before he can entertain him. When Kings go to any place, they send (to make readinesse) their Harbengers afore them; if *Christ* (the King of Saints) come into a soul, there must be a *Preparation* before he enter: and good Reason, he is not a meer man, an ordinary person, but a King, a King of Glory. *David* in this case could call upon his soul, (so we may expound his Gates and Doors) *Lift up your heads, O ye gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come in*; as who should say, be enlarged, *Love, Joy, Hope*; set open, give way, for the Lord is coming: *But who is the Lord? it is the Lord of Hosts, the Lord strong and mighty, the Lord mighty in Battell*. And with that he knocks again, *Lift up your heads, O ye gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come in*; as if he should say, What shall the Lord knock? shall the King of Glory stand? open suddenly, and make all preparation.

2. The *Manner* of this Preparation consists in these three passages: First, the soul breaks that league which formerly it hath had with Corruptions, and reserves it selfe for Christ: And secondly, the soul is most willing to give way to Christ Jesus, and to let him overthrow whatsoever shall oppose him: Thirdly, the Soul is content that God should rule all, not only the eye, or hand, or tongue, or heart: but the whole man; it opens all the *Gates*, and desires Christ to come, and take all the *Keys* of the house upon him.

3. The *Means* of this Preparation is the powerful Ministry, which God hath appointed for this work; and it is discovered in three particulars: First, in a particular Application of the Truth to the souls of men with courage. Secondly, in a confirmation of the Truth by soundnesse of Argument, and plain evidence of Scriptures. Thirdly, in a kinde of Spiritual heat in the heart and affections of the Minister, answerable to that which he communicates to the people. And this powerful Ministry works on the soul, 1. By discovering what is in a mans heart, so that the soul seeth that it never saw before, and so is driven to a stand. 2. By driving the soul into an awe of sinne, so that it dares not now meddle with sinne, as formerly it hath done.

Use.

If any soul that hath enjoyed these *Means* any while, is not yet fitted and prepared, it is a fearful suspicion, that God will never confer any good to that soul: Go home then, (if there be any such) and reason with your own souls, and plead with your own hearts, saying, *Lord, why not yet am I humbled and prepared? will exhortations never prevaile with me? will Terrors and Reproofs never break my heart into pieces? I have heard Sermons that would have shaken the very stones I trod on, that would have moved the very seat I sate on; the very fire of hell hath flashed in my face; I have seen even the plagues of Hell, and if any thing can do me any good, why not then those Exhortations, Instructions, Admonitions and Reproofs that I have often had? I have had as powerful means as may be, which never yet did me good.* The Lord be merciful to such a poor soul; the Lord turn the heart of such a poor sinner, that he may lay hold on mercy in due time.

CHAP. II.

SECT. I. *The general Circumstances of Preparation on Gods part.*

But for a further distribution, which shall be our method: In this *Preparation* two Things are considerable ;

The { General circumstances.
Substantial parts.

The general circumstances are twofold, some on } Gods part.
 } Mans part.

Or

On Gods part { 1. The offer of Christ and Grace.
they are these { 2. The condition of this offer.
3. The easinesse of this condition.

On Mans part, two things are considerable :

- { 1. That corruption doth oppose this Grace.
- { 2. That God will remove this corruption.

The first general circumstance of the souls Preparation, is on Gods part; wherein is *The offer of Christ Jesus, The condition of this offer, and The easinesse of this condition*; we may have all in this one comparison: As with a Malefactor convicted of High Treason, for plotting some wicked practice against his Prince, if (after the discovery of all passages) the King make a Proclamation; That upon the surceasing of his Enterprises, he shall be pardoned; nay, if the King shall continue to send Message after Message, secretly to tell him; that would he yet lay down his arms and take a pardon, he shall freely be remitted, and graciously accepted into favour again; if this Traitor now should rather fling away his Pardon than his Weapons; then should the King raise an Army and overcome him, and take him, and execute him without any pity or mercy, I appeal to our own Consciences, is he not justly rewarded? What will the world say? He had a fair offer of Pardon, and the King sent Messenger after Messenger unto him; seeing therefore he refused and neglected such offers, it is pity but condemnation should befall him: thus would all say. Why, this is the condition of every poor soul under heaven; we are all Rebels and Traitors; by our Oathes and Blasphemies, we set our mouth against heaven; and yet after all our pride, and stubbornnesse, and loosenesse, and prophanesse, and contempt of Gods Word and Ordinances, the Lord is pleased to proclaim Mercy still to every one that will receive it: *All you that have dishonoured my Name, All you that have prophaned my Sabbaths, and contemned my Ordinances, All you cursed wretches, Come; Come who will, and take Pardon; therein is the Offer: Onely let them lay aside all their weapons; therein is the Conditions, and then have Christ for the taking; therein is the Easinesse of the condition.*

Blessed God, (may every soul say) *if I will not do this for Christ, I will do nothing: had the Lord required a great matter of me to have attained salvation; had he required thousands of Rams, and Ten thousand rivers of Oile; had he required the first-born of my body for the sins of my soul; had he required me to have kneeled and prayed until mine eyes had failed, until my hands had been wearied, untill my tongue had been hoarse, and until my heart had fainted, one drop of mercy at the last gasp would have quit all this cost: But what goodnesse is this, that the Lord should require nothing of me, but to lay down my weapons, and to receive Christ offered? Lo, the Lord this day hath sent from heaven, and offered Salvation unto you sons of men; the Lord Jesus is become a sutor to you, and I am Christs spokesman, to speak a good word for him: O that we may have our errand from you! O that there were such an heart in my people (saith God) to fear me, and keep my Commandments always! Shall the Lord and his Messengers thus wooe and intreat? and will any yet stand out against God, and say, I will none of Christ, I will try it out to the last? O then, if the great God of heaven and earth shall come with Ten thousand thousand of Judgements, and execute them upon that man; If he shall bring a whole Legion of Devils, and say, Take him, Devils, and torment him Devils in Hell for ever; Because he would not have mercy when it was offered, he shall not have mercy; because he would not have salvation when it was tendered, let him be contemned: If God should thus deal with that man, the Lord should be just in so doing, and he justly miserable.*

Deut. 5. 29;

Sect. 2. The gener al Circumstances of Preparation on Mans part.

The second general circumstance of the souls Preparation, is on Mans part; and herein is observable,

- { 1. That Corruption opposeth Grace.
- { 2. That God will remove this Corruption.

First, the first is clear, 1 Cor. 2. 14. *The natural man receiveth not the things of the Spirit of God, neither can he know them; and, Acts 7. 51. Ye stiffe-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye. Give us a man in the state of Nature, and though all the Ministers under heaven*

1 Cor. 2. 14.

Acts 7. 51

should preach mercy unto him; though all the Angels in heaven should exhort and intreat him; though all glory and happiness were laid before him, and he were wished only to believe and take it, and it should be his for ever; yet in his natural condition he could have no power to receive so blessed an offer: howsoever, this hinders not but he is to wait upon God in the means. And then—

Secondly, God may remove this Corruption, which he himself cannot do: Herein observe we

The { Authour } of this Grace.
Time }

First, The Authour is God: *I will take away their stony heart, (saith God) and give them an heart of flesh;* I will remove that sturdy heart which is in them, and will give them a frameable, teachable heart, which shall ply, and yield to whatsoever I shall teach them: The taking away of the indisposition of the soul to any duty, and the fitting, framing and disposing of a soul to perform any spiritual service, is the alone work of God.

Ezek. 11. 19.

Use 1.

Quiet then thy soul, and content thy heart; thou mayest say, *I have an hard heart within, and it will receive no good from without, the Word preaches not, the Sacraments have no power over me; all the means, and cost, and charges that God hath bestowed upon me is lost, and my heart is not yet humbled, my corruptions are not yet weakened:* But in this be thou comforted, though means cannot do it, which God useth at his pleasure, yet the Lord can do it; there is nothing difficult to him that hath *hardnesse it self* at command.

Use 2.

Be then Exhorted, you that have stony hearts, to have recourse unto this great God of Heaven. Should a Physician set up a Bill, That he would cure all that are troubled with the Stone in the Reins, and that we should hear of many healed by him, this would stir up all to repair to him, that laboured of this Disease. Why, the Lord this day hath set up a Bill, That he will cure all stony hearts that will but come to him, and all the children of God have found the proof hereof, to the comfort of their souls. You wives therefore, that have husbands with stony hearts, and you parents, that have children with stony hearts, tell them, You have heard this day of a Physician that will cure them, and exhort them to repair unto him.

Secondly, the Time of this Grace, is either

in regard of the { Means.
Men.

1. In regard of the *Means*; and that is, when the sons of men have the Gospel shining in their faces; if ever God work upon their hearts, it will be then.

Use 1.

This should teach us how thankful we ought to be unto the Lord, that enjoy these liberties in the Land of the living; That a man was born in such a time, in the last Age of the World, in such a place, in this Kingdom, wherein the way of life and salvation is so fully, so plainly, and so powerfully made known, that the Sun of the Gospel shines full in his face, and is not yet set: O how thankful should he be!

Use 2.

And for those that neglect the *Means* of their Salvation, how should we pity them? Me thinks I see a poor creature, that slighted mercy and salvation when it was offered him; me thinks I see that soul lying upon his death-bed, light is departing from his eyes, and his soul is departing from his body; O the name of a *Minister*, of a *Church*, they are as Bills of Indictments against the Soul of this man; me thinks I hear such a man say at his last gasp, *The day is gone, the gate is shut, and now it is too late to enter:* And thus the soul departs from his body, the body to the grave, and the soul to hell; O what bitter lamentations will that soul make in hell, O the golden time that I have seen, and not regarded! O the gracious opportunities of Salvation that my eyes have beheld, and yet I neglected! O the mercy, and grace, and goodness of God, that have been offered unto me! All these I have contemned, and trampled under my feet, and therefore now must I be tormented with the Devil and his Angels, from everlasting to everlasting. Now the Lord give us hearts to take notice of these things. If I were now breathing out my last breath, I would breath out this Legacy to all surviving Christians, *This is the accepted time, this is the day of Salvation.* Do you hear? This day is Grace offered, and if any here would entertain it, O what comfort might he have! *I was never humbled afore (might he say) but this day was I humbled; I could never before receive mercy, but this day have I received it; O this was a good day to me, now blessed am I for ever.*

2. In regard of men, on whom God works; that is to say, on some in their tender age, on some in their ripe age, on some in their old age: But however the Lord doth at several

several times convert several of his servants, yet most, and most usually before their old age; and that some Interpreters wittily observe out of the Parable of the Vineyard, *Mat. 20. 3, 4, 5. The Master of the Vineyard (saith the Text) went out at the third, sixth and ninth hour, and saw some standing idle, and he sent them into his Vineyard: He went then (say Interpreters) on purpose to see, and hire, and to send in labourers to work in this Vineyard; but he went out at the eleventh hour, not to hire any, he expected not then to have seen any idle; he went out upon some other occasion, and therefore seeing them standing, he wondered at it, saying, Why stand ye here all the day idle? as if he should say, No man will hire you now, it is but an hour to night, and therefore rather a time to leave working, then to begin to work.*

Mat. 20. 3, 4, 5.

O let this provoke us, that while the flower is in prime, we would use all means for our good; let us now in the heat and summer of our dayes, improve our selves in good works, that so when the harvest comes, we may be gathered into Gods Barn: O, would we be exhorted to take the best time and opportunity of salvation, then might we receive the fruits of our labours, the salvation of our souls.

Use.

CHAP. III.

The substantial parts of Preparation on Gods part; or his dispensations of his work on the Soul.

Hitherto of the general Circumstances of the souls preparing for Christ. Now the Substantial parts of this Preparation are generally two:

- The { Dispensation of Gods work on the soul.
Disposition of the soul by Gods work.

The dispensation of Gods work discovers it self in drawing the soul

- { From sinne.
{ To himself.

But because these two are made up by one action and motion, we shall therefore handle them together: and the summe is this, that God by an holy kind of violence (which is called Drawing, John 6. 44.) doth pluck the soul from those sins that harbour in it unto himself: wherein we may consider two things;

John 6. 44.

- { 1. What the nature of this drawing is.
{ 2. The means whereby God draws.

First, for the nature of this drawing, it is of a double kind:

1. There is a Moral drawing, when by Reasons propounded, and good things offered to the Understanding and Will, a man comes thereby to have his mind enlightened, and his will moved to embrace things offered: Thus was it with Paul, when he was constrained by Lydia to abide in her house, Acts 16. 15. 2. There is a Physical drawing, when the Lord is pleased to put a new power into the soul of a sinner, and withal to carry the will to the object propounded, that it may embrace it; when the Lord not onely offers good things to the soul, but enables the soul to lay hold upon the things offered: And thus the Lord drawes a sinner from sin unto himself.

Acts 16. 15.

Secondly, for the means whereby he draws, they are these four:

First, the Lord lets in a light into the soul of a poor sinner, and discovers unto him that he is in a wrong way: This the soul marvels at, because usually it comes on a sudden, the sinner perceiving nothing lesse, *Isai 66. 1.*

Isa. 66. 1.

Secondly, though a man would defeat the power of this light, yet God still followes it with forcible Arguments, and drawes with the cord of his Mercy; *I taught Ephraim to go, (saith God) taking them by the armes; I drew them by the cords of love, and with the bonds of a man.* This mercy consists in these bonds, or this love is made up of four cords:

Hosea 11. 4.

1. The Lord reveals himself to be ready to receive, and willing and easie to entertain poor sinners when they come unto him: *Let the wicked (saith the Prophet) forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon;* the word in the Original is, *He will multiply pardons:* Hast thou multiplied rebellions? the Lord will also multiply pardons: The bowels of compassion are still open, and the arms of mercy are still spread abroad; he pardoned Manasses, and Paul, and Peter, and so he will thee; his pardons are multiplied; there is yet mercy for thee also, and for a thousand thousand more.

Isa. 55. 7.

2. The

Jer. 31. 22. 2. The Lord is not onely ready to forgive when men come to him, but that they may come, he also calls and commands them. Oh but may I, (saith a poor sinner) shall I, dare I go unto the Lord God for mercy? may I be so bold to presse in for favour at the hands of the Lord? I have been a grievous sinner, and have heaped abomination upon abomination; I am afraid therefore to approach near unto the Lords presence. Is it so? hear what the Lord saith, Come unto me ye rebellious people, and I will heal your rebellions. You that never prayed, never came to hear, all Rebels, come unto me; and then the people answer, Behold, we come unto thee for thou art our God. This is great encouragement to a poor sinner; he begins now to wonder, and say, Lord, shall all my sins be pardoned? shall all my oaths and abominations be forgiven? I that slighted so many mercies, and committed so many follies, shall I be entertained? Yes, (saith the Lord) come unto me, and thou shalt be forgiven; come, I command you, come.

2 Cor. 5. 20. 3. The Lord doth not only command a poor sinner to come in, but when he is nice in this case, saying, There is mercy with God, but not for me; The Lord then followeth him still, and sends another cord after him, that if it be possible, he may win him, and move him to receive mercy of him: If command therefore prevail not, he intreats and beseeches him to come and receive mercy, and this (me thinks) should move the hardest heart under Heaven. We (saith the Apostle) are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be reconciled unto God: rather than you should go away from Christ, even Mercy it self will come and kneel down before you, and beseech you, and intreat you, for the Lord Jesus sake to pity your poor souls, and to receive pardon for your sinnes: A sinner is not able to comprehend this, but he begins to be at a stand, and at amazement; What, that the Lord should beseech him! O that thou wouldst receive pardon for thy sins, and be blessed for ever! Good Lord, (saith the soul) is this possible, that the great King of Heaven should come and beseech such a Traitor, such a Rebel as I am, to take pardon? That a King on Earth should proclaim a pardon to some notorious Traitor, this were much; but that the King of Heaven should lay down his Crown, and come creeping to me, and beseech me (on his knees as it were) to take mercy; this is a thing beyond all expectation: What, shall Heaven stoop to earth? shall Majesty stoop to misery? shall the great God of Heaven and Earth, that might have condemned my soul, and if I had perished and been damned, might have took glory by my destruction--Is it possible, is it credible, that this God should not only entertain me when I come, and command me for to come, but intreat and beseech me to come and receive mercy from him? O the depth of the incomprehensible love of God! Imagine you saw God the Father intreating you, and God the Son beseeching you, as he doth this day, Come now, and forsake your sins, and take mercy, which is prepared for you, and shall be bestowed upon you: Would not this make a soul think thus with it self, What, for a Rebel? not only to have mercy offered, but to be intreated to receive mercy, it were pity (if I will not take it) but I should go to Hell, and be damned for ever. The Lord he complains, Why will ye die? as I live saith the Lord, I desire not the death of a sinner: Turn ye, turn ye, why will ye die, ye sinful sonnes of men? Mercy is offered you, the Lord Jesus reacheth out his hand to you: fain would he pluck the Drunkard out of the Alehouse, and the Adulterer from his Whore: O, if you break this cord, I know not what to say to you, this is able to break a Mountain in pieces. Shake O Mountains (saith the Prophet) Why? Because God hath redeemed Jacob; The Redemption of Jacob was enough to break a Mountain; let his Mercy break our hearts; it is God that begs, the blessing is our own.

Ezek. 18. 31. 4. If yet all this prevail nothing at all, the Lord will then wait, and stay in long patience and suffering, to see if any time a sinner will turn unto him. Our Saviour followes poor sinners from Alehouse to Alehouse, and says, I beseech you, Drunkards, take mercy, and have your sinnes pardoned: The Lord (as we may say) tires himself, and wearieth himself with waiting one day after another, and one week after another: It may be (saith Christ) this week, this Sabbath, this Sermon a sinner will turn unto me; what, will it never be? Are you not ashamed (my friends) that the Lord Jesus should thus wait your leisure, and follow you from house to house, and from place to place; nay, that Christ should every morning appear to your understanding, and every night come to your bed-side, saying; Let this be the last night of sinning, and the next day the first day of your repentance: O, when will you be humbled? when will you receive mercy, that it may go well with you, and with yours for ever? If none of the other will move you, yet for shame let this cord draw you to the Lord: Hear, hear his doleful pangs, O Jerusalem, Jerusalem, wilt thou not be made clean? O when will it once be? A woman that is in travel,

Ezek. 33. 11. Isay 44. 23. Jer. 13. 27.

O how she expects and longs, for her delivery ! now a throb comes, and then she cries ; anon comes a second throb and then she cries again, *O, when comes deliverance ?* Thus God the Father takes on him the person of a travelling woman ; he travels and travels until he bring forth a sonne, until some soul be converted, and brought home unto him. *O Jerusalem, wilt thou not be made clean ? when will it once be ? I have waited ; one, ten, twenty, thirty, forty years long have I waited on this generation ; when will it once be ?* The Lord thus travels in patience, looking when we will receive mercy ; will never our proud hearts be humbled ? will never our stubborn hearts be softned ? will never our prophane hearts be sanctified ? when will it once be ? Christ hath waited this day, this week, this moneth, this quarter, this year, these ten, twenty, thirty, forty years on us : You old sinners, that are gray-headed in your wickednesse, how long hath the Lord waited on you ? O for shame let him wait no longer, but turn, turn ye unto him, that ye may receive mercy from him.

Thirdly, if bonds of love move not, the Lord hath iron cords, that will pluck in pieces ; to wit, the cords of Conscience : which thus disputes, *He that being often reprov'd, doth still harden his heart, shall perish everlastingly :*

But thou being often reprov'd, dost still harden thy heart : Therefore thou shalt perish everlastingly.

In this Syllogism are { Monition
contained the { Accusation } of Conscience.
Condemnation

In the first Proposition, Conscience gives the sinner a *Monition*, to come from sinne, upon pain of the heaviest Judgement that can be inflicted. It is the Lord that sends the Conscience on this errand, *Go to such a man, and tell him, You have blasphemed Gods Name, and you have spoken against Gods Saints, and you have broken Gods Sabbaths, and you have contemned Gods Ordinances ; Be it known then unto thee, (saith Conscience when it delivers the Message) That I have a command from Heaven, and from God ; I charge you, as you will answer it at the dreadful day of Judgement, take heed of those evils and sinful practices that heretofore you have committed, lest you damn your souls for ever. Will you question his Commission ? see Prov. 29. 1. He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed :* If you often be reprov'd, and will not be bettered, then the Lord sayes, and Conscience from the Lord tells you, *Be it at your own peril, ye shall suddenly be destroyed.* No sooner Conscience thus perks upon the crown, but the sinner hangs the wing, and withdraws himself from his former lewd courses. But now when wicked persons see their companion is gone, they make after him amain, and then Conscience plucks one way, and they pluck another way ; at last, by carnal company, and cursed persuasions, the soul is drawn back again to his former wicked courses, and so perhaps this twist is broken, & the sinner is gone.

Prov. 29. 1.

2. If so, then Conscience, that was a *Monitor*, now turns *Accuser* in the minor Proposition ; before it was onely Gods *Herald* to forewarn him, but now it is become a *Parsevante and Serjeant* to Arrest him : it follows him to the Alehouse, and pursues him home ; then takes him in his bed, and Arrests him in his sleep ; there (by a Meditation) it hales the soul before the Tribunal-seat of God, saying, *Lo, Lord, this is the man, this is the Drunkard, Adulterer, Blasphemer, this is he, Lord ; an enemy to thy servants, an hater of thy Truth, a despiser of thy Ordinances ; at such a time, in such a place, with such a company this man despised thy Truth ; this is he, Lord, this is the man.* And when Conscience hath thus dragged him before God, and accused him, then *Take him Jaylor, take him, Devil, (saith the Lord) and imprison him ; let vexation, and horror, and trouble, and anguish lie upon his soul, untill he confesse his finnes, and resolve to forsake them.* In this case was David, when he was forced to say, *My bones waxed old through my roaring all the day long ; for day and night thy hand was heavy upon me, my moisture is turned into the drought of summer : What then ? O then (saith David) I acknowledged my sin unto thee, — I confessed my transgressions unto thee, O Lord, and so thou forgavest the iniquity of my sin.* David, he folded up his sins at the first, and therefore his bones were consumed, and he roared continually ; when the Lord had him on the Rack, he made him roar again, and would never leave tormenting, till David came to confessing ; but when he confessed this sin, and the other sin, then the Lord forgave him the iniquity of his sin. Thus Conscience brings the soul of a sinner on the Rack (as Traitors are used, that will not confesse otherwise) and makes him to confesse his sins, and then he cries, *O the abominations I have committed which the Sun never saw ; in such a place, at such a time, O then I*
 railed

Psal. 32. 3, 4, 5.

railed on Gods servants, & blasphemed Gods Name, I prophaned Gods Sabbaths, and contemned his Ordinances : what then? Conscience will make him confesse more yet, to the Rack again with him ; & then he cries and roars for anguish of spirit, then he confesses all, and resolves to mend, then he will pray, and hear, and sanctifie Gods Sabbaths, and lead a new life. Thus Conscience receives some satisfaction, & begins to be quiet ; and now having got some quiet, his cursed Companions set upon him again, *Refrjsh* (say they) *your soul with some of your ancient dalliance, &c.* To this, and the like Temptations of Satan, he listens again, and then he begins to follow his old sins, perhaps with more violence and eagerneffe than ever he did before ; and now is another twist broken likewise.

3. If so, then Conscience that was a *Monitor* and *Accuser*, now turns *Executioner*. The first Proposition admonished, the second accused ; if neither of these prevail, then Conscience concludes, *Thou must to execution, thou shalt perish everlastingly.* And now Conscience cries, *Monitions or Accusations could not prevail with this man ; Come, come, ye damned ghosts, and take away this Drunkard, this Blasphemer, this Adulterer, and throw him headlong into the pit of Hell : he would not be amended, let him be condemned : he would not be humbled, therefore let him be damned.* The man hearing this, then he is amazed, and thinks himself past hope, past help, past cure : Did you ever see or hear a tormented Conscience in these panges ? Now he calls, then he cries, *Lo, where Devils stand, the Heavens frown, God is incensed, Hell-mouth is open :* And now a Minister is sent for, who displayes to this despairing soul, the mercy and grace of God in Christ Jesus : O, (replies he) *this is my bane, my damnation, if I had never heard of mercy, if I had never lived under the Gospel, and the means of Salvation, then had I been an happy man : Alas ! it is Mercy I have neglected, it is Salvation I have contemned, how then should I be saved ? O the perswasions of the Lord that I have had ! the Lord hath even wept over me, as he did over Jerusalem, O that thou hadst known the things belonging to thy peace ! yet all these perswasions have I contemned, and therefore certainly to Hell I must go.* The Minister replies, *Truth it is, you have done thus, but would you do so still ? is it good now to be drunk, or to blaspheme, or to rail on Gods Saints, or contemn Gods Ordinances ? O no, no, (saith he) I now finde what the end of those wicked courses will be : Gods Word could not prevail with me, the Minister could not perswade me ; O the good Sermons that I have heard, the very flames of Hell have even flashed in my face, the Minister hath spent his pains, and would have spent his blood for the good of my poor soul ! But alas ! I despised the Word, and mocked the Minister : Wo, wo unto me for ever ! now my Conscience gnawes, and tears, and terrifies my soul here, and I shall to Hell hereafter, and perish for ever and ever.* The Minister replies again, *The truth is, you have done thus, but would you do so now ? would you still blaspheme, and curse, and be drunk, and riotous ? or rather would you not now part with all these, and take mercy instead of them ! Then the poor soul cries out, Now the Lord for his mercies sake remove these sinnes from me : O, I had never so much delight in my sinnes heretofore, as now I have wo, misery and vexation for them ; but (alas !) it is not in my power to help my soul ; if the Lord would do this, let him do what he will with it. What ? (saith the Minister) you are then willing and content to part with your sins : O yes, (saith the soul) I would rather offend all the world than God ; I had rather go to hell, than to the committing of a sin ; if it would please God to help me, I would forsake my sins with all my heart.* Why, now the poor soul is coming again, and God is drawing him again from his corruptions and sinful distempers.

Fourthly, when the soul is thus loosened, the Lord then fully plucks it by the cord of his Spirit : with an Almighty hand he cuts the soul off from sin, and takes it into his own hand, that he may govern him, and dispose of him according to his own good will and pleasure. Thus much of preparation for the substance of it on Gods part.

CHAP. IV.

Sect. 1. The Substantial parts of Preparation on Mans part, or the disposition of the soul by Gods work.

Now are we to observe the disposition of the soul on mans part, which God works on the hearts of whom he drawes. It is known in two works :

- { *Contrition*, whereby the soul is cut off from sin.
- { *Humiliation*, whereby the soul is cut off from itself.

For

For so it is, that either the soul seeth no need to depart from *sin*, or else it thinks it can help *it self* out of *sin*; the first is called *Security*, when the soul being blinde, takes rest, and seeing no need to be better; desires it not therefore: Against this the Lord sends *Contrition*, causing men thereby to know the misery of sin, and to see need of a change: The second is *Carnal Confidence*, when a sinner begins to seek succour, and to scramble for his own comfort in his self-sufficiency: against this the Lord works *Humiliation*, causing the soul hereby to see the weaknesse and emptinesse of its *Duties*, and that there is enough in its best services to condemn him for ever. Before we speak of the *works*, it is not amisse to begin with the *lets*.

The first is *Security*: When the soul is taken up with a secure course, and rests it self well apaid in his own practices, and therefore it never seeth any need of a change, nor ever goes out for a change: Now while a man lives thus, and blestth himself in his sin, it is impossible that ever he should receive faith, or by the power of faith repair unto Christ: where faith comes, it ever works a change, *Old things are done away, and then all things are become new*; The Lord therefore to remove this let, he burthens the soul extreemely, and sayes, *You will live in drunkennesse, in covetousnesse; you will have your sins, then take your sins, and get you down to hell with them.* At this voyce the sinner begins to see where he is: *Is this true? (saith he) then I am the most miserable creature under heaven*; therefore as they said, *Men and brethren, what shall we do? We have been thus and thus, but if we rest here, it will be our ruine for ever, O what shall we do?* So the soul comes to a restless dislike of it self, and saith, *I must either be otherwise, or else I am but a damned man for ever.*

AAs 2. 37.

2. When the soul is thus resolved that it must of necessity change, when it seeth his wound and his sin ready before him to condemn him, and it hath (as it were) a little peep-hole into hell; the soul in this distresse sends over to *Prayer, and Hearing, and holy service*, and thinks by his wits and *Duties*, or some such like matters, to succour it self; and it begins to say, *My hearing and my prayer, will not these save me?* Thus the soul in conclusion rests on *Duties*: I will not say but these *Duties* are all good, honourable and comfortable; yet they are not gods, but the *Ordinances of God*. It is the nature of a sinful heart, to make the *means*, as meritorious to salvation: A man that seeth his Drunkennesse and his base contempt of God, O then he voweth and promiseth to take up a new course, and he begins to approve himself in reformation of his wayes: then he cries, *Now I will have no more drunkennesse, now no more scoffing and scorning at those that go to hear the Word: and then he thinks, what can I do more? to heaven I must go.* All this is but a *mans self*: Why so? Christ (who is the Substance of all) and the pith of a Promise is forgotten; a Christ in hearing, a Christ in praying is not regarded, and therefore the poor soul famisheth with hunger. Mistake not, I pray you, these *Duties* must be had and used, but still a man must not stay here: Prayer saith, *There is no salvation in me*; and the Sacraments and Fasting say, *there is no salvation in us*: all these are subservient helps, no absolute causes of salvation. A man will use his bucket, but he expects water from the well; these *Means* are the *buckets*, but all our comfort, and all our life and grace is only in Christ: if you say, your *bucket* shall help you, you may starve for Christ, if you let it not down into the well for water: So though you boast of *Praying, and Hearing, and Fasting, and of your Alms, and building of Hospitals*, and of your good deeds, if none of these bring you to a Christ, or settle you on a Christ, you shall die, though your works were as the works of an Angel. As it is with a graft therefore, first it must be cut off from the old stock; Secondly, it must be pared, and made fit for implantation into another: so the soul by *Contrition* being cut off from sin, then *Humiliation* pares it (pares away all a mans priviledges) and makes it fit for the ingrafting into Christ Jesus. Thus much of the *lets*, now for the works of *Contrition* and *Humiliation*.

Sect. 2. A sight of Sin.

BUT for a further discovery of these two necessary things, we shall enter into particulars, and begin first with *Contrition*; which contains these steps,

{ *A sight of sin.*
Sense of Divine wrath.
Sorrow for sin.

H The

The first step is *A sight of sin* ; } *Clearly.*
and sin must be seen } *Convictingly.*

Plal. 119. 50.

First, *Clearly* : It is not a general sight, and confused sight of sin that will serve the turn ; it is not enough to say, *It is my infirmity, and I cannot amend it, we are all sinners* : no, this is the ground why we mistake our evils, and reform not our wayes ; a man must search narrowly, and prove his wayes, as the Goldsmith doth his gold in the fire : *I considered my wayes, (saith David) and turned my feet unto thy testimonies* ; in the Original, *I turned my sins upside down*, he looked all over his wayes. And this *clear* sight of sin appears in two particulars.

1. A man must see his sin nakedly in its own proper colours : we must not look on sin through the *Mediums* of profits, and pleasures, and contentments of this world, for so we mistake sin : but the soul of a true Christian that would see sin *clearly*, he must strip it of all content and quiet that ever the heart received in it ; as the Adulterer must not look upon sin in regard of the sweetness of it, nor the Covetous man on his sin in regard of the profit of it : you that are such, the time will come, when you must die, and then consider what good these sinful courses will do you : How will you judge of sin then, when it shall leave a blot on your souls, and a guilt on your consciences ?

2. A man must look on sin in the venom of it ; and that you may do partly, if you compare it with other things, and partly, if you look at it in regard of it self. 1. Compare sinne with those things that are most fearful and horrible ; as suppose any soul here present were to behold the damned in hell, if the Lord should give any one of you a little peep-hole into hell, that you saw the horror of the damned, then propound this to your heart, What are those paines which the damned endure ? and your heart will shake and quake at it ; yet the least sin that ever you did commit, is a greater evil (in its own nature) than the greatest paines of the damned in hell. 2. Look at sin simply as it is in it selfe, what is it, but *a protest opposing of God himself* ? A sinful creature joyns side with the Devil, and comes in battel-array against the Lord, and flies in the face of the Lord God of Hosts. I pray you in cold blood consider this, and say, *Good Lord, what a sinful wretch am I ? that a poor damned wretch of the earth, should stand in defiance against God ! that I should submit my self to the Devil, and oppose the Lord God of Hosts !*

Secondly, *Convictingly*, that sin may be so to us, as it is in it self ; and that discovers it self in these two particulars :

1. When we have a particular apprehension in our own person, that whatsoever sin is in general, we confesse it the same in our own souls : It is the cursed distemper of our hearts, howsoever we hold the Truth in general, yet when we come to our own sins, to deny the particulars. The Adulterer confesseth the danger and filthinesse of that sin in grosse, but he will not apply it to himself : The Rule thereof is, *Arrest thy* soul (who-soever thou art) of those sinnes particularly whereof thou standest guilty* ; To this purpose, say, *Is Murder, and Pride, and Drunkennesse, and uncleannesse such horrible sins ? O Lord, it was my Heart that was proud, and vain ; it was my Tongue that did speak filthily, and blasphemously ; my Hand that wrought wickednesse ; my Eye that was wanton ; and my Heart that was unclean and filthy ; Lord, here they are* : Thus bring thy heart before God.

2. When the soul sits down with the audience of truth, and seeks no shift to oppose truth revealed : when the Lord comes to make racks in the hearts of such as he means to do good to, the Text saith, *He will reprove the world of sin* ; that is, *He will convince the world of wickednesse* : he will set the soul in such a stand, that it shall have nothing to say for it self, he cannot shift it off. The Minister saith, God hates such and such a sinner ; *And the Lord hates me too, (saith the soul) for I am guilty of that sin*. Thus many a time, when a sinner comes into the congregation (if the Lord please to work on him) the mind is enlightned, and the Minister meets with his corruptions, as if he were in his bosom, and he answers all his cavils, and takes away all his objections : with that the soul begins to be in a maze, and saith, *If this be so (as it is for ought I know) and if all be true that the Minister saith, then the Lord be merciful unto my soul, I am the most miserable sinner that ever was born*.

Use.

You that know not your sins, that you may see them *Convictingly*, get you home to the Law, and look into the glasse thereof, and then bundle up all your sins thus : *So many sins against God himself in the first Commandment, against his Worship in the second, against his Name in the third, against his Sabbath in the fourth* : Nay, all our Thoughts, Words and actions, all of them have been sins, able to sink our souls in the bottom of Hell. And secondly, that you may see them *clearly*, consider of their effect, both in their

Doom,

Doom, and in the *Execution*: Onely to instance in their *Doom*; Me thinks I see the Lord of heaven and earth, and the Attributes of God appearing before him, *The Mercy of God, the Goodnesse of God, the wisdom of God, the Power of God, the Patience and Long-suffering of God*, and they come all to a sinner, an hypocrite, or to a carnal Professor and say; *Mercy* hath relieved you, *Goodnesse* hath succoured you, *Wisdom* hath instructed you, *Power* hath defended you, *Patience* hath born with you, *Long-suffering* hath indured you: now all these comfortable Attributes will bid you adieu, and say, *Farewell, damned souls; you must go hence to hell, to have your fellowship with damned ghosts: Mercy shall never more relieve you, Goodnesse shall never more succour you, Wisdom shall never more instruct you, Power shall never more defend you, Patience shall never more bear with you, Long-suffering shall never more indure you: and then shall you to endlesse, easelesse and remediless torments, where you will ever remember your sins, and say, My Covetousnesse and Pride was the cause of this, I may thank my sins for this.* Think of these things (I beseech you) seriously, and see your sins here, to prevent this sight hereafter.

Sect. 3. Sense of Divine Wrath.

THe sinner by this time having his eyes so far opened, that he beholds his sins; he begins then to consider, That God hath him in chase; And this *sense of Divine Wrath* discovers it self in these two particulars:

1. It works a fear of some evil to come.
2. It possesseth the soul with a feeling of this evil.

First, the soul considers, That the punishment which God hath threatened, shall be executed on him sooner or later: he cries therefore, *What if God should damn me? God may do it: And what if God should execute his vengeance upon me?* Thus the soul fears, that the evil discovered will fall upon him: This is the reason of those phrases of Scripture, *We have not received the spirit of bondage to fear again; The Spirit shewes our bondage, and thence comes this fear; Again, God hath not given us the spirit of fear; that is, the spirit of bondage that works fear.* It is with a soul in this fear, as it was with *Belshazzar*, when he commanded the Cups to be brought out of the House of the Lord; *An hand-writing came against him on the wall, and when he saw it, his thoughts troubled him, and his face began to gather palenesse, and his knees knocked against one another; as if he should say, Surely there is some strange evil appointed for me; and with that his heart began to tremble and shake: just so it is with this fear; he that runs riot in the way of wickednesse, and thinks to despise Gods Spirit, and to hate the Lord Almighty, and to resist the work of his grace; now it may be there comes this fear and hand-writing against him, and then he cries; These are my sins, and these are the Plagues and Judgements threatened against them, and therefore why may not I be damned? why may not I be plagued?*

Rom. 8. 15.

1 Tim. I. 17.

Dan. 5. 6.

Secondly, the Lord pursues the soul, and discharges that evil upon him which was formerly feared; and now his Conscience is all on a flame, and he saith to himselfe, *O I have sinned, and offended a just God, and therefore I must be damned, and to Hell I must go:* Now the soul shakes, and is driven beyond it self, and would utterly faint, but that the Lord upholds it with one hand, as he beats it down with the other; he thinks every thing is against him, he thinks the fire burns to consume him, and that the air will poison him: and that Hell-mouth gapes under him, and that Gods wrath hangs over him, and if now the Lord should but take away his life, that he should tumble down headlong into the bottomlesse Hell: Should any man, or Minister perswade the soul in this case to go to Heaven for Mercy, it replies in this manner, *Shall I repair to God? O that's my trouble! Is not he that great God, whose Justice, and Mercy, and Patience I have abused? And is not he the great God of Heaven and Earth, that hath been incensed against me? Oh, with what a face can I appear before him? and with what heart can I look for any mercy from him? I have wronged his Justice, and can his Justice pardon me? I have abused his Mercy, and can his Mercy pity me? What, such a wretch as I am? if had never enjoyed the means of mercy, I might have had some plea for my self; but Oh, I have refused that mercy, and have trampled the Blood of Christ under my feet, and can I look for any Mercy? No, no, I see the wrath of the Lord incensed against me, and that's all I look for.*

H 2

Sect.

Sect. 4. Sorrow for Sinne.

THE next step, is *Sorrow for sin*; concerning which, are two Questions: 1. Whether it be a work of saving grace? 2. Whether God work it in all alike?

To the first, I answer, There is a double *Sorrow*; one in *Preparation*, the other in *Sanctification*: They differ thus; *Sorrow in Preparation*, is when the Word of God leaves an impression upon the heart of a man, so that the heart of it self is as it were a Patient, and onely bears the blow of the Spirit; and hence come all those phrases of Scripture, as *wounded, pierced, pricked*, in the passive voice: So that this *Sorrow* is rather a *Sorrow* wrought on me, than any work coming from any Spiritual ability in me: but *Sorrow in Sanctification*, flowes from a Spiritual principle of Grace, and from that power which the heart hath formerly received from Gods Spirit; so that in this a man is a free worker: Now both these are *saving sorrows*, but they differ marvelously; many think, that every saving work is a sanctifying work, which is false. *Those whom he calleth* (saith the Apostle) *them he also justifies, and whom he justifies, he glorifies*: You may observe, That *Glorification* in this place implies Sanctification here, and glory here after; now before *Glorification*, you see there is *Justification and Vocation*, and both these are saving.

Rom. 8. 35.

To the second, I answer; Howsoever this work is the same in all for substance, yet in a different maner it is wrought in most: Two men are pricked, the one with a pin, the other with a spear; two men are cut, the one with a pen-knife, the other with a sword: so the Lord deals kindly and gently with one soul, and roughly with another: There is the melting of a thing, and the breaking of it with hammers; so there is a difference in persons: for instance, if the person be a scandalous liver, and an opposer of God and his Grace: Secondly, if a man have harboured a filthy heart, and continues long in sin. Thirdly, if a man have been confident in a formal civil course. Fourthly, if God purpose by some man to do some extraordinary great work: In all these four cases he layes an heavy blow on the heart, the Lord will bruise them, and rend the caule of their hearts, and make them seek to a faithful Minister for direction, & to a poor Christian for counsel, whom before they despised. But if the soul be trained up among godly Parents, and live under a soul-saving Ministry, the Lord may reform this man, and cut him off from his corruptions kindly, and break his heart secretly, in the apprehension of his sins, and yet the world never see it. In both these we have an example in *Lydia* and the *Jaylor*: *Lydia* was a sinful woman, and God opened her eyes, and melted her heart kindly, and brought her to a taste of his goodnesse here, and glory hereafter: But the *Jaylor* was an outrageous rebellious wretch; for when the Apostles were committed to prison, he laid them up in the stocks, and whipped them fore; now there was much work to bring this man home: when the Apostles were singing Psalms, there came an Earthquake, which made the prison-doors flie open, and the prisoners fetters to fall off, but yet the Jaylor's heart would not shake: at last the Lord did shake his heart too, and he came trembling, and was ready to lay violent hands upon himself, because he thought the prisoners had been fled; but the Apostles cried to him, *Do thy self no harm, for we are all here*: with that he fell down before them, and said, *Men and brethren, what shall I do to be saved?* For Conclusion, give me a Christian that God doth please to work upon in this extraordinary manner, and to break his heart soundly, and to throw him down to purpose, though it cost him full dear; this man walks ordinarily with more care and conscience, and hath more comfort coming to himself, and gives more glory unto God.

Acts. 16. 30.

Use 1.

Is it so, that the soul of a man is thus pierced to the quick, and run through by the wrath of the Almighty? then let this teach all how to carry themselves towards such as God hath thus dealt withal: Are they pierced men? O pity them! O let the bowels of commiseration and compassion be let out toward them! let us never cease to do good to them, to the very uttermost of our powers! And to the performance of this, Reason and Religion, and pity (me thinks) should move us: Hear the cry, *Oh* (saith the poor soul) *will these and these sins never be pardoned? will this proud heart never be humbled?* Thus the soul sighs and mourns, and sayes, *O Lord, I see this sinne, and feel the burthen of it, and yet I have not an heart to be humbled for it, nor to be freed from it: O when will it once be?* Did you but know this, it would make your hearts bleed to hear him: Oh! the sword of the Almighty hath pierced through his heart, and he is breathing

breathing out his sorrow, as though he were going down to hell, and he saith, *If there be any mercy, any love, any fellowship of the Spirit, have mercy upon me a poor creature, that am under the burden of the Almighty!* O pray, and pity these wounds and vexations of Spirit, which no man finds nor feels, but he that hath been thus wounded. It is a signe of a soul wholly devoted to destruction, that hath a desperate disdain against poor wounded creatures; Is it possible there should harbour such a spirit in any man? if the Devil himself were incarnate, I cannot conceive what he could do worse.

2. If ever thou wouldest be comforted, and receive mercy from God; labour never to be quiet, till thou dost bring thy heart to a right pitch of sorrow; thou halt a little slight sorrow; but Oh! labour to have thy heart truly touched, that at last it may break in regard of thy many distempers, remember, the longer seed-time, the greater harvest: *Blessed are they that mourn, for they shall be comforted: but wo to you that are at ease in Zion:* Thou hadst better now be wounded, than everlastingly tormented; and therefore if thou desirest to see Gods face with comfort, if thou wouldest hear Christ say, *Come, thou poor heavy hearted sinner, I will ease thee,* Labour to lay load on thy heart, with sorrow for thy sin; O what a comfort shall a poor broken heart find in that day!

Use 2.

Matth. 5. 4.

Amos 6. 1.

Sect. 5. The extent of this Sorrow.

Hitherto of Contrition; the next work is *Humiliation*, which differs from the other, not in substance, but circumstance: For *Humiliation* (as I take it) is only the extent of Sorrow for sin, of which we have spoken: and it contains these two Duties:

- | | |
|--------------------|--------------------------------|
| 1. Submission, | } to be at the Lords disposal. |
| 2. Contentednesse, | |

The first part of *Humiliation*, is *Submission*, which is wrought thus: The sinner having now had a *Sight of his sins*, and a Sorrow in some measure for sin, he seeks far and wide, improves all means, and takes up all Duties, that (if it were possible) he might heal his wounded soul: Thus seeking, and seeking, but finding no succour in what he hath, or doth, he is forced at last, (in his despairing condition) to make trial of the Lord: It is true, for the present he apprehends God to be just, and to be incensed against him; he hath no experience of Gods favour for the while, no certainty how he shall speed, if he go to the Lord: yet because he sees he cannot be worse than he is, and that none can help him but God, if it would please him: therefore he falls at the footstool of Mercy, and he lies grovelling at the gate of Grace, and submits himself to the Lord, to do with him as pleaseth himself, or as it seemeth good in his eyes.

This was the *Ninevites* case, when *Jonah* had denounced that heavy Judgement, and (as it were) thrown wilde-fire about the streets, saying, *within forty dayes Nineveh shall be destroyed:* See what they resolved upon, *They fasted and prayed, and put on sackcloth and ashes; Who can tell (said they) but God may turn, and repent him of his fierce wrath, that we perish not?* as if they had said, We know not what God will do, but this we know, that we cannot oppose his Judgements; nor succour our selves: Thus it is with a sinner, when he seeth hell-fire to flash in his face, and that he cannot succour himself, then he saith, *This I know, that all the means in the world cannot save me; yet who can tell, but the Lord may have mercy on me, and cure this distressed Conscience, and heal all these wounds that sin hath made in my soul?* This is the lively picture of the soul in this case.

Jonah 3. 9.

Or for a further light, this *Submission* discovers it self in four particulars:

First, he seeth and confesseth that the Lord may, &c (for ought he knows) will proceed in Justice against him, and execute upon him those plagues that God hath threatned, and his sins have deserved; he seeth that Justice is not yet satisfied, and those reckonings between God and him are not yet made up, and therefore he cannot apprehend, but that God will take vengeance on him: What else? when he hath done all he can, he is unprofitable still; Justice remains unsatisfied, and saith, *Thou hast sinned, and I am wronged; and therefore thou shalt die.*

Secondly, he conceives, that what God will do, that he will do, and he cannot avoid it; if the Lord will come, and require the glory of his Justice against him, there is no way to avoid it, nor to bear it: and this crusheth the heart, and makes the soul to be beyond all shifts and evasions, whereby it may seem to avoid the dint of the Lords blow.

Thirdly, he casts away his weapons, and falls down before the Lord, and resignes himself

2 Sam. 15.
25, 26.

himself into the sovereign power and command of God. Thus David, when the Lord cast him out of his Kingdom, he said to Zadock, *Carry back the Ark of God into the City, if I shall find favour in the eyes of the Lord, he will bring me back again, and shew me both it, and his Habitation: But if he thus say to me, I have no delight in thee; behold, here I am, let him do with me as seemeth good in his eyes.* This is the frame of a poor soul; when a poor sinner will stand upon his privileges, the Lord saith, *Bear my Justice, and defend thy self by all thou hast, or canst do:* and the soul answereth, *I am thy servant, Lord, do what is good in thine eyes, I cannot succour my self.*

2 Kings 7.
3, 4.

Fourthly, the soul freely acknowledgeth, That it is in Gods power to do with him, and dispose of him as he will; and therefore he lies and licks the dust, and cries, *Mercy, mercy, Lord:* he thinks not to purchase Mercy at the Lords hands, but only saith, *It is in Gods good pleasure to do with him as he will, only he looks for favour, and cries, Mercy, Lord, mercy to this poor distressed soul of mine:* O, (replies the Lord) dost thou need mercy? cannot thy *Hearing, and Praying, and Fasting,* carry thee to Heaven without hazard? Gird up now thy loines, and make thy ferventest Prayers, and let them meet my Justice, and see if they can bear my Wrath, or purchase any Mercy: *No, no,* (saith the sinner) *I know it by lamentable experience, that all my prayers and performances will never procure peace to my soul, nor give any satisfaction to thy Justice; I onely pray for Mercy, and I desire onely to hear some newes of Mercy; to relieve this miserable wretched soul of mine; it is onely Mercy that must help me, O Mercy (if it be possible) to this poor distressed soul of mine.* He thinks the picture of those poor famished Lepers, may fitly resemble this poor sinner, when the famine was great in Samaria; *There were four leprous men sit in the gate of the City, and they said why sit we here until we die; if we enter into the City, the famine is there; and if we sit here, we die also; now therefore let us fall into the hands of our enemies, and if they save us alive, we shall live; and if they kill us we shall but die:* They had but one means to succour themselves withal, and that was to go into the Camp of the enemies, and there, as it hapned, they were relieved. This is the live-picture of a poor sinner in this despairing condition, when he seeth the wrath of God pursuing him, and that the Lord hath beset him on every side; at last he resolves thus with himself, *If I go and rest on my privileges, there is nothing but emptinesse; and if I rest in my natural condition, I perish there also: let me therefore fall into the hands of the Lord of Hosts. I confesse he hath been provoked by me, and for ought I see he is mine enemy; I am now a damned man, and if the Lord cast me out of his presence, I can be but damned.* And then he comes to the Lord, and he falls down before the footstool of a consuming God, and saith, as Job did, *What shall I say unto thee, O thou preserver of men? I have no reason to plead for my self, and I have no power to succour my self, my accusations are my best excuse, all the privileges in the world cannot justifie me, and all my Duties cannot save me; if there be any mercy left, O succour a poor distressed sinner in the very gall of bitterness.* This is the behaviour of the soul in this work of Subjection.

The second part of Humiliation is, *Contentednesse to be at the Lords disposal;* and this point is of an higher pitch than the former: For example, Take a debtor who hath used all means to avoid the creditor, in the end he seeth he cannot avoid the Suit, and to bear it he is not able, therefore the onely way is to come in, and to yield himself into his creditors hands; but suppose the creditor should exact the utmost, and throw him into prison, *to be content* now to undergo the hardest dealing, it is an hard matter, and a further degree. So when the soul hath offered himself, and he seeth that Gods Writs are out against him, and he is not able (whensoever the Judgement comes) to avoid it, nor to bear it, therefore he submits himself, and saith, *Lord, whither shall I go? thy anger is heavy and unavoidable;* nay, whatsoever God requires, the soul layes his hand on his mouth, and goes away *contented,* and well satisfied, and hath nothing at all to say against the Lord. This is the nature of *Contentednesse.*

Or for a further light, this *Contentednesse* discovers it self in these three following particulars:

First, the soul reflects on Gods *Mercy,* which though he begg'd when he submitted, yet now he seeth so much corruption and unworthinesse in himself, that he acknowledgeth himself unfit for Mercy: *O Mercy, mercy, Lord! What? (saith the Lord) I had thought your own Duties would have purchased mercy: O no, (saith the soul) it is onely Mercy that must relieve and succour me; but such is my vilenesse, that I am not fit for the least mercy and favour; and such is the wickednesse of this wretched heart of mine, that whatsoever are the greatest plagues, I am worthy of them all, though never so insupportable: All the Judgements* that

that God hath threatned, and prepared for the Devil and his Angels, they are all due to my wretched soul. O, (saith the soul) had the Devils the like hopes, and means, and patience that I have enjoyed, for ought I know, they would have been better than I am: It is that which shames the soul in all his sorrows, and makes him say, *Had they the like Mercy? O those sweet Comforts, and those precious Promises that I have had! How many heavy journeys hath the Lord Jesus made to me? How often hath he knocked at my heart, and said, Come to me, ye rebellious children; turn ye, turn ye, why will ye die? O that Mercy that hath followed me from my house to my walk, and from thence to my closet; here Mercy hath conferred with me, and there mercy hath wooed me; yea, in my night-thoughts when I awaked, Mercy kneeled down before me, and besought me to renounce my bad courses, yet I refused Mercy, and would needs have mine own will; had the Devil but such hopes, and such offers of Mercy, that they tremble now for want of Mercy, they would (for ought I know) have given entertainment to it? and what, do I seek for Mercy? shall I talk of Mercy? What, I Mercy? the least of Gods mercies are too good for me, and the heaviest of Gods Plagues are too little for me? I suppose (for so is my opinion) that God cannot do more against me than I have justly deserved, but be sure, God will not lay more upon me than I am justly worthy of. Nay sure it is, the Soul cannot bear nor suffer so much as he hath deserved, if God should proceed in rigor with him; therefore it reasons thus: I onely for one sin deserve eternal condemnation, for the wages of all sin is death, being committed against Divine Justice, and against an infinite Majesty; and then what do all these my sinnes deserve, committed and continued in, against all checks of Conscience, and Corrections, and the light of Gods Word? Hell is too good, and ten thousand hells too little to torment such a wretch as I am: What, I mercy? I am ashamed to expect it; With what heart (I pray you) can I beg this Mercy, which I have trodden under my feet? The Lord hath often wooed me, and when his wounds were bleeding, and his side goared, and his hideous cries coming into mine ears, My God, my God, why hast thou forsaken me? then, even then this Christ have I slighted, and made nothing of his Blood; and can this blood of Christ do me now any service? Indeed I crave grace, but how do I think to receive any? All the Pillars of the Church can testifie how often Grace and Mercy have been offered and offered, but I have ever refused; How then can I beg any grace? O this stubbornnesse and villainy, and this wretchednesse of mine! What, I mercy? it is more than I can expect, I am not worthy of any; Oh no, I am onely worthy to be cast out for ever.*

Secondly, the Soul reflects on Justice, and now it acknowledgeth the Equity of Gods dealings, be they never so harsh; he confesseth that he is as clay in the hands of the Potter, and the Lord may deal with him as he will: yea, the Soul is driven to an amazement at the Lords patience, and that he hath been pleased to reprieve him so long, that God hath not cast him out of his presence, and sent him down to hell long ago: It is the frame of the Spirit which the poor lamenting Church had, *It is the Lords mercy that we are not confounded, because his compassions fail not.* When the Lord hath humbled the heart of a Drunkard or Adulterer, he begins thus to think with himself, *The Lord saw all the evils I committed; and what then? O then the Soul admires that ever Gods Justice was able to bear with such a monster, and that God did not confound him in his drunkennesse or burning lusts, and cast him down into hell. Oh (saith he) it is because his mercies faile not, that my life and all have not failed long ago.* Hence it is that the soul will not maintain any kinde of murmuring, or heart-rising against the Lords dealings; or if Nature and corruption will be striving sometimes, and say, *Why are not my prayers answered? I know such a soul humbled, and I see such a soul comforted, and why not I as well as he? then the Soul stifles, and crusheth, and choaks these wretched distempers, and doth also abase it selfe before the Lord, saying, What if God will not hear my prayers? What if God will not pacify my Conscience, doth the Lord do me any wrong? Vile Hell-bound that I am, I have my sin and my shame; Wrath is my portion, and Hell is my place, thither may I go when I will, it is mercy that God thus deals with me.* And now the soul clears God in his Justice, and saith, *It is just with God that all the prayers which come from this filthy heart of mine, should be abhorred, and that all my labours in holy duties should never be blessed; It is I that have sinned against checks of Conscience, against Knowledge, against Heaven, and therefore it is just that I should carry this horror of heart with me to the grave; it is I that have abused Mercy, and therefore it is just that I should go with a tormenting Conscience down into hell: And O that (if I be in hell) I might have a spirit to glorify and justifie thy Name there; and say, Now I am come down to hell amongst you damned creatures, but the Lord is righteous and blessed for ever in all his doings, and dealings, and I am justly condemned.*

Lam. 3. 23.

Thirdly,

Thirdly, hence the soul comes to be quiet and frameable under the heavy hand of God in that helpless condition wherein he is, it takes the blow, and lies under the burthen, and goes away quietly and patiently: O this is an heart worth gold! O (saith he) it is fit that God should glorify himself, though I be damned for ever, for I deserve the worst: Whatsoever I have, it is the reward of my own works, and the end of my own ways: if I be damned, I may thank my pride, and my stubbornnesse, and my peevishnesse of spirit: What, shall I repine against the Lord, because his wrath and his displeasure lies heavy upon me? Oh no! let me repine against my sinne, the cause of all; let me grudge against my base heart that hath nourished these Adders in my bosome, but let me blesse the Lord, and not speak one word against him. Thus David, I held my tongue (saith he) and spake nothing, because thou Lord hast done it: So the Soul, when the Sentence of condemnation is even seizing upon him, and God seems to cast him out of his favour, then he cries, I confesse God is just, and therefore I blesse his Name, and yield unto him; but sin is the worker of all this misery on me. Jeremiah pleading the case of the Church, now going to Captivity, Wo is me for my hurt, (saith he) my wound is grievous; but I said, Truly this is my grief, and I must bear it. Such is the frame of an heart truly humbled, it is content to take all to it self, and so to be quiet, saying, This is my wound, and I must bear it; this is my sorrow, and I will suffer it. Thus you see what is the behaviour of the Soul in this Contentednesse to be at the Lords disposal.

Psal. 39. 9.

Jer. 10. 19.

Object. But some may object, Must the soul, or ought the soul to be thus content to be left in this damnable condition?

Ans. For answer, This Contentednesse implies two things: First, a carnal security, and a regardlesse of a mans estate, and this is a most cursed sin. Secondly, a calmnesse of soul, not murmuring against the Lords dispensation towards him; and this Contentednesse is ever accompanied with the sight of a mans sin, and Suing for Mercy: It ever improves all means and helps that may bring him nearer to God; but if Mercy shall deny it, the Soul is satisfied, and rests well apaid. And this Contentednesse (opposed against quarrelling with the Almighty) every humbled Soul doth attain to, although in every one it is not so plainly seen. To give it in a Comparison: A Thief taken for Robbery, on whom the sentence of death hath passed, he should not neglect the means to get a Pardon; and yet if he cannot procure it, he must not murmur against the Judge for condemning him to death, because he hath done nothing but Law: So we should not be careless in using all means for our good, but still seek to God for Mercy: yet thus we must be, and thus we ought to be contented with whatsoever Mercy shall deny, because we are not worthy of any favour. The Soul in a depth of Humiliation, it first stoops to the condition that the Lord will appoint, he dares not fly away from God, nor repine against the Lord, but he lies down meekly. 2. As he is content with the hardest measure, so he is content with the longest time, he will stay for mercy be it never so long: I will wait upon the Lord, (saith Isaiah) that hath hid his face from Jacob; and I will look for him: so the humbled sinner, Although the Lord hide his face, and turn away his loving countenance from me, yet I will look towards Heaven, so long as I have an eye to see, and a hand to lift up; the Lord may take his own time, it is manners for me to wait; nay, the poor broken heart resolves thus, If I lie and lick the dust all my dayes, and cry for mercy all my life long, if my last words might be mercy, mercy, it were well, I might get mercy at my last gasp. Thirdly, as he is content to stay the longest time, so is he content with the least pittance of mercy; Let my condition be never so hard; (saith the soul) do Lord what thou wilt for me, let the fire of thy wrath consume me here, only recover me hereafter; if I finde mercy at the last I am content, and whatsoever thou givest I blesse thy Name for it; he quarrels not, saying, Why are not my graces increased; and why am I not thus and thus comforted? No, he looks for mercy, and if he have but a crumb of mercy, he is comforted and quieted for ever: And now (you may suppose) the heart is brought very low.

Isa. 8. 17.

Use. I.

Hence we collect, 1. That they which have the greatest parts, and gifts, and ability, and honour, are (for the most part) hardly brought home to the Lord Jesus Christ; they that are most hardly humbled, are most hardly converted: what is Humiliation, but the emptying of the soul from whatsoever makes it swell? the heart must not joy in any thing, nor rest upon any thing, but only yield to the Lord, to be at his disposing and carving: now these parts, and gifts, and abilities, and means are great props and pillars for the heart of a carnal man to rest upon, and to quiet it self withal; whence the Apostle, Not many wise men after the flesh, not many mighty men, not many noble men are called

called; Indeed (blessed be God) some are, but not many, few (that have so much of themselves) are brought to renounce themselves; and no wonder; for a rich man to become poor, and a noble man to be abased, and a wise man to be nothing in himself, this will cost hot water; and yet this must be in all that belong to the Lord: not that God will take away all these outward things and parts, but that they must loosen their affection from these, if they will have Christ.

1 Cor. 1. 28.

2. That an humble heart makes all a mans life quiet, and marvellously sweeteneth whatsoever estate he is in; indeed sometimes he may be tossed and troubled, yet he is not distracted, because he is contented; as it is with a Ship on the Sea, when the billows begin to roar, and the waves are violent, if the Anchor be fastened deep, it itayes the Ship: so this work of *Humiliation* is the Anchor of the soul, and the deeper it is fastened, the more quiet is the heart: when Job in time of his extremity gave way to his proud heart, he quarrelled with the Almighty, his friends, and all; but when the Lord had humbled him, then, *Behold, I am vile, and base; once have I spoken, yea twice, but now no more.* Job. 40. 4.

And this *Humiliation* quiets a man both in

} Fiercest Temptations,
} Heaviest oppositions.

1. In fiercest Temptations; when Satan begins to besiege the heart of a poor sinner, and lays battery against him, see how the humbled heart runs him out of breath at his own weapons: Doeſt thou think (ſays Satan) to get mercy from the Lord, when thy own conſcience dogs thee? go to the place where thou liveſt, and to the chamber where thou lieſt, and conſider thy fearful abominations, ſure God will not reſpect the prayers of any ſuch vile ſinners. True (ſaith the poor ſoul) *I have often denied the Lord when he called upon me, and therefore he may juſtly deny me all the prayers I make; yet thus he hath commanded, that ſeeke to him for mercy I muſt, and if the Lord will caſt me away, and rejeſt my prayers, I am contented therewith; What then Satan? What then, ſaith the Devil? I thought this would have made thee to deſpair; but this is not all, for God will give thee over, and leave thee to thy ſelf, to thy luſts and corruptions, and thy latter end ſhall be worſe than thy beginning; thou mayeſt call and cry, and when thou haſt done be overthrowen; God will leave thee to thy ſelf, and ſuffer thy corruptions to prevail againſt thee, and thou ſhalt fall fearfully, to the wounding of thy conſcience, to the grieving of Gods people, to the ſcandal of the Goſpel, to the reproach of thy own perſon. To this answers the humbled ſoul, *If the Lord will give me up to my baſe luſts, which I have given my ſelf ſo much liberty in, and if the Lord will leave me to my ſinnes, becauſe I have leſt his gracions commands; and if I ſhall fall one day, and be diſgraced and diſhonoured, yet let the Lord be honoured, and let not God loſe the praiſe of his Power, and Juſtice, and I am contented therewith; what then Satan? What then, ſaith the Devil? I ſure thought now thou wouldſt have deſpaired; but this is not all, for when God hath leſt thee to thy ſins, then will he break out in vengeance againſt thee, and make thee an example of his heavy vengeance to all ages to come; and therefore it is beſt for thee to prevent this untimely Judgement by ſome untimely death. To this replies the ſoul, *Whatſoever God can do or will do, I know not, yet ſo great are my ſins, that he cannot, or (at leaſt) will not do ſo much againſt me as I have juſtly deſerved: Come what will come, I am contented ſtill to be at the Lords diſpoſal: what then Satan?* and thus he runs Satan out of breath.**

The want of this *Humiliation* many times brings a man to deſperate ſtands, and ſometimes to untimely deaths: Alas, why will you not bear the wrath of the Lord? it is true indeed your ſins are great, and the wrath of God is heavy, yet God will do you good by it, and therefore be quiet. * In time of war, when the great Canons fly off, the only way to avoid them, is to lie down in a furrow, and ſo the bullets flie over: So in all Temptations of Satan, lye low, and be *contented to be at Gods diſpoſing*, and all theſe fiery Temptations ſhall not be able to hurt you.

2. In heaviest oppositions: when Satan is gone, then come Troubles and Oppositions of the world, in all which *Humiliation* will quiet the ſoul. A man is ſometimes Sea-ſick not becauſe of the Tempeſt, but becauſe of his full ſtomack, and therefore when he hath emptied his ſtomack he is well again: So it is with his *Humiliation* of heart, if the heart were emptied truly, though a man were in a ſea of oppoſitions, if he have no more trouble in his ſtomack, and in his proud heart, than in the oppoſitions of the world, he might be very well quieted. Caſt diſgrace upon the humble heart cauſeleſſly, and he cures it thus, He thinks worſe of himſelf than any man elſe can do, and if they

I would

would make him vile and loathsome, he is more vile in his own eyes than they can make him : O that I could bring your hearts to be in love with this blessed grace of God !

Is there any soul here that hath been vexed with the temptations of Satan, oppositions of men, or with his own distempers ? and would he now arm and fence himself, that nothing should disquiet him, or trouble him, but in all, to be above all, and to rejoice in all ? O then be *humbled*, and then be above all the Devils in hell : Certainly they shall not so disquiet you, as to cause you to be misled, or uncomforted, if you would but be humbled.

Use 2.

What remains then ? Be exhorted (as you desire mercy and favour at Gods hands) to this *Humiliation*. And for Motives, consider the good things that God hath promised, and which he will bestow upon all that are truly humbled ; I shall reduce all to these three following Benefits.

First, by *Humiliation* we are made capable of all those treasures of Wisdom, Grace, and Mercy that are in Christ.

1Sa. 62. 8.

Secondly, *Humiliation* gives a man the comfort of all that is good in Christ : Many have a right to Christ, and are dear to God, yet they want much sweet refreshing, because they want this *Humiliation* in some measure. To be truly humbled, is the next way to be truly comforted : *The Lord will look to him that hath an humble contrite heart, and trembles at his word* : The Lord will not only know him (he knows the wicked too in a general manner) but he will give him such a gracious look, as shall make his heart dance in his breast. Thou poor humbled Soul, the Lord will give thee a glimpse of his favour, when thou art tired in thy trouble ; when thou lookest up to heaven, the Lord will look down upon thee, and will refresh thee with Mercy ; God hath prepared a sweet morsel for his child, *he will receive the humble* : O be humbled then, every one of you, and the Lord Jesus, *who comes with healing under his wings*, will comfort you, and you shall see the salvation of our God.

Matth. 18. 4.

Thirdly, *Humiliation* ushers glory, *Whoever humbles himself as a little child, shall be greatest in the kingdom of heaven* ; He shall be in the highest degree of grace here, and of glory hereafter : for as thy *Humiliation*, so shall be thy *Faith and Sanctification, and Obedience, and Glory*.

And now me thinks your hearts begin to stir, and say, *Hath the Lord engaged himself to this, O then (Lord) make me humble*. Now the Lord make me, and thee, and all of us humble, that we may have this mercy. See how *Everlasting happiness and blessedness* looks and waits for every humbled Soul ; *Come, (saith Happiness) thou that hast been vile, and base, and mean in thy own eyes ; Come, and be greatest in the Kingdom of heaven*. Brethren, though I cannot prevail with your hearts, yet let *Happiness*, that kneels down, and prays you to take mercy ; let that (I say) prevail with you : If any man be so regardless of his own good, I have something to say to him, that may make his heart shake within him. But Oh ! — Who would not have the Lord Jesus to dwell with him ? who would not have the Lord Christ, by the glory of his Grace, to honour and refresh him ? Methinks your hearts should yearn for it, and say, *O Lord, break my heart, and humble me, that mercy may be my portion for ever* ; nay, methinks every man should say as Paul did, *I would to God that not only I, but all my children and servants were not only thus as I am, but also (if it were Gods will) much more humbled, that they might be much more comforted and refreshed*. Then might you say with comfort on your deaths-bed, *Though I go away and leave wife and children behind me, poor and mean in the world, yet I Leave Christ with them* : when you are gone, this will be better for them, than all the beaten gold or honours in the world, what can I say ? but since the Lord offers so kindly, now *Kisse the Son*, be humble, yield to all Gods Commands, take home all Truths, and be at Gods disposing : Let all the evil that is threatened, and all the good that is offered prevail with your hearts, or if means cannot, yet the Lord prevail with you ; the Lord empty you, that Christ may fill you ; the Lord humble you, that you may enjoy happiness and peace, and be lifted up to the highest pinnacle of Glory, there to reign for ever and ever.

Psalm. 2. 12.

CHAP. V.

The Call on Gods part, for the Soul to close with, and to rely on Christ.

Hitherto of our first general, to wit, The Preparation of the Soul for Christ: The next is, The Implantation of the Soul into Christ: and that hath two parts.

- 1. The putting of the Soul into Christ.
- 2. The growing of the Soul with Christ.

As a graft is first put into the stock, and then it growes together with the stock: These two things are answerable in the Soul, and when it is brought to this, then a sinner comes to be partaker of all spiritual benefits.

The first part is, The putting in of the soul: when the soul is brought out of the world of sinne, to lie upon, and to close with the Lord Jesus Christ; and this hath two particular passages:

- The Call on Gods part.
- The Answer on Mans part.

The Call on Gods part is this, When the Lord by the Call of his Gospel, and work of his Spirit, doth so clearly reveal the fulnesse of Mercy, that the soul humbled returns Answer:

In which observe the Means } whereby God doth Call.
Cause }

1. The Means is onely the Ministry of the Gospel; the sum whereof is this, That There is fulnesse of Mercy, and Grace, and Salvation brought unto us through the Lord Jesus Christ. Hence the phrase of Scripture calls this Gospel, or this mercy, *A treasure*; All the treasures of wisdom and holiness are in Christ: not one treasure, but all treasures; not some treasures, but all treasures: where the Gospel comes, there is joy for the sorrowful, peace for the troubled, strength for the weak, relief seasonable and suitable to all wantes, miseries and necessities, both present and future.

Col. 2. 3:

Isa. 61.

If then sorrow assail thee (when thou art come thus far) look not on thy sins, to pore upon them; neither look into thy own sufficiency, to procure any good there. It is true, thou must see thy sins, and sorrow for them, but this is for the lower Form, and thou must get this lesson before-hand; and when thou hast gotten this lesson of Contrition and Humiliation, look then only to Gods Mercy and the riches of his Grace in Christ.

Use

2. For the Cause: The Lord doth not only appoint the Means, but by the work of the Spirit, he doth bring all the riches of his grace into the soul truly humbled: if you ask, How? First, with strength of evidence; the Spirit presents to the broken-hearted sinner, the right of the freeness of Gods grace to the soul: And secondly, the Spirit doth forcibly soak in the relish of that grace, and by an over-piercing work, doth leave some dint of supernatural and spiritual virtue on the heart.

Now the word of the Gospel, and the work of the Spirit alwayes go together; not that God is tied to any means, but that he tyeth himself to the means: Hence the Gospel is called, *The power of God to salvation*, because the power of God ordinarily, and in common course appears therein: The waters of life and salvation run onely in the channel of the Gospel; there are golden mines of grace, but they are onely to be found in the Climates of the Gospel; nay, observe this, when all arguments prevail not with corruption, to perswade the heart to go to God, on Text of Scripture will stand a man in stead above all humane learning and inventions, because the Spirit goes forth in this, and none else.

Rom. 1. 16.

This may teach us the worth of the Gospel above all other things in the world, for it is accompanied with the Spirit, and brings salvation with it. What if a man had all the wealth and policy in the world, and wanted this? he were a fool: What if one were able to dive deep into the secrets of Nature, to know the motions of the Stars, to speak with the tongues of men and Angels, and yet knew nothing belonging to his peace, what avails it? Why do we value a Mine, but because of the gold in it? or a Cabinet, but because of the Pearl in it? O this is that *pearl we sell all for*.

Use 1.

Wouldst thou know whether thou art carnal or spiritual? observe then, if thou hast the Spirit, it ever came with the Gospel: See then, how the soul stands affected with the Gospel, and so it stands affected to the Spirit, *Is it so* (may every soul reason with

Use 2.

Rom. 6. 16.

it self) *that I will not suffer the Word to prevail with me ? then shall I misse of the Spirit, then will Christ none of me.* O remember, the time will come when you must die as well as your neighbours, and then you will say, *Lord Jesus, forgive my sinnes ; Lord Jesus, receive my soul :* But Christ will answer, *Away, be gone, you are none of mine, I know you not.* Any man, whether noble or ignoble, let him be what he will be, if he hath not the Spirit he is none of Christs, : *His you are to whom you obey ;* but Pride and Covetousness you obey : Pride therefore will say, *This heart is mine, Lord, I have domineered over it, and I will torment it :* Corruptions will say, *We have owned this soul, and we will damn it.* You therefore that have made a tush at the Word, *This wind shakes no corn, and these words break no bones ;* little do you think that you have opposed the Spirit : What, resist the Spirit ? me thinks it is enough to sink any soul under Heaven : Hereafter therefore think this with thy self, *Were he but a man that speaks, yet would I not despise him ; but that is not all, there goeth Gods Spirit with the Word, and shall I despise it ? There is but one step between this and that unpardonable sinne against the holy Ghost, onely adding Malice to my Rage : I oppose the Father, perhaps the Sonne mediates for me ; I despise the Sonne, perhaps the holy Ghost pleads for me ; but if I oppose the Spirit, none can succour me.*

C H A P. VI.

Sect. 1. *The Answer on mans part for the Soul to close with, and to rely on Christ.*

Math. 11. 28.

Hitherto of the *Call on Gods part ;* now we are come to the *Answer on mans part.* No sooner hath the *Gospel* and *Gods Spirit* clearly revealed the fulnesse of Gods mercy in Christ, but then the whole soul (both the *Minde* that discovers mercy, and *Hope* that expects it, and *Desire* that pursues it, and *Love* that entertains it, and the *Will* that rests on it) gives answer to the Call of God therein. *Mercy* is a proper object of all these ; of the *Minde* to be enlightened, of *Hope* to be sustained, of *Desire* to be supported, of *Love* to be cheared : Nay, there is a full satisfactory sufficiency of all good in Christ, that so the will of man may take full repose and rest in him ; therefore the Lord saith, *Come unto me, all that are weary and heavy-laden ; Come, Mind ; and Hope, and Desire, and Love, and Will, and Heart :* they all answer, *We come :* The *Mind* saith, *Let me know this Mercy above all, and desire to know nothing but Christ and him crucified :* Let me expect this *Mercy* (saith *Hope*) that belongs to me, and will befall me : *Desire* saith, *Let me long after it :* O, saith *Love*, let me embrace and welcome it : O, saith the *Heart*, let me lay hold on the handle of Salvation ; here we will live, and here we will die at the footstool of Gods Mercy. Thus all go, *Minde, Hope, Desire, Love, Joy, the Will* and all lay hold upon the Promise, and say, *Let us make the Promise a prey, let us prey upon mercy, as the wilde Beasts do upon their provision.* Thus the faculties of the soul hunt and pursue this mercy, and lay hold thereupon, and satisfie themselves herein.

Sect. 2. *A sight of Christ, or of Mercy in Christ.*

But for a further discovery of these works of the soul, we shall enter into particulars : And for their order ; First, the Lord lets a light into the mind, for what the eye never seeth, the heart never desireth, hope never expecteth, the soul never embraceth : If the soul then seemes to hang afar off, and dares not believe that Christ will have mercy on him ; in this case the Spirit lets in a light into his heart, and discovers unto him, that God will deal graciously with him. It is with a sinner, as with a man that sits in darknesse, haply he seeth a light in the street out of a window, but he sits still in darknesse, and is in the dungeon all the while, & he thinks, *How good were it, if a man might enjoy that light ?* So, many a poor humble-hearted broken sinner seeth, and hath an inckling of Gods mercies, he heareth the Saints speak of Gods love, and his goodnesse, and compassion ; Ah (thinks me) how happy are they ? blessed are they, what an excellent condition are they in ? but I am in darknesse still, and never had a drop of mercy vouchsafed unto me : At last, the Lord lets a light into his house, and puts the candle into his own hand, and makes him see by particular evidence, *Thou shalt be pardoned, and thou shalt be saved.*

The manner how the Spirit works this, is discovered in three passages.

First, the Spirit of the Lord meeting with an humble, broken, lowly, self-denying sinner

finner (he that is a proud, stout-hearted wretch, knows nothing of this matter) it opens the eye, and now the humbled sinner begins to see (like the man in the Gospel) some light and glimmering about his understanding, that he can look into, and discern the spiritual things of God. Ephes. 3. 4.

2. Then the Lord lays before him all the riches of the treasure of his grace; no sooner hath he given him an eye, but then he layes colours before him (*the unsearchable riches of Christ*) that he may see and look, and fall in love with those sweet treasures; and then saith the soul, *O that mercy, and grace, and pardon were mine. O that my sins were done away!* the Lord saith, *I will refresh them that are heavy-laden*; then saith the soul, *O that I had that refreshing!* you shall have rest, saith God; *O that I had rest too*, saith the soul! And now the soul begins to look after the mercy and compassion which is laid afore it.

3. The Spirit of the Lord doth witnesse or certifie thoroughly and effectually to the soul, that this mercy in Christ belongs unto him, and without this, the soul of an humble, broken-hearted sinner hath no ground to go unto Christ: what good doth it an hungry stomach to hear that there is a great deal of cheer and dainties provided for such and such men, and he have no part therein? Take a Beggar that hath a thousand pounds told before him (he may apprehend the sum of so much gold, and so much silver) *but what is all that to me* (saith he) *if in the mean time I die and starve?* It falls out in this case with a broken hearted sinner, as with a prodigal childe: The Prodigal he hath spent his means, and abused his Father, and now is there a Famine in the Land, and poverty is befallen him; he knows indeed there is meat and cloaths enough in his Fathers House, but (alas!) what can he expect thence but his Fathers heavy displeasure? if a man should say, Go to your Father, he will give you a portion again; would he (think you) believe this? No, (would he say) *it is my Father I have offended, and will he now receive me?* yet should a man come and tell him, that he heard his Father say so, and then shew him a Certificate under his Fathers hand that it was so, this would sure draw him into some hope that his Father meant well towards him: So it is with a sinner when he is apprehensive of all his rebellions; if a man should tell such a soul, Go to God, and he will give you abundance of mercy and compassion; the soul cannot believe it, but thinks, *What, I mercy?* no no: *Blessed are they that walk humbly before God, and conform their lives to his Word, let them take it; but for me, it is mercy I have opposed, it is grace I have rejected; no mercy, no grace for me:* But now if God send a Messenger from Heaven, or if it come under the hand of his Spirit, that he will accept of him, and passe by all his sins, this makes the soul grow into some hopes, and upon this ground it goes unto the Lord: But here observe me, that none either in heaven or in earth, but only Gods Spirit can make this Certificate; when it is night, all the candles in the world cannot take away the darknesse: so all the means of grace and salvation, all the candle-light of the Ministry, they are all good helps, but the darknesse of the night will not be gone, before the Sun of Righteousnesse arise in our hearts. Hence it is that it proves so difficult a matter to comfort a distressed soul; *I shall one day perish*, saith David; *I shall one day go down to hell*, saith the soul: Let all the Ministers under heaven cry, *Comfort ye, comfort ye:* still he replies, *I mercy? and I comfort? will the Lord pardon me? It is mercy I have despised and trampled under my feet; and I mercy? no, no:* Thus we Ministers observe by experience, some that in their own apprehensions are gone to the bottome of hell, we make known to them Reasons, and Arguments, and Promises, but nothing takes place; what's the Reason? O none but Gods Spirit can do it; he must either come from heaven, and say, *Comfort ye, comfort ye, my people, or it will never prevail:* let me speak therefore to you that are Ministers, you do well to labour to give comfort to a poor fainting soul, but alwayes say, *Comfort, Lord: O Lord, say unto this poor soul, that thou art his salvation.*

Sect. 3 Hope in Christ.

THE minde being thus enlightened, the Lord calls on the affections; *Come desire: Come, love:* but the first voyce is to *Hope*, now *Hope* is a faculty of the soul that looks out for mercy, and waits for the same; So the Apostle, Phil. 1. 20. *According to my earnest expectation:* It is a similitude taken from a man that looks after another, and lifts up himself as high as he may to see if any be coming after him; so here the soul stands as it were a tip-toe, expecting when the Lord comes; he hath heard the Lord say,

Phil. 1. 10.

Phil. 1. 10.

say : *Mercy is coming towards thee, mercy is provided for thee* : now this affection is set out to meet mercy afar off, it is the looking out of the soul : *O when will it be, Lord ? Thou sayest mercy is prepared, thou sayest mercy is approaching* ; the soul standeth a tiptoe, *O when will it come Lord !* here is the voice of Hope ; *This sinful soul of mine, it may through Gods mercy be sanctified ; this troubled, perplexed soul of mine, it may through Gods mercy be pacified ; this evil and corruption which harbors in me, and hath taken possession of me, it may through Gods mercy be removed ; and when will it be ?*

The manner how Gods Spirit works this, is discerned in three particulars : 1. The Lord doth sweetly stay the heart, and fully persuade the soul, that a mans sins are pardonable, and that all his sins may be pardoned, and that all the good things he wanteth, they may be bestowed : this is a great sustainer of the soul ; when a poor sinner seeth his sins in their number, nature ; when he seeth no rest in the creature, nor in himself ; though all means, all help, all men, all Angels, should joyn together, yet they cannot pardon one sin of his ; then the Lord lifteth up his voice, and saith from Heaven, *Thy sins are pardonable in the Lord Jesus Christ.*

2. The Lord doth sweetly persuade the soul that all his sins shall be pardoned ; the Lord makes this appear, and persuades his heart that he intendeth mercy, that Christ hath procured pardon for the soul of a broken-hearted sinner in special, and that he cannot but come unto it ; by this means Hope comes to be assured, and certainly persuaded to look out, knowing the Promise shall be at the last accomplished : the former only sustained the heart, and provoked it to look for mercy ; but this comforts the soul, that undoubtedly it shall have mercy : *The Lord Jesus came to seek and to save that which was lost* : now saith the broken and humble sinner, *I am lost. Did Christ come to save sinners ? Christ must fail of his end, or I of my comfort* : God saith, *Come unto me, all you that are weary and heavy-laden : I am weary, and unlesse the Lord intend good unto me, why should he invite me and bid me come ? surely he means to shew me mercy ; nay he promiseth to relieve me, when I come, therefore he will do good unto me.*

3. The Lord lets in some relish and taste of the sweetnesse of his love, some scent and favour of it, so that the soul is deeply affected with it, and carried mightily unto it, that it cannot be severed ; it is the letting in the riches of his love, that turneth the expectation of the soul another way, yea it turneth the whole stream of the soul thitherward.

Use. 1

Isa. 40. 27.

This reproves, 1. Those that cast off all Hope. 2. Those that without ground will do nothing but Hope. 1. If the Lord stirre up the heart of his to hope for his Mercy, then take heed of that fearful sin of Despair. Despair we must in our selves, and that is good ; but this Despair we speak of, is heinous in the eyes of God, and hurtful to thee. 1. Injurious to God ; thou goest to the deep dungeon of thy Corruption, and there thou sayest, *These sins can never be pardoned, I am still proud, and stubborn : God seeth not, God succours not, his hand cannot reach, his Mercy cannot save.* Now mark what the prophet saith to such a perplexed soul, *Why sayest thou, thy way is hid from the Lord ?* the Lord saith, *Why sayest thou ? is any thing too hard for the Lord ? O you wrong God exceedingly, you think it a matter of humility, when you account so vilely of your selves : Can God pardon sin to such unworthy creatures ? It is true, (saith the soul) Manasses was pardoned, Paul was converted, Gods Saints have been received to mercy. But can my sinnes be pardoned ? can my soul be quickned ? No, no, my sinnes are greater than can be forgiven.* Why then, poor soul, Satan is stronger to overthrow thee, than God to save thee ; and thus you make God to be no God, nay you make him to be weaker than Sin, than Hell, than the Devil. 2. This sin is dangerous to thy own soul, it is that which taketh up the bridge, and cutteth off all passages, nay it plucks up a mans endeavours (as it were) quite by the roots : *Alas, (saith he) what skilleth for man to pray ? what profits it a man to read ? what benefit in all the means of grace ? The stone is rolled upon me, and my Condemnation sealed forever : I will never look after Christ, Grace, Salvation any more ; the time of grace is past, the day is gone.* And thus the soul sinketh in it self ; *Will the Lord cast me off for ever ? and will he shew no favour ? I said, (saith David) This is my infirmity : the word in the Original is, This is my sicknesse ; as who should say, What ? is mercy gone for ever ? this will be my death, then is life gone.*

Psal. 77. 9.

2. This reproves and Condemns that great sin of Presumption, a sin more frequent, and (if possibly may be) more dangerous ; as they said, *Saul had slain his thousands, and David his ten thousands* : So hath Despair slain his thousands, but Presumption his ten thousands. It is the counsel of Peter, that every man should be ready to give an ac-

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count of his faith and hope that is in him: Let us see the Reasons that perswade you to these groundlesse foolish Hopes; you say, You hope to be saved, and you hope to go to heaven, and you hope to see Gods face with comfort; and have you no grounds? it is a foolish hope, an unreasonable hope. 1 Pet. 3. 15.

But comfort ye, comfort ye, poor drooping Spirits; They that wait upon the Lord shall renew their strength: you say, You cannot do this, and you cannot do that; I say, If you can but hope, and wait for the Mercy of the Lord, you are rich Christians. If a man have many Reversions, they that judge of his Estate, will not judge him for his present Estate, but for the Reversions he shall have; Haply thou hast not for the present the sense and feeling of Gods love and assurance; away with that feeling, do not dote upon it, thou hast Reversions of old Leases, ancient Mercies, old Compassions, such as have been reserved from the beginning of the world, and know thou hast a fair Inheritance. Use 2. Isa. 40. 31.

You will say, Were my hopes of the right stamp, then might I comfort my self: but there are many false flashy hopes, and how should I know that my hope is sound and good? I answer, you may know it by these particulars: Use 3.

1. A grounded hope hath a peculiar certainty in it; it doth bring home unto the soul in special manner, the goodness of God, & the riches of his love in Christ Jesus. It stands not on If's and And's, but faith, It must undoubtedly, it must certainly be mine; and good reason, for this hope hath a Word to hang and hold upon: What is that? I will wait upon the Lord, and I will hope in his Word; it is a Scripture-hope, a Word-hope: the Word faith, The Lord came to save those that were lost; Why, I finde my selfe to be lost, faith the soul, and therefore I hope: The Lord will seek me, though I cannot seek him; I hope the Lord will finde me, though I cannot finde my selfe; I hope the Lord will save me, though I cannot save my selfe. So the Word faith, He appointeth them that mourn in Sion, to give unto them beauty for ashes: will you have a Legacy of Joy, Mercy and Pity? here it is, the Lord Christ left it you, I bequeath and leave this to all broken-hearted sinners; to all you humble mourning sinners, this is your Legacy, sue for it in the Court, and you shall have it for ever. Psal. 130. 5. Math. 18. 11.

2. A grounded hope is ever of great power and strength to hold the soul to the truth of the Promise; hence take a poor sinner when he is at the weakest, under water, when all Temptations, Oppositions, Corruptions grow strong against him, and he faith, I shall one day perish by the hand of Saul, this proud, foolish, filthy heart of mine will be my bane, I shall never get power, strength and grace against these sinnes. Here is the lowest under of a poor soul. If a man should now reply, Then cast off all hope and confidence, reject the means, and turn to your sinnes: Mark how Hope steppeth in, and faith, Nay, whatsoever I am and do, whatsoever my condition is, I will use the means; I am sure all my help is in Christ, all my hope is in the Lord Jesus; and if I must perish, I will perish seeking him, and waiting upon him. Why this is Hope, and I warrant that soul shall never go to hell; I will wait for the Lord, yea, though he hath hid himself from the house of Jacob. Isa. 8. 17.

The last Use is of Exhortation: I desire you, I entreat you, (I will not say, I command you, though this may be enjoyned) if you have any hope of Heaven, if you have any treasure in Christ, labour to quicken this affection above all. The means are these: Use 4.

1. Labour to be much acquainted with the precious Promises of God, to have them at hand, and upon all occasions: These are thy comforts, and will support thy soul: as the body without comfort is unfit for any thing, so it is here; unlesse a man hath that provision of Gods Promises, and have them at hand daily, and have them dishd out, and fitted for him, his heart will fail.

2. Maintain in thy heart a deep and serious acknowledgment of that supreme Authority of the Lord, to do what he will, and how he will, according to his pleasure. Alas, we think too often to bring God to our bowe; We have hoped thus long, and God hath not answered, and shall we wait still? Wait! Ay wait, and blesse God that you may wait: If you may lie at Gods feet, and put your mouths in the dust, and at the end of your dayes have one crumb of Mercy, it is enough; therefore check those distempers, Shall I wait still? It is a most admirable strange thing, that a poor worm, worthy of hell, should take up state, and stand upon terms with God; He will not wait upon

upon God; Who must wait then? must God wait, or man wait? It was the Apostles question, *Wilt thou now restore the Kingdom of Israel*; to whom our Saviour answered, *It is not for you to know the times and seasons*; as who should say, *Hands off*, it is for you to wait, and to expect mercy, it is not for you to know. If you begin to wrangle, and say, *How long, Lord? When, Lord? And why not now, Lord? Why not I, Lord?* now check thy own heart, and say, *It is not for me to know*; it is for me to be humble, abased, and to wait for mercy.

SECT. 4. A desire after Christ.

WHen the soul is humbled, and the eye opened, then he begins thus to reason, *O happy I that see mercy, but miserable I, if I come to see this, and never have a share in it! O why not I (Lord) why not my sins pardoned? and why not my corruptions subdued? my soul now thirsteth after thee, as a thirsty Land, my affections now hunger after righteousness, both infused and imputed*; Now this desire is beggotten thus:

When the soul is come so far, that after a through-conviction of sin, and sound humiliation under Gods mighty hand, it hath a timely and seasonable revelation of the glorious mysteries of Christ; of his excellencies, invitations, truth, tender-heartedness, &c. of the heavenly splendor, and riches, of the pearl of great price; then doth the soul conceive by the help of the Holy Ghost, this desire, and vehement longing: And (lest any couzen themselves by any misconceits about it, as the notorious sinner, the meer civil man, and the formal Professor) it is then known to be saving.

1. When it is joyned with an hearty willingness and unfeigned resolution, *to sell all, to part with all sin*, to bid adieu for ever to our darling-delight; it is not an effect of self-love, not an ordinary wish of natural appetite (like *Balaams Numb. 23. 10.*) of those who desire to be happy, but are unwilling to be holy; who would gladly be saved, but are loath to be sanctified; no, if thou desirest earnestly, thou wilt work accordingly; for as the desire is, so will thy endeavour be.

See the Preface written by G. Abbot, D.D. before the examination of George Spoor, p. 23.

Matth. 11. 28.

2. When it is earnest, eager, vehement, extremely thirsting after Christ, as the parched earth for refreshing showers, or the hunted Hart for the water-brooks. We read of a Scottish Penitent, who a little before his confession, freely confessed his fault, so the shame (as he said) of himself, and to the shame of the Devil, but to the glory of God; he acknowledged it to be so heinous, and horrible, that had he a thousand lives, and could he die Ten thousand deaths, he could not make satisfaction. Notwithstanding (saith he) Lord, thou hast left me this comfort in thy Word, that thou hast said, *Come unto me, all ye that are weary and heavy-laden, and I will refresh you*: Lord, I am weary, Lord, I am heavy-laden with my sins, which are innumerable, I am ready to sink, Lord, even into a hell unless thou in thy mercy put to thine hand and deliver me: Lord, thou hast promised by thine own Word out of thy own mouth, that thou wilt refresh the weary soul: And with that he thrust out one of his hands, and reaching as high as he could towards heaven, with a louder voyce and streined, he cried, *I challenge thee, Lord, by that Word, and by that promise which thou hast made, that thou performe and make it good to me, that call for ease, and mercy at thy hands, &c.* Proportionably, when heavy-heartedness for sin hath so dried up the bones, and the angry countenance of God so parched the heart, that the poor soul begins now to gasp for grace, as the thirsty land for drops of rain; then the poor sinner (though dust and ashes) with an holy humility thus speaks unto Christ, *O merciful Lord God, Thou art Alpha and Omega, the beginning and the end; Thou sayest it is done, of things that are yet to come*; so faithful and true are thy Decrees and Promises, that thou hast promised by thine own Word out of thy own mouth, that unto him that is athirst, thou wilt give him of the fountain of the water of life freely. O Lord, I thirst, I faint, I languish, I long for one drop of mercy: As the Hart panteth for the water-brooks, so panteth my soul after thee, O God, and after the yearning bowels of thy wonted compassions: Had I now in possession the glory, the wealth, and pleasures of the whole world; nay, had I Ten thousand lives, joyfully would I lay them all down and part with them, to have this poor trembling soul of mine received into the bleeding armes of my blessed Redeemer. O Lord, my spirit within me is melted into tears of blood, my heart is shivered into pieces; out of the very place of Dragons and shadow of death, do I lift up my thoughts heavy and sad before thee; the remembrance of my former vanities and pollutions, is a very vomit to my soul, and it is sorely wounded with the grievous representation thereof;

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The very flames of Hell, Lord, the fury of thy just wrath, the scorchings of my own conscience, have so wasted and parched mine heart, that my thirst is insatiable, my bowels are hot within me, my desire after Jesus Christ, pardon and grace, is greedy as the grave; the coals thereof are coals of fire, which have a most vehement flame: And, Lord, in thy blessed Book thou callest and criest, Ho; every one that thirsteth, come ye to the waters. In that great day of the feast, thou stoodest and criedst with thine own mouth, If any man thirst, let him come unto me and drink; and these are thine own words, Those who hunger and thirst after righteousness shall be filled. I challenge thee, Lord, in this my extreamest thirst after thine own blessed self, and spiritual life in thee, by that Word, and by that Promise which thou hast made, that thou perform, and make it good to me, that lie grovelling in the dust, and trembling at thy feet: Oh! open now that promised well of life, for I must drink or else I die.

Isa. 55. 1.

John 7. 37.

Matth. 5. 6.

The means to obtain this desire, are these three:

1. Be acquainted thoroughly with thine own necessities and wants, with that nothingness and emptiness that is in thy self; a groundless presumption makes a man careless; see into thine own necessities, confess the want of this desire after the Lord Jesus Christ.

2. Labour to spread forth the excellency of all the beauty and surpassing glory, that is in the Promises of God: Couldst thou but view them in their proper colours, they would even ravish thee, and quicken thy desires.

3. After all this, know it is not in thy power to bring thy heart to desire Christ; thou canst not hammer out a desire upon thine own Anvil, dig thy own pit, and hew thy own rock as long as thou wilt; nay, let all the Angels in Heaven, and all the Ministers on Earth provoke thee, yet if the hand of the Lord be wanting, thou shalt not lift up thine heart, nor step one step towards Heaven; then go to him who is able to work this desire in thy soul. It is the complaint of a Christian, O they are troubled, because they cannot fetch a good desire from their own souls, and one falls, another sinks, a third shakes, and they are overwhelmed with discouragement: What a wretched heart have I? (saith one) I grace? No, no, the world I can desire; the life of my child I long for; and I say with Rachel, Let me have honour or else I die: but I cannot long for the unconceivable riches of the Lord Jesus Christ; and will the Lord shew any mercy upon me? Is it thus? remember now, desires grow not in thy garden, they spring not from the root of thy abilities: O seek unto God, and confesse, In truth, Lord, it is thou from whom come all our desires, it is thou must work them in us, as thou hast promised them to us; and therefore, Lord, quicken thou this soul, and enlarge this heart of mine, for thou onely art the God of this desire. Thus hale down a desire from the Lord, and from the Promise, for there onely must thou have it: The smoking flax God will not quench: flax will not smok, but a spark must come into it, and that will make it catch fire and smok; thus lay your hearts before the Lord, and say, Good Lord, here is onely flax, here is onely a stubborn heart, but strike thou by the Promise one spark from heaven, that I may have a smoking desire after Christ, and after grace.

Matth. 12. 6.

SECT. 5. A Love of Christ.

WE have run through two affections, Hope and Desire, and the next is Love: A possible good stirs up Hope; a necessary excellency in that good, setteth Desire; and a relish in that good settled, kindles Love. Thus is the order of Gods work: If the good be absent, the understanding saith, It is to be desired, O that I had it! then it sends out Hope, and that waits for that good, and staves till it can see it; and yet if that good cannot come, then Desire hath another proper work, and it goes up and down wandring, and seeketh and sueth for Christ Jesus. After this, if the Lord Jesus be pleased to come himself into the view of the heart, which longeth thus after him, then Love leads him into the soul, and tells the Will of him, saying, Lo, here is Jesus Christ the Messiah, that hath ordered these great things for his Saints and people.

The Motive or ground of this Love, is Gods Spirit in the Promise, letting in some intimation of Gods love into the soul; thus Psal. 42. 8. The Lord will command his loving kindness in the day-time: This is a phrase taken from Kings and Princes, and great Commanders in the field, whose words of command stand for Lawes; so the Lord sends out his loving kindness, and saith, Go out, my everlasting love and kindness, take a commission from me, and go to that humble, thirsty and hunger-bitten sinner, and go and prosper;

Psal. 42. 8.

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prosper;

prosper, and prevail, and settle my love effectually upon him; and fasten my mercy upon him; I command my loving kindnesse to do it. Thus the Lord doth put a Commission into the hands of his loving kindnesse, that it shall to good do the poor soul, yea, though it withdraw it self, saying, *What, I mercy? will Christ Jesus accept of me? No, no, there is no hope of mercy for me: indeed if I could pray thus, hear thus, and perform Duties with that enlargement, and had those parts and abilities, then there were some comfort, but now there is no hope of mercy for me.* We demand, Is thus your case? is it thus and thus? are you thus humbled? and have you thus longed for the riches of his mercy in Christ? Lo then the Lord hath put a Commission into the hands of his loving kindnesse, saying, *Go to that poor soul, and break open the doores upon that weary weltering heart, and break off all those bolts, and rend off that veil of ignorance and carnal Reason, and all those Arguments: Go (I say) to that soul, and chear it, and warm it, and tell it from me, 'That his sins are pardoned, and his soul shall be saved, and his sighs and prayers are heard in heaven; and I charge you do the work before you come again.*

Here is the ground of Love; Gods love affecting the heart and settled upon it, it breeds
 1 John 4. 19. a love to God again; *We love him, because he loved us first:* The burning-glasse must receive heat of the beams of the Sun, before it burn any thing; so there must be a beam of Gods love to fall upon the soul, before it can love God again: *I drew them with the cords of a man, even with the bands of love;* God lets in the cords of love into the soul, and that draws love again to God: *He brought me into the banquetting-house, and his banner over me was love; stay me with flaggons, comfort me with apples, for I am sick of love.* When the banner of Christs love is spread over the soul, the soul comes to be sick in love with Christ.

Now this love of God doth beget our love in three particulars:

First, there is a sweetnesse and a relish which Gods love lets into the soul, and warms the heart with; you shall see how the fire is kindled by and by: As when a man is fainting, we give him *Aqua vita*: so a fainting sinner is cold at the heart, and therefore the Lord lets in a drop of his loving kindnesse, and this warms the heart, and the soul is even filled with the happiness of the mercy of God; *Let him kisse me with the kisses of his mouth, (saith the Spouse in the Canticles) for his love is better than wine:* The kisses of his mouth, are the comforts of his Word and Spirit; the soul saith, *O let the Lord refresh me with the kisses of his mouth, let the Lord speak comfort to my heart, and this is better than wine.*
 Cant. 1. 1.

Secondly, as that sweetnesse warms the heart, so the freeness of the love of God let in, and intimated, begins even to kindle this love in the soul, that it sparkles again: God setteth out his love towards us, seeing that while we were yet sinners, Christ died for us. This commends the love of God, the Lord sends to poor and miserable, sinful, broken-hearted sinners, and saith, *Commend my mercy to such a one, and tell him; That though he hath been an enemy to me, yet I am a friend to him, and though he hath been rebellious against me, yet I am a God and Father to him:* When the poor sinner considers this with himself, he saith, *Is the Lord so merciful to me? I that loved my sinnes, and continued in them, had it not been just that I should have perished in them? but will the Lord not only spare his enemy, but give his Son for him? O let my soul for ever rejoyce in this unconceivable goodnesse of God!* Be thy heart never so hard, if it have but the sense of this, it cannot but stir thee to Humiliation.
 Rom. 5. 8.

Thirdly, the greatnesse of the freeness of this mercy of God, being settled upon the heart, inflames it; the sweetnesse warms the heart, this freeness kindles the fire; and when the greatnesse of the sweetnesse comes to be valued, this sets the heart all on a flame; the Apostle desires, that the *Ephesians being rooted and grounded in love, might be able to comprehend with all Saints, what is the breadth and height of the love of God in Christ;* as if he had said, The unmeasurableness of Gods mercy will blow up the soul, and inflame the heart with admirable love of God again, and will make the soul say, *What, I that have done all that I could against this good God? O it breaks my heart to think of it? there was no Name under Heaven that I did blaspheme and tear in pieces more than this Name; no command under Heaven I so much despised, as the Command of God and of Christ; no Spirit that I grieved so much as the good Spirit of God; and therefore had the Lord onely given me a look, or spoken a word to me, it had been an infinite Mercy, but to send a Son to save me, it is incomparable: I could not conceive to do so much evil against him, as he hath done good to me: O the breadth of that Mercy beyond all limits! O the length of that Mercy beyond all time! O the depth of that Mercy below a mans misery: O the*
 Ephes. 3. 17, 18.

the height of that Mercy above the height of my understanding ! If my hands were all love, that I could work nothing but love ; and if mine eyes were able to see nothing but love, and my minde to think of nothing but love ; and if I had a thousand bodies, they were all too little to love that God that hath thus unmeasurably loved me a poor sinful Hell-bound : I will love the Lord dearly, (saith David) O Lord my strength. Have I gotten the Lord Jesus to be my comfort, my buckler and my shield ? if I have any good, he begins it ; if I have any comfort, he blesseth it : Therefore I will love thee dearly, O Lord my strength, O how should I but love thee !

Psal. 18. 1.

Use 1.

Me thinks there is a poor sincere soul that saith, My understanding is not so deep as others, my tongue runs not glib as such and such ; I cannot talk so freely of the things of grace and salvation, I have meaner parts, and cannot enlarge my self in holy Duties, and holy Services ; I cannot dispute for a Saviour, or perform such Duties as others can do : yet, sweet soul, canst thou love Christ Jesus, and rejoyce in him ? O yes, I blesse the Name of the Lord, that all I have, all my friends, and parts, and means, and abilities, are but as dung and drosse in comparison of Christ Jesus ; it were the comfort of my soul, if I might be ever with him. Say you so ? Go the way, and the God of Heaven go with thee : This is a work of God that will never leave thee, it is a badge and proper livery that the Lord Jesus gives onely to his Saints ; never a meer Professor under Heaven ever wore it, never any Hypocrite under Heaven to whom God did intend it, but onely to those whom he hath effectually called, and whom he will save ; therefore though thou wantest all, thou hast this to comfort thee in the want of all ; and thou mayest say, I can say little for Christ, my tongue faulters, and my memory is weak ; yet the Lord knowes I love the Lord Jesus. This is enough ; David desired no more, but what God was wont to do to his children that loved his Name, Do to me (saith the text) as thou usest to do unto those that love thy Name ; I know thou lovest them that love thee, and wilt save and glorifie them in the end : I desire no more but this, do as thou usest to do to those that love thy Name. And doth David, a King desire no more ? sure then if thou (poor soul) hast so much as he had, it is enough, be quiet with thy childes part ; Thy lot is fallen into a marvellous fair ground.

Psal. 119. 134.

Object 1.

Ans.

Some may say, this is all the difficulty ; How may I know whether my love be a true love, or a false love ? How may I know, that my love is of the right stamp ?

Let every man put his love upon the trial, and examine thus, Whether doest thou welcome Christ and grace, according to the worth of them ? if thou doest, it will appear in these particulars : 1. Observe the root and rise from whence thy love came, canst thou say, I love the Lord ; because he hath loved me ? Then thy love is of the right mettall, and know it for ever, that that God which cannot but love himself, he cannot but like that love which came from himself : Is thy soul affected and enlarged in love to the Lord, because thou hast felt and retained the relish and sweetnesse of his grace ? canst thou say, The Lord hath let in a glimpse of his favour ? and the Lord hath said in his truth, he looks to him that trembles at his Word ; the Minister said it, and the Spirit saith it ; that my mercy is registred in heaven : O how should I love the Lord ! my sins are many, which I have bewailed ; my sighs and sobs I have put up to heaven, and at the last the Lord hath given me a gracious answer : O how should I love the Lord my strength dearly ? If it be thus with thee, thy love is sound, and will never fail.

2. If thou entertain thy Saviour as it becoms him, thou must entertain him as a King, and that is thus ; give up all to him, and entertain none with him upon terms of honour, but such as retain to him, or be attendants upon him ; love all in Christ, and for Christ, but expresse thy love and joy to Christ above all : He is as a King, and all the rest are but as retainers ; he that loves any thing equal with a Christ, it is certain he did never love Christ : to set up any thing cheek by jole with Christ, it is all one as if a man did put a slave into the same Chamber with the King, which is upon the point to drive him away.

3. The soul that rightly entertains Christ, and studies wholly to give him contentment, he is marvellous wary and watchful, that he may not sad that good Spirit of God to grieve him, and cause him to go away as displeased : See this, Cant. 3. 4. 5. the Spouse sought long for her beloved, and at last brought him home ; and when she had welcomed him she gives a charge to all the house, not to stir, nor awaken her love, till he please. When a Prince comes unto the house of a great man, what charge is there given to make no noise in the night, lest such and such a man be awakened before his time ; the soul when it hath received the Spirit of the Lord Jesus Christ, doth thus ; he gives a peremptory

Cant. 3. 4. 5.

K 2 charge

charge to keep watch and ward, and gives a charge to *hope*, and *desire*, and *love*, and *joy*, and the *minde*, and *all*, not to grieve and molest the good Spirit of God, *let there be no motion but to entertain it, no advice but to receive it, and do nothing that may work the least kinde of dislike unto it.*

4. He that truly entertains Christ, rejoiceth in the good and glory of Christ: When *Mephibosheth* had been wrongfully accused to *David*, and when *David*, who had taken away all the inheritance from him, was returned in safety, then said *David* to comfort him, *Thou and Ziba divide the land*: Nay, said *Mephibosheth*, *let him take all, forasmuch as my Lord the King is come again in peace, it matters not for inheritance; and for my self and my life, I passe not, sith the King is returned in peace; it is enough that I enjoy thy presence, which is better to me than goods, life or liberty*: So it is with a kinde loving heart, which cannot endure to see Christs honour and glory laid in the dust; but if his praise be advanced, then is he glad; *Lord I have enough* (saith the soul) *that Christ is mine, and that his honour and glory is magnified; whatsoever becomes of me, it matters not; let the world take all, if I may have Christ, and see him praised and magnified.* Let this try any mans spirit under Heaven, & labour to bring the soul to this pitch: A Minister in his place, and a Master in his place, and every Christian in his place; let it be our care to honour God, not our selves; and let it be our comfort, if God may be better honoured by others, than by our selves: This is our baseness of spirit, we can be content to lift up Christ upon our shoulders, that we may lift up our selves by it; but we should be content to lie in the dust, that the Lord may be praised; and if any of Gods people thrive and prosper more than thou, let that be thy joy.

2 King. 19. 30.

5. He that welcomes Christ truly, covets a nearer union with Christ: *Love* is of a linking and gluing nature, and will carry the soul with some kinde of strength and earnestnesse, to enjoy full possession and fellowship of the thing that is loved; it cannot have enough of it: *Nothing* (saith the soul) *but Christ, still I desire more of that mercy, and holinesse, and grace, and love in Christ Jesus*: As it is with parties that have lived long together in one house, and their affections are linked together in way of marriage, they will ever desire to be talking together, and to be drawing on the marriage; so the soul that loves Christ Jesus, and hath his holy affection kindled, and his spirit enlarged therein; when the Lord hath let in some glimpse of his love, he thinks the hour sweet when he prayed to the Lord Christ, he thinks the Lords day sweet, wherein God revealed, by the power of his holy Ordinances, any of that rich grace and mercy of his: It is admirable to see how the heart will be delighted to recount the time, and place, and means, when, and where the Lord did reveal it; *Oh this is good* (saith the soul) *Oh that I might ever be thus cheared and refreshed!* Or as the Spouse contracted thinks every day a yeer, till she enjoy her beloved, and take satisfaction to her soul in him: So the soul that hath been truly humbled, and enlightened, and is now contracted to Christ Jesus, *Oh when will that day be,* (saith it) *that I shall ever be with my Jesus!* he takes hold of every word he hears, every promise that reveals any thing of Christ, *But oh! when will that day be, that I shall ever be with Christ, and be full of his fulnesse for ever!*

Phil. 1. 23.

Use 2.

And now let me prevail with your hearts; and work your souls to this duty, *love the Lord, all ye his Saints*; whom will you love, if you love not him? Oh you poor ones, *love you the Lord*, for you have need; and all you rich ones, *love you the Lord*, for you have cause; and you little ones too, (if there be any such in the Congregation) he knocks at every mans heart, and perswades every mans soul, *Love ye the Lord.*

Psal. 31. 23.

The means are these. 1. Labour to give attendance daily to the promise of grace, and Christ; drive away all other suitors from the soul, and let nothing come between the promise and it; forbid all other bands, that is, let the promise confer daily with thy heart, and be expressing and telling of that good that is in Christ, to thy own soul. If all things be agreed between parties to be married, and there wants nothing but mutual affection; the only way to fix their affections upon one another, is to keep company together, so as they meet wisely and holily: So let the soul daily keep company with the promise, and this is the first way.

2. Labour to be thoroughly acquainted with the beauty and sweetness of Christ in the Promise: Now there are three things in the promise we must eye and apprehend, that our hearts may be kindled with love in the Lord: 1. The worth of the party in himself, Christ is worthy of it. 2. The desert of the party, in regard Christ deserves it. 3. The readinesse of the party in himself to seek our good, Christ seeks it.

1. Christ is worthy in himself: if we had a thousand hearts to bestow upon him, we were

were never able to love him sufficiently, as Nehemiah said, *The Name of the Lord is above all praise*; will you let out your love and affections? you may lay them out here with good advantage: what would you love? wouldst thou have beauty? then thy Saviour is beautiful, *Thou art fairer than the children of men*, Psal. 45. 2. Wouldst thou have strength? then is thy Saviour strong, *Gird thy sword upon thy thigh, O most mighty*, Psal. 45. 3. Wouldst thou have riches? thy Saviour is more rich (if it be possible) than he is strong, *He is heir of all things*, Heb. 1. 2. Wouldst thou have wisdom? then thy Saviour is wise, yea wisdom it self, *In him are hid all the treasures of wisdom and knowledge*, Col. 2. 3. Wouldst thou have life eternal? Christ is the Author of life and happiness to all that have him; and he hath not only these in himself, but he will infeof thee in them, if thou wilt but match with him.

Psal. 45. 2.

Psal. 45. 3.

Heb. 1. 2.

Col. 2. 3.

2. Christ deserves our love, in regard of benefits to us; be man never so worthy in himself, yet if he have wronged, or exprest the part of an Enemy, a woman saith, *I will not have him though he have all the world*, this takes off the affection; it is not so with the Lord Jesus: as he is worthy of all love in himselfe, so he hath dealt mercifully and graciously with you: In your sickness, who helped you? in wants, who supplied you? in anguish of heart, who relieved you? it was Jesus Christ: Oh therefore love him, deal equally with him, and as he deserves, so enlarge your hearts to him for ever.

3. Christ seeks our love: Here is the admiration of mercy, That our Saviour, who hath been rejected by a company of sinful creatures, should seek their love: for shame refuse him not, but let him have love ere he go: Had the Lord received us, when we had come to him, and humbled our hearts before him; had he heard, when we had spent our dayes, and all our strength in begging and craving, it had been an infinite mercy: But when the Lord Jesus Christ shall seek to us by his Messengers (it is all the work we have to do, to wooe you, and speak a good word for the Lord Jesus Christ; yea, and if we speak for our selves, it is pity but our tongue should cleave to the roof of our mouth) when the Lord Jesus shall come and wait upon us, and seek our love, O this is the wonder of mercies! think of this, O ye Saints! The Lord now by us offers love to all you that are weary and have need. What answer shall I return to him in the evening? shall I say, *Lord, I have tendred thy mercy, and it was refused*: Brethren, it would grieve my heart to return this answer: O rather let every soul of you say, *Can the Lord Jesus love me? In truth, Lord, I am out of love with my selfe; I have abused thy Majesty, I have loved the world, I have followed base lusts, and can the Lord Jesus love such a wretch as I am?* yea saith the Lord, *I will heal their back-slidings, I will love them freely*. He looks for no portion, he will take thee and all thy wants; get you home then; and every one in secret, labour to deal truly with your own hearts; make up a match in this manner, and say, *Is it possible that the Lord should look so low? that a great Prince should send to a poor Peasant? that Majesty should stoop to meanness? Heaven to Earth? God to man? Hath the Lord offered mercy to me? and doth he require nothing of me but to love him again?* call upon your hearts, I charge you, and say thus, *Lord, if all the light of mine eyes were love, and all the speeches of my tongue were love, it were all too little to love thee: O let me love thee dearly!* If you will not say thus, then say hereafter, You had a fair offer, and that a poor Minister of God did wish you well. Alas, be not coy and squeamish, the Lord may have better than you; lie down therefore, and admire at the mercy of the Lord, that should take a company of dead dogs, and now at the last, say as the Prophet did, *Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors, and the King of Glory shall come in.*

Hosea 14. 9.

Psal. 24. 7, 9.

Sect. 6. A relying on Christ.

WE are now come to the work of the *Will*, which is the great Wheel and Commander of the soul. The former affections were but as hand-maids to usher in Christ and the Promises; the *minde* saith, *I have seen Christ*: *Hope* saith, *I have waited*: *Desire* saith, *I have longed*: *Love* saith, *I am kindled*: then saith the *will*, *I will have Christ, it shall be so*: and this makes up the match; the spawn and seeds of faith went before, now faith is come to some perfection, now the soul reposes it self upon the Lord Jesu.

And this reposing or resting it selfe, discovers a fivefold act:

First, it implies *A going out of the soul to Christ*: When the soul seeth this, that the Lord Jesus is his aid, and must ease him, and pardon his sins, then *Let us go to that Christ*

Christ, faith he, it is the Lords call, *Come to me, all ye that are weary*: now this voyce coming home to the heart, and the prevailing sweetnesse of the call over-powering the heart, the soul goes out, and falls, and flings it self upon the riches of Gods grace.

Cant. 2. 15.

Secondly, *It laies fast hold upon Christ*: when the Lord saith, *Come, my Love, my Dove*: *O come away! Behold, I come* (saith she) and when she is come, she fasteneth upon Christ, saying, *My beloved is mine, and I am his*: Faith laies hold on the Lord, and will not let Mercy go, but cleaves unto it, though it conflict with the Lord; *Should he slay me*, (saith Job) *yet will I trust in him*. The case is like Benhadads, who being overcome by Ahab, his Servants thus advise him: *We have heard that the Kings of Israel are merciful Kings, we pray thee let us put ropes about our necks, and sackcloth on our loynes, and go out to the King, peradventure he will save thy life*: Thus the servants go, and coming to Ahab, they deliver the Message; *Thy servant Benhadad saith, I pray thee let me live*: and he said, *is he yet alive? he is my brother*: Now the men diligently observed whether any thing would come from him, and did hastily catch at it, and they said, *Thy brother Benhadad, and they went away rejoicing*: This is the lively Picture of a broken-hearted sinner, after he hath taken up arms against the Almighty, and that the Lord hath let in Justice, and he seeth (or hath seen) the anger of God bent against him; then the soul reasons thus, *I have heard, though I am a rebellious sinner, that none but sinners are pardoned, and God is a gracious God, and therefore w^o him let me go*: with this he falls down at the footstool of the Lord, and cries, *O what shall I do! what shall I say unto thee? O thou preserver of men! O let me live, I pray thee in the sight of my Lord*! The soul thus humbled, the Lord then lets in his sweet voyce of mercy, and saith, *Thou art my sonne, my love, and thy sinnes are pardoned*: These words no sooner uttered, but he catcheth thereat, saying, *Mercy, Lord? and a son, Lord? and love, Lord? and a pardon, Lord?* The heart holds it self here, and will never away.

Job 13. 15.

1 King. 20.

31, 32, 33.

Thirdly, *it flings the weight of all its occasions and troubles (guilt and corruptions) upon the Lord Jesus Christ*: He that walks in darknesse, and hath no light, let him trust in the Name of the Lord, and stay upon his God; that is, if a man be in extremity, hopelesse in misery, and walks in desperate discouragements, yea and hath no light of comfort, Let him trust in the Name of the Lord, and stay upon his God: As when a man cannot go of himself, he layes all the weight of his body upon another; so the soul goes to a Christ, and layes all the weight of it self upon Christ, and saith, *I have no comfort, O Lord, all my comforts I lay upon Christ, and I rely upon the Lord for comfort and consolation*: Who is this, saith Solomon, *that cometh up from the wilderness, leaning upon her beloved?* Cant. 8. 5. The party coming is the Church, the wilderness is the troubles and vexations the Church meets withal, and the beloved is the Lord Jesus Christ; now the Church leans her self all upon her Husband, she walked along with him, but he bare all the burthen: *Cast all your care upon him*, (saith Peter) *for he careth for you*, 1 Pet. 5. 7. the Original is, *Hurle your care upon the Lord*: The Lord will not thank you for carrying your cares and troubles about you, he requires that you *hurle them upon him, for he careth for you*.

Cant. 8. 5.

1 Pet. 5. 7.

Isa. 12. 3.

Isa. 66. 11.

Fourthly, it drawes vertue, and derives power from the Lord Jesus Christ for succour and supplies; and here is the especial life of Faith, it goes for mercy, and grace, and comfort in Christ; he knowes 'tis to be had from him, and therefore he fetcheth all from him; *With joy shall ye draw water out of the wells of salvation*, Isa. 12. 3. The fountain of Salvation is Christ, and all the waters of life, of grace and mercy, are in Christ Jesus: Now it is not enough to let down the bucket into the well, but it must be drawn out also; it is not enough to come to Christ, but we must draw the water of grace from Christ to our selves; *They shall suck and be satisfied* (saith Isaiah) *with the breasts of her consolations, that they may milk out, and be delighted with the abundance of her glory*: The Church is compared to a childe, and the breasts are the Promises of the Gospel; now the Elect must suck out, and be satisfied with it; the word in the Original is, *Exact upon the Promise, and oppresse the Promise*, as the Oppressor grinds the face of a poor man; so with an holy kinde of oppression you should exact from the Promise, and get what good you may from it.

Gen. 32. 26.

Fifthly, Faith leaves the soul with the Promise; yea, notwithstanding all delays, denials, discouragements from God, Faith brings on the heart still, it will be sure to lie at the gate, and keep the soul with the promise, whatever befalls it. Excellent is that passage, Gen. 32. 26. when the Lord and Jacob were wrestling, *Let me go*, saith the Lord, *I will leave thee to thy self, I care not what becomes of thee*; No, *I will not let thee*

thee go, untill thou hast blessed me, saith Jacob: So the faithful soul layes hold upon the Lord for Mercy, Pardon, Power, and Grace, and though the Lord seem to give him up to the torment of Sin and Corruption, yet the soul saith, *Though my soul go down to hell, I will hold here for Mercy, till the Lord comfort and pardon, and subdue graciously these cursed corruptions, which I am not able to master my self.* As it is with a Sun-dial, the needle is ever moving, and a man may jog it this way and that way, yet it will never stand still, till it come to the North-point: So when the Lord leaves off a believing heart with frowns, and with the expression of displeasure, and the soul turns to the Lord Christ, and will never leave till it go God-ward, and Christ-ward, and Grace-ward, and saith, *Let the Lord do what he please, I will go no further, till he be pleased to shew Mercy.* Thus the soul once come to Christ, it will never away, but ever cleaves to the Promise, and is turned towards God and Christ, whatsoever befalls it.

Use 1.

Poor soul, art thou yet shut up in Unbelief? do then as the Prisoners in *New-gate*; what lamentable cries do they utter to every Passenger by? So do thou, look out from the gates of Hell, and from under the bars of infidelity, and cry, that God would look on thee in mercy, and say, *Spare, Lord, a poor unbelieving wretch, lock't up under the bars of Unbelief: good Lord, succour, and deliver in thy due time.* David could say, *Let the sighing of the prisoners come up before thee;* that indeed was meant of bodily imprisonment, yet the argument prevails much in regard of the Spiritual; *Good Lord, let the sighing of prisoners come up before thee; let the sighing of poor distrustful souls come up before thy Majesty: O send help from heaven, and deliver the soul of thy servant from these wretched distempers of heart.* Is there no cause thus to pray? *He that believeth not* (saith our Saviour) *is condemned already:* He is cast in heaven and earth, by the Law and Gospel; there is no relief for him abiding in this condition; lay this under thy pillow, and say, *How can I sleep, and be a condemned man? What if God should take away my life this night? Alas! I never knew what it was to be enlightened, or wounded for sin; I can commit sin, and play with sin, but I never knew what it was to be wounded for sinne; I never knew what it was to be zealous in a good cause; O I confess I have no faith at all!* Beloved! would you yield this, then were there some hopes that you might get out of this condition and state; to have a sense of its want, to go to the Lord by prayer, and to ask hearty counsel of some faithful Minister, are the first steps to obtain it. And to help a poor wretch in this case, O you that are gracious, go your ways home, and pray for him: Brethren, let us leave preaching and hearing, and all of us fall to praying and mourning: In truth, I condemn my own soul, because I have not an heart to mourn for him; we reprove his sinne, and condemn him of his sin; and we must do so; but where are the heart-blood petitions that we put up for such a one? Where are the tears that we make for the slain of our people? You tender-hearted Mothers, and you tender-hearted Wives, if your children or husbands be in this woful case, O mourn for them, let your hearts break over them, and say, *O wo is me for my children! O wo is me for that poor husband of mine!*

Psal. 79. 11.

John 3. 18.

Or secondly, hast thou gotten faith? then labour to husband this grace well, and to improve it for the best good. It is a marvellous shame, to see those that are born to fair means (I mean the poor Saints of God) that have a Right and Title to Grace and Christ, and yet to live at such an under-rate: I would have you to live above the world, for the Lord doth not grudge his people of comfort, but would have them live chearfully, & have strong consolations, and mighty assurance of Gods love: Is there not cause? why, faith (if it be right) will make the life of a Christian most easie, most comfortable. Unfaithful souls sink in their sorrows upon every occasion, but faith gives ease to a man in all his conversation: 1. Because faith hath a skill, and a kinde of flight to put over all cares to another: We take up the Cross, but faith hurles all the care on Christ; an easie matter it is to lie under the burthen, when another bears all the weight of it. Look how it is with two Ferry-men, the one hales his Boat about the shoar, and cannot get off, but tugs, and pulls, and never puts her forth to the Tide; the other puts his Boat upon the stream, and sets up his sail, and then he may sit still in his Boat; and the wind will carry him whither he is to go: Just thus it is with a faithful soul, and an unbeliever; all the care of the faithful soul is to put himself upon the stream of Gods Providence, and to set up the sail of Faith, and to take the gale of Gods Mercy and Providence, and so he goes on chearfully, because it is not he that carries him, but the Lord Jesus Christ: whereas every unfaithful soul tugs and pulls at the businesse, and can finde neither ease nor successe; Alas! he thinks by his own wits

Use 2.

and

charge to keep watch and wård, and gives a charge to *hope*, and *desire*, and *love*, and *joy*, and the *minde*, and *all*, not to grieve and moleit the good Spirit of God, let there be no motion but to entertain it, no advice but to receive it, and do nothing that may work the least kinde of dislike unto it.

4. He that truly entertains Christ, rejoiceth in the good and glory of Christ: When *Mephibosheth* had been wrongfully accused to *David*, and when *David*, who had taken away all the inheritance from him, was returned in safety, then said *David* to comfort him, *Thou and Ziba divide the land*: Nay, said *Mephibosheth*, let him take all, forasmuch as my Lord the King is come again in peace, it matters not for inheritance; and for my self and my life, I passe not, sith the King is returned in peace; it is enough that I enjoy thy presence, which is better to me than goods, life or liberty: So it is with a kinde loving heart, which cannot endure to see Christs honour and glory laid in the dust; but if his praise be advanced, then is he glad; Lord I have enough (saith the soul) that Christ is mine, and that his honour and glory is magnified; whatsoever becomes of me, it matters not; let the world take all, if I may have Christ, and see him praised and magnified. Let this try any mans spirit under Heaven, & labour to bring the soul to this pitch: A Minister in his place, and a Master in his place, and every Christian in his place; let it be our care to honour God, not our selves; and let it be our comfort, if God may be better honoured by others, than by our selves: This is our baseness of spirit, we can be content to lift up Christ upon our shoulders, that we may lift up our selves by it; but we should be content to lie in the dust, that the Lord may be praised; and if any of Gods people thrive and prosper more than thou, let that be thy joy.

5. He that welcomes Christ truly, covets a nearer union with Christ: Love is of a linking and gluing nature, and will carry the soul with some kinde of strength and earnestnesse, to enjoy full possession and fellowship of the thing that is loved; it cannot have enough of it: Nothing (saith the soul) but Christ, still I desire more of that mercy, and holinesse, and grace, and love in Christ Jesus: As it is with parties that have lived long together in one house, and their affections are linked together in way of marriage, they will ever desire to be talking together, and to be drawing on the marriage; so the soul that loves Christ Jesus, and hath his holy affection kindled, and his spirit enlarged therein; when the Lord hath let in some glimpse of his love, he thinks the hour sweet when he prayed to the Lord Christ, he thinks the Lords day sweet, wherein God revealed, by the power of his holy Ordinances, any of that rich grace and mercy of his: It is admirable to see how the heart will be delighted to recount the time, and place, and means, when, and where the Lord did reveal it; Oh this is good (saith the soul) Oh that I might ever be thus cheared and refreshed! Or as the Spouse contracted thinks every day a yeer, till she enjoy her beloved, and take satisfaction to her soul in him: So the soul that hath been truly humbled, and enlightned, and is now contracted to Christ Jesus, Oh when will that day be, (saith it) that I shall ever be with my Jesus! he takes hold of every word he hears, every promise that reveals any thing of Christ, But oh! when will that day be, that I shall ever be with Christ, and be full of his fulnesse for ever!

Phil. 1. 23:

Use 2.

Psal. 31. 23:

And now let me prevail with your hearts; and work your souls to this duty, love the Lord, all ye his Saints; whom will you love, if you love not him? Oh you poor ones, love you the Lord, for you have need; and all you rich ones, love you the Lord, for you have cause; and you little ones too, (if there be any such in the Congregation) he knocks at every mans heart, and perswades every mans soul, Love ye the Lord.

The meanes are these. 1. Labour to give attendance daily to the promise of grace, and Christ; drive away all other suitors from the soul, and let nothing come between the promise and it; forbid all other bands, that is, let the promise confer daily with thy heart, and be expressing and telling of that good that is in Christ, to thy own soul. If all things be agreed between parties to be married, and there wants nothing but mutual affection; the only way to fix their affections upon one another, is to keep company together, so as they meet wisely and holily: So let the soul daily keep company with the promise, and this is the first way.

2. Labour to be thoroughly acquainted with the beauty and sweetness of Christ in the Promise: Now there are three things in the promise we must eye and apprehend, that our hearts may be kindled with love in the Lord: 1. The worth of the party in himself, Christ is worthy of it. 2. The desert of the party, in regard Christ deserves it. 3. The readinesse of the party in himself to seek our good, Christ seeks it.

1. Christ is worthy in himself: if we had a thousand hearts to bestow upon him, we were

were never able to love him sufficiently, as *Nehemiah* said, *The Name of the Lord is above all praise*; will you let out your love and affections? you may lay them out here with good advantage: what would you love? wouldst thou have beauty? then thy Saviour is beautiful, *Thou art fairer than the children of men*, *Pfal. 45. 2.* Wouldst thou have strength? then is thy Saviour strong, *Gird thy sword upon thy thigh, O most mighty*, *Pfal. 45. 3.* Wouldst thou have riches? thy Saviour is more rich (if it be possible) than he is strong, *He is heir of all things*, *Heb. 1. 2.* Wouldst thou have wisdom? then thy Saviour is wise, yea wisdom it self, *In him are hid all the treasures of wisdom and knowledge*, *Col. 2. 3.* Wouldst thou have life eternal? Christ is the Author of life and happiness to all that have him; and he hath not only these in himself, but he will infeof thee in them, if thou wilt but match with him.

Pfal. 45. 2.

Pfal. 45. 3.

Heb. 1. 2.

Col. 2. 3.

2. Christ deserves our love, in regard of benefits to us; be man never so worthy in himself, yet if he have wronged, or exprest the part of an Enemy, a woman saith, *I will not have him though he have all the world*, this takes off the affection; it is not so with the Lord Jesus: as he is worthy of all love in himself, so he hath dealt mercifully and graciously with you: In your sickness, who helped you? in wants, who supplied you? in anguish of heart, who relieved you? it was Jesus Christ: Oh therefore love him, deal equally with him, and as he deserves, so enlarge your hearts to him for ever.

3. Christ seeks our love: Here is the admiration of mercy, That our Saviour, who hath been rejected by a company of sinful creatures, should seek their love: for shame refuse him not, but let him have love ere he go: Had the Lord received us, when we had come to him, and humbled our hearts before him; had he heard, when we had spent our dayes, and all our strength in begging and craving, it had been an infinite mercy: But when the Lord Jesus Christ shall seek to us by his Messengers (it is all the work we have to do, to wooe you, and speak a good word for the Lord Jesus Christ; yea, and if we speak for our selves, it is pity but our tongue should cleave to the roof of our mouth) when the Lord Jesus shall come and wait upon us, and seek our love, O this is the wonder of mercies! think of this, O ye Saints! The Lord now by us offers love to all you that are weary and have need. What answer shall I return to him in the evening? shall I say, *Lord, I have tendred thy mercy, and it was refused*: Brethren, it would grieve my heart to return this answer: O rather let every soul of you say, *Can the Lord Jesus love me? In truth, Lord, I am out of love with my selfe; I have abused thy Majesty, I have loved the world, I have followed base lusts, and can the Lord Jesus love such a wretch as I am?* yea saith the Lord, *I will heal their back-slidings, I will love them freely*. He looks for no portion, he will take thee and all thy wants; get you home then; and every one in secret, labour to deal truly with your own hearts; make up a match in this manner, and say, *Is it possible that the Lord should look so low?* that a great Prince should send to a poor Peasant? that Majesty should stoop to meanness? Heaven to Earth? God to man? *Hath the Lord offered mercy to me? and doth he require nothing of me but to love him again?* call upon your hearts, I charge you, and say thus, *Lord, if all the light of mine eyes were love, and all the speeches of my tongue were love, it were all too little to love thee: O let me love thee dearly!* If you will not say thus then say hereafter, You had a fair offer, and that a poor Minister of God did wish you well. Alas, be not coy and squeamish, the Lord may have better than you; lie down therefore, and admire at the mercy of the Lord, that should take a company of dead dogs, and now at the last, say as the Prophet did, *Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors, and the King of Glory shall come in.*

Hosea 14. 5.

Psal. 24. 7. 9.

SECT. 6. *A relying on Christ.*

WE are now come to the work of the Will, which is the great wheel and Commander of the soul. The former affections were but as hand-maids to usher in Christ and the Promises; the *minde* saith, *I have seen Christ*: *Hope* saith, *I have waited*: *Desire* saith, *I have longed*: *Love* saith, *I am kindled*: then saith the will, *I will have Christ, it shall be so*: and this makes up the match; the spawn and seeds of faith went before, now faith is come to some perfection, now the soul repotes it self upon the Lord Jesu.

And this reposing or resting it selfe, discovers a fivefold act:

First, it implies *A going out of the soul to Christ*: When the soul seeth this, that the Lord Jesus is his aid, and must ease him, and pardon his sins, then *Let us go to that Christ*

Christ, saith he, it is the Lords call, *Come to me, all ye that are weary*: now this voyce coming home to the heart, and the prevailing sweetnesse of the call over-powering the heart, the soul goes out, and falls, and flings it self upon the riches of Gods grace.

Cant. 2. 15. Secondly, *It laies fast hold upon Christ*: when the Lord saith, *Come, my Love, my Dove*: *O come away! Behold, I come* (saith she) and when she is come, she fasteneth upon Christ, saying, *My beloved is mine, and I am his*: Faith laies hold on the Lord, and will not let Mercy go, but cleaves unto it, though it conflict with the Lord; *Should he slay me, (saith Job) yet will I trust in him.* The case is like *Benhadads*, who being overcome by *Ahab*, his Servants thus advise him: *We have heard that the Kings of Israel are merciful Kings, we pray thee let us put ropes about our necks, and sackcloth on our loynes, and go out to the King, peradventure he will save thy life*: Thus the servants go, and coming to *Ahab*, they deliver the Message; *Thy servant Benhadad saith, I pray thee let me live*: and he said, *is he yet alive? he is my brother*: Now the men diligently observed whether any thing would come from him, and did hastily catch at it, and they said, *Thy brother Benhadad, and they went away rejoycing*: This is the lively Picture of a broken-hearted sinner, after he hath taken up arms against the Almighty, and that the Lord hath let in Justice, and he seeth (or hath seen) the anger of God bent against him; then the soul reasons thus, *I have heard, though I am a rebellious sinner, that none but sinners are pardoned, and God is a gracious God, and therefore w^o to him let me go*: with this he falls down at the footstool of the Lord, and cries, *O what shall I do! what shall I say unto thee? O thou preserver of men! O let me live, I pray thee in the sight of my Lord!* The soul thus humbled, the Lord then lets in his sweet voyce of mercy, and saith, *Thou art my sonne, my love, and thy sinnes are pardoned*: These words no sooner uttered, but he catcheth thereat, saying, *Mercy, Lord? and a son, Lord? and love, Lord? and a pardon, Lord?* The heart holds it self here, and will never away.

Isaiah 50. 10. Thirdly, *it sings the weight of all its occasions and troubles (guilt and corruptions) upon the Lord Jesus Christ*: *He that walks in darknesse, and hath no light, let him trust in the Name of the Lord, and stay upon his God*; that is, if a man be in extremity, hopelesse in misery, and walks in desperate discouragements, yea and hath no light of comfort, *Let him trust in the Name of the Lord, and stay upon his God*: As when a man cannot go of himself, he layes all the weight of his body upon another; so the soul goes to a Christ, and layes all the weight of it self upon Christ, and saith, *I have no comfort, O Lord, all my discomforts I lay upon Christ, and I relie upon the Lord for comfort and consolation*: *Who is this, saith Solomon, that cometh up from the wilderness, leaning upon her beloved?* **Cant. 8. 5.** The party coming is the Church, the wilderness is the troubles and vexations the Church meets withal, and the beloved is the Lord Jesus Christ; now the Church leans her self all upon her Husband, she walked along with him, but he bare all the burthen: *Cast all your care upon him, (saith Peter) for he careth for you,* **1 Pet. 5. 7.** the Original is, *Hurle your care upon the Lord*: The Lord will not thank you for carrying your cares and troubles about you, he requires that you *hurle them upon him, for he careth for you.*

Isa. 12. 3. Fourthly, it drawes vertue, and derives power from the Lord Jesus Christ for succour and supplies; and here is the especial life of Faith, it goes for mercy, and grace, and comfort in Christ; he knowes 'tis to be had from him, and therefore he fetcheth all from him; *With joy shall ye draw water out of the wells of salvation,* **Isa. 12. 3.** The fountain of Salvation is Christ, and all the waters of life, of grace and mercy, are in Christ Jesus: Now it is not enough to let down the bucket into the well, but it must be drawn out also; it is not enough to come to Christ, but we must draw the water of grace from Christ to our selves; *They shall suck and be satisfied (saith Isaiah) with the breasts of her consolations, that they may milk out, and be delighted with the abundance of her glory*: The Church is compared to a childe, and the breasts are the Promises of the Gospel; now the Elect must suck out, and be satisfied with it; the word in the Original is, *Exact upon the Promise, and oppresse the Promise*, as the Oppressor grinds the face of a poor man; so with an holy kinde of oppression you should exact from the Promise, and get what good you may from it.

Gen. 32. 26. Fifthly, *Faith leaves the soul with the Promise*; yea, notwithstanding all delayes, denials, discouragements from God, Faith brings on the heart still; it will be sure to lie at the gate, and keep the soul with the promise, whatever befalls it. Excellent is that passage, **Gen. 32. 26.** when the Lord and Jacob were wrestling, *Let me go, saith the Lord, I will leave thee to thy self, I care not what becomes of thee*; No, *I will not let thee*

thee go, until thou hast blessed me, saith Jacob: So the faithful soul layes hold upon the Lord for Mercy, Pardon, Power, and Grace, and though the Lord seem to give him up to the torment of Sin and Corruption, yet the soul saith, *Though my soul go down to hell, I will hold here for Mercy, till the Lord comfort and pardon, and subdue graciously these cursed corruptions, which I am not able to master my self.* As it is with a Sun-dial, the needle is ever moving, and a man may jog it this way and that way, yet it will never stand still, till it come to the North-point: So when the Lord leaves off a believing heart with frowns, and with the expression of displeasure, and the soul turns to the Lord Christ, and will never leave till it go God-ward, and Christ-ward, and Grace-ward, and saith, *Let the Lord do what he please, I will go no further, till he be pleased to shew Mercy.* Thus the soul once come to Christ, it will never away, but ever cleaves to the Promise, and is turned towards God and Christ, whatsoever befalls it.

Use 1.

Poor soul, art thou yet that up in Unbelief? do then as the Prisoners in *New-gate*; what lamentable cries do they utter to every Passenger by? So do thou, look out from the gates of Hell, and from under the bars of infidelity, and cry, that God would look on thee in mercy, and say, *Spare, Lord, a poor unbelieving wretch, lock't up under the bars of Unbelief: good Lord, succour, and deliver in thy due time.* David could say, *Let the sighing of the prisoners come up before thee*; that indeed was meant of bodily imprisonment, yet the argument prevails much in regard of the Spiritual; *Good Lord, let the sighing of prisoners come up before thee; let the sighing of poor distrustful souls come up before thy Majesty: O send help from heaven, and deliver the soul of thy servant from these wretched distempers of heart.* Is there no cause thus to pray? *He that believeth not (saith our Saviour) is condemned already:* He is cast in heaven and earth, by the Law and Gospel; there is no relief for him abiding in this condition; lay this under thy pillow, and say, *How can I sleep, and be a condemned man? What if God should take away my life this night? Alas! I never knew what it was to be enlightened, or wounded for sin; I can commit sin, and play with sin, but I never knew what it was to be wounded for sinne; I never knew what it was to be zealous in a good cause; O I confess I have no faith at all! Beloved! would you yield this, then were there some hopes that you might get out of this condition and state; to have a sense of its want, to go to the Lord by prayer, and to ask hearty counsel of some faithful Minister, are the first steps to obtain it. And to help a poor wretch in this case, O you that are gracious, go your ways home, and pray for him: Brethren, let us leave preaching and hearing, and all of us fall to praying and mourning: In truth, I condemn my own soul, because I have not an heart to mourn for him; we reprove his sinne, and condemn him of his sin; and we must do so; but where are the heart-blood petitions that we put up for such a one? Where are the tears that we make for the slain of our people? You tender-hearted Mothers, and you tender-hearted Wives, if your children or husbands be in this woful case, O mourn for them, let your hearts break over them, and say, *O wo is me for my children! O wo is me for that poor husband of mine!**

Psalm 79. 11.

John 3. 18.

Or secondly, hast thou gotten faith? then labour to husband this grace well, and to improve it for the best good. It is a marvellous shame, to see those that are born to fair means (I mean the poor Saints of God) that have a Right and Title to Grace and Christ, and yet to live at such an under-rate: I would have you to live above the world, for the Lord doth not grudge his people of comfort, but would have them live chearfully, & have strong consolations, and mighty assurance of Gods love: Is there not cause? why, faith (if it be right) will make the life of a Christian most easie, most comfortable. Unfaithful souls sink in their sorrows upon every occasion, but faith gives ease to a man in all his conversation: 1. Because faith hath a skill, and a kinde of flight to put over all cares to another: We take up the Cross, but faith hurles all the care on Christ; an easie matter it is to lie under the burthen, when another bears all the weight of it. Look how it is with two Ferry-men, the one hales his Boat about the shoar, and cannot get off, but tugs, and pulls, and never puts her forth to the Tide; the other puts his Boat upon the stream, and sets up his sail, and then he may sit still in his Boat; and the wind will carry him whither he is to go: Just thus it is with a faithful soul, and an unbeliever; all the care of the faithful soul is to put himself upon the stream of Gods Providence, and to set up the sail of Faith, and to take the gale of Gods Mercy and Providence, and so he goes on chearfully, because it is not he that carries him, but the Lord Jesus Christ: whereas every unfaithful soul tugs and pulls at the businesse, and can finde neither ease nor successe; Alas! he thinks by his own wits

Use 2.

and

and power to do what he would. 2. Because faith sweetens all other afflictions, even those that are most hard and full of tediousness; and howsoever it apprehends all troubles and afflictions, yet withal it apprehends the faithfulness of God, ordering all for our good: and that's the reason why all our troubles are digested comfortably, without any harshness at all: When the Patient takes bitter Pills, if they be well sugared they go down the easier, and the bitterness never troubles him; so it is with Faith, it takes away the harshness of all inconveniences, which are bitter Pills in themselves, but they are sweetened and sugared over by the faithfulness of God, for the good of the soul; and therefore it goes on cheerfully.

You will say, If faith bring such ease, how may a man that hath faith, improve it to have such comfort by it? I answer, the rules are four:

Efay 8. 20.

1. Labour to gain some evidence to thy own soul, that thou hast a title to the promise: The reason why poor Christians go drooping, and are overwhelmed with their sins and miseries, is, because they see not their title to mercy, nor their evidence of Gods love; *To the Word, and to the Testimonies*: Take one evidence from the Word, 'tis as good as a thousand; if thou hast but one promise for thee, thou hast all in truth, though all be not so fully and clearly perceived.

2. Labour to set an high price on the promises of God: One promise, and the sweetness of Gods mercy in Christ, is better than all the honours or riches in the world; Prize these at this rate, and thou canst not choose but finde ease, and be contented therewith.

3. Labour to keep thy promises ever at hand. What is it to me if I have a thing in the house, if I have it not at my need? If a man ready to swoon and die, say, *I have as good cordial water as any in the world, but I know not where it is*; he may swoon and die before he can finde it: So when misery comes, and thy heart is surcharged, *O then some promise, some comfort to bear up a poor fainting drooping soul, my troubles are many, and I cannot bear them*: Why, now Christ and a promise would have done it; but thou hast thrown them in a corner, and they are not to be found: Now for the Lords sake let me intreat thee be wise for thy poor soul; there is many a fainting fit and qualm comes over the heart of many a poor Christian; persecutions without, and sorrows and corruptions within, therefore keep thy cordials about thee, and be sure that thou hast them within reach; take one, and bring another, and be refreshed by another, and go singing to thy grave, and to heaven for ever.

Cant. 5. 1.

4. Labour to drink an hearty draught of the promise; bestow thy self upon the promise every hour, whensoever thou dost find the fit coming; and this is the way to finde comfort, *Eat, O friends, and drink ye abundantly, O wel-beloved*: The Original is, *in drinking drink*; ye cannot be drunken with the Spirit, as you may with wine; *drink abundantly*; were dainties prepared, if an hunger-starved man comes in, and takes only a bit and away, he must needs go away an hungred: Think of it sadly, you faithful Saints of God; you may come now and then, and take a snatch of the promise, and then comes fear, and temptation, and persecution, and all quiet is gone again; it is your own fault, brethren, you come thirsty, and go away thirsty; you come discomfited, and so you go away. Many times it thus befalls us Ministers; when we preach of consolation, and when we pray, and confer, we think we are beyond all trouble; but by and by we are full of fears, and troubles, and sorrows, because we take not full contentment in the promise, we drink not a deep draught of it: of this take heed too; 1. Of Cavilling and Quarrelling with carnal reason. 2. Of attending to the parlies of Satans temptations; if we listen to this chat, he will make us forget all our comfort.

CHAP. VII.

The growing of the soul with Christ.

Hitherto of the first part of the souls *implantation*; to wit, of the putting of the soul into Christ. We are now come to the second, which is, *The growing of the soul with Christ*. These two take up the nature of ingrafting a sinner into the stock Christ Jesus. Now this growing together is accomplished by two means.

1. By

1. By an union of the soul with Christ.
2. By a conveyance of sap or sweetnesse (all the treasures of grace and happinesse) that is in Christ to the soul.

First, every believer is joyned unto Christ, and so joyned or knit, that he becomes one spirit. 1. He is joyned; as a friend to a friend; as a father to a childe; as a husband to a wife; as a graft to a tree; as the soul to a body: So is Christ to a believer, *I live, yet not I, but the Lord Jesus liveth in me*: Hence the body of the faithful is called *Christ*, 1 Cor. 12. 12. 2. So joyned, that the believer comes to be *one Spirit* with Christ, this mystery is great, and beyond the reach of that little light I enjoy: onely I shall communicate what I conceive, in these three following conclusions: 1. That the Spirit of God (the third person in the Trinity) doth really accompany the whole Word, but more especially the precious promises of the Gospel. 2. The Spirit (accompanying the promise of grace and salvation) it doth therein, and thereby leave a supernatural dint and power, a spiritual, and over-powering vertue upon the soul, and thereby carries it, and brings it unto Christ: it is not so much any thing in the soul, as a spiritual assisting, and moving, and working upon the soul, by vertue whereof it is moved and carried to the Lord Jesus Christ. 3. The Spirit of grace in the promise working thus upon the heart, it causeth the heart to close with the promise, and with it self in the promise; and this is to be *one spirit*. As it is with the Moon (the Philosopher observes, That the ebbing and flowing of the Sea, is by vertue of the Moon) she flings her beams into the Sea, and not being able to exhale as the Sun doth, she leaves them there, & goes away, and that draws them, and when they grow wet, they return back again; Now the Sea ebbs and flows, not from any principle in it self, but by vertue of the Moon: so the heart of a poor creature is like the water, unable to move towards heaven, but the Spirit of the Lord doth bring in its beams, and leaves a supernatural vertue by them upon the soul, and thereby draws it to it self.

Hence an Use of Instruction: This may shew us that the sins of the faithful, are grievous to the blessed Spirit; not only because of mercies, bonds and engagements which the believer hath received, but because a man is come so neer to Christ & the Spirit, to be *one Spirit* with Christ: Should a wife not only entertain a whoremonger into the house, but also lodge him in the same bed with her husband, this were not to be endured; and wilt thou receive a company of base lusts, and that in the very face and sight of the Lord Jesus Christ? What? lodge an unclean spirit, with the clean Spirit of the Lord! the holy Ghost cannot endure this: *Let no filthy communication come out of your mouth*, Ephes. 4. 29. *What if there do?* (you may say) what? a Christian and a Liar? a Christian and a Swearer? *O grieve not the holy Spirit of God, because by it you are sealed unto the day of Redemption*: The good Spirit of the Lord hath sealed you unto Redemption, & knit you unto himself, and will you rend your selves from him and grieve him? *O grieve not the holy Spirit!*

2. For Examination; If thy heart be therefore estranged from such as walk exactly before God, because they are humble and faithful, it is an ill signe; when they are made *one spirit* with Christ, wilt thou be of two spirits with them? I confesse a godly heart will have his fits and excursions now and then, but all this while this is poyson, and the soul of a godly man sees this, and is weary of it, and is marvellously burthened with it, and saith, *O vile wretch that I am, what would I have? and what is he, that I cannot love him? Is it because the good Spirit of the Lord is there? shall I resist the good Spirit of the Lord? and so commit the sin against the holy Ghost? away thou vile wretched heart, I will love him*: Thus the soul labours and strives for that exactnesse, and would fain have that goodnesse which he sees in another.

Secondly, as there is an *Union with Christ*, so there is a *conveyance of all spiritual grace from Christ, to all those that believe in him*: If you would know the Tenure of this Covenant, and how Christ conveyeth these spiritual graces unto us, it discovers it self in these Particulars: 1. There is fully enough in the Lord Jesus Christ for every faithful soul. 2. As there is enough in Christ, so Christ doth supply or communicate whatsoever is most fit. 3. As the Lord doth communicate what is fit, so he doth preserve what he doth bestow and communicate. 4. As the Lord doth preserve what he communicates, so he quickens the grace that he now doth preserve. 5. As the Lord quickens what he preserves, so he never leaves till he perfects what he quickens. 6. As the Lord perfects what he quickens, so in the end he crowns all the grace he hath perfected: And now may I read your Feoffment to you, you poor Saints of God, you live beggarly and

L

safely

Gal. 3. 10.

1 Cor. 12. 22.

Use 1.

Ephes. 4. 29.

Eph. 4. 30.

Use 2.

basely here : Oh ! if you have a Saviour you are made for ever ; it is that which will maintain you, not only Christianly, but Triumphantly ; what you want, Christ hath, and what is fit, Christ will bestow ; if you cannot keep it, he will preserve it for you ; if you be sluggish, he will quicken it in you ; what would you have more ? he will perfect what he quickens ; and lastly, he will crown that he perfects, he will give you an immortal Crown of Glory for ever and ever.

Use

Hence we see whither the Saints of God should go to fetch succour and supply of whatsoever grace they want, yea increase and perfection of what they have already ; Christ is made *all in all* to his servants ; why then, away to the Lord Jesus ; he calls and invites, *I counsel thee to buy of me eye-salve* ; if thou be an accursed man, buy of Christ Justification ; if thou be a polluted creature, buy of Christ Sanctification : *With thee is the well-spring of life* (saith David) *and in thy light we shall only see light* : it is not with us, but with thee ; it is not in our heads, or hearts, or performances, 'tis only in Christ to be found, only from Christ to be fetched . I deny not but we should improve all means, and use all helps, but in the use of all, seek only to a Christ, with him *is the well of life* ; away to Christ ; wisdom, righteousness, &c. all is in him, and there we must have them.

Rev. 3.

Psal. 31.

You will say, What are the *means* to obtain these graces from Christ ; I answer : First, eye the promise daily, and keep it within view. Secondly, yield thy self, and give way to the stroke of the Promise, and to the power of the Spirit ; for instance, Imagine thy heart begins to be pestered with vain thoughts, or with a proud haughty spirit, or some base lusts and privy haunts of heart, how would you be rid of these ? you must not quarrel and contend, and be discouraged ; No, but eye the promise, and hold fast thereupon, and say, *Lord, thou hast promised all grace unto thy servants, take therefore this heart, and this minde, and these affections ; and let thy Spirit frame them aright according to thy own good will ; by that Spirit of wisdom (Lord) inform me ; by that Spirit of Sanctification (Lord) cleanse me from all my corruptions ; by that Spirit of grace (Lord) quicken and enable me to the discharge of every holy service* : Thus carry thy self, and convey thy soul by the power of the Spirit of the Lord, and thou shalt finde thy heart strengthened and succoured by the vertue thereof upon all occasions.

Conclusion

For Conclusion (to dart this use deeper into your hearts) *If every believer be joynd with Christ, and from Christ there be a conveyance of all spiritual graces unto every believer ; then above all labour for a Christ in all things : Never let thy heart be quieted, never let thy soul be contented until thou hast obtained Christ. Take a Malefactor on whom Sentence is passed, and execution to be admittred, suggest to him how to be rich, how to be honoured, or how to be pardoned, he will tell you. Riches are good, and honours are good ; but O, a pardon or nothing : Ah, but then should you say, he must leave all for a pardon ; he will answer again, Take all, and give me a pardon, that I may live, though in poverty ; that I may live, though in misery : So it is with a poor believing soul. Every man that hath committed sin, must suffer for sinne, faith Justice ; the Sentence is passed ; Every man that believes not, is condemned already, faith our Saviour : What would you have now ? thou sayest, thou wouldest have a pardon, but wouldest thou not have riches ? Alas ! What is that to me (saith the soul) to be rich and a reprobate ? honoured and damned ? let me be pardoned, though impoverished ; let me be justified, though debased, yea though I never see good day : Why, then labour for a Christ, for there is no other way under heaven ; get a broken heart, get a believing heart : but O, above all, get a Christ to justify thee, get a Christ to save thee : if I could pray like an Angel, could I hear and remember all the Sermon ; could I confer as yet never man spake, what is that to me, if I have not a Christ ? I may go down to hell for all that I have or do ; yet take this along, and understand me aright, Christ is not only a Saviour of all his, but he is the God of all grace ; as he is the God of all pardoning, so he is the God of all purging and purifying unto the soul of each Believer : grace therefore is good, and duties are good ; seek for all, we should do so ; perform all, we ought to do so ; but Oh, a Christ, a Christ, a Christ, in all, above all, more than all. Thus I have shewed the way to the Lord Jesus, I have shewed you also how you may come to be implanted into the Lord Jesus ; and now I leave you in the Hands of a Saviour, in the Bowels of a Redeemer ; and I think I cannot leave you better.*

Note

F I N I S .

Soli Deo Gloria.



THE Believers Priviledges.

CHAP. I. SECT. I.

The Proeme, or Entrance into the Book.



You have heard in my *first things* the Doctrine, Precepts, and the Patern of a man in his *second*, or *New-birth*: Now remains what follows all his life; and therein is considerable {

1. His Priviledges.
2. His Duties.

1. His Priviledges, as he is now a Believer in Christ, are

- Justification.
- Reconciliation.
- Adoption.
- Sanctification.
- Glorification.

Of these some of our Worthies have written largely; and amongst the rest, that watchful Soul-rouzing, Soul-searching *Shepherd*: I shall not therefore dwell on them, but sum what he hath delivered, in these following Sections. *Shepherds Sound Believer.*

• Sect. 2. *Of the first Priviledge, viz. Justification.*

THe first Priviledge which immediately follows our *Union with Christ*, is *Justification*; which consists in these particulars, Imputation of Christs Righteousness, and Remission of sin.

To prevent erroneous misconceits, which spring from the confounding of things that differ, understand; That a man may be said to be justified either intentionally, or virtually, or actually; either in God, or in Christ, or in himself.

1. Intentionally in God (*i.e.*) in Gods Purpose and Decree: This is from all eternity but this Decree and Intention doth not put any thing into a state of actual being, but in the fulnesse of time.

2. Virtually in Christ: and this is from the day of Christs Passion, and in the vertue of his Satisfaction; yet this intendeth no more but that Satisfaction is made, and Remission purchased by the Blood of Christ.

3. Actually in himself: When a man hath the possession of *Justification*, immediately after his *Union* with the Lord Jesus Christ. Now this *Justification* considered, as it is a *state of favour*, a Covenant-state with God, which a man at his first believing is put into, is not reiterated, no more than a wife, after that first entrance into the relation, is frequently made a wife; yet the particular acts of Pardon and imputations of Christs Righteousnesse, are continually by God communicated unto the Believer. In this respect this *actual Justification* (or particular acts of pardon) hath its degrees of progression: The beginning thereof is laid in our first Union and Incorporation into Christ; the consummation of it is not till the Judge at the latter day hath solemnly pronounced the

the Sentence of final Absolution, and so set us in full possession of entire Remission: Between both these, there is a progressive work of *Justification*, by the constant actings of the Spirit applying the blood of Christ by the hand of Faith, to the quiet and comfort of the soul: The first we may terme *initial Justification*, the second progressive, the last perfective: the second is the fruit of the first, and the preludial assurance of the last: The first is wrought and sealed in the first Sacrament; the second is wrought and sealed in the second Sacrament; and both these branches of Sacramental *Justification*, are to us the pre-assurance of that complemental and perfective *Justification*, the sentence whereof putteth an end to all fears, changing our Faith and Hope into fruition and full possession.

It hath been commonly said by some of our best Divines, That *Justification* is transacted in our first Union and Incorporation into Christ; at which time it is conceived, That the pardon of *all sin* is sealed to the Believer *at once*. But I fear the mis-understanding of this point (not untrue in it self, if not mistaken and misapprehended) hath laid the ground upon which some build that unhappy Structure which turneth the grace of God into wantonness: who knoweth not that *justification* in the proper acceptation of the word, according to the Scripture-phrase, is the act of a Judge pronouncing a judicial sentence, wherein he absolveth the person of the sinner from all sin and punishment due to him for sin, and that for the alone Righteousnesse of the surety Christ, freely imputed, and by Faith received of him? And according to this, I suppose we shall not erre from the truth if we say. 1. That a work of *Justification*, is even as yet to us future, viz. at the great and last day of Judgment, when we shall receive a final *Quietus est*, and discharge, and when God shall wipe away all tears from our eyes: And yet 2. That in our first Union with Christ there is a work of *Justification*, viz. actual Imputation of Christs Righteousnesse, and actual Remission of all sinne, or of what sin for the present the soul stands guilty of at once, or at that time when its first united to Christ. I dare not say, that (a) *Justification*, quatenus it comprehends Imputation, and Remission of sin, is one individual act; or that all sins, past, present, and to come, are remitted to the Believer at once; but this I say, That in our first union, all our sins past and present, are actually pardoned; and this favour received, is a pledge of assurance; that in future also, by applying our selves to Christ, we may and shall receive the forgiveness of our daily sins, and that at the last day we shall at once be absolved from all Accusations and Charges laid in against us, and that (b) *Justification* (besides those particular acts of pardon, and Imputation of Christs Righteousnesse) doth connote a state that the subject at his first believing is put into, viz. *A state of grace, and favour, and reconciliation with God, for the imputed Righteousnesse of Christ without Apostacy from it, either total or final.*

* Ita e not
far all sinnes
past, present,
and to come
are pardoned
at once; but
I may say, that
Justification
properly so
called, is
wrought at
once. If you
would know
how at once?
I answer with
reverend
Drynne, at
once, as ex-
cluding de-
grees; our
Justification is
perfect at first
as well as at
last: and at
once as ex-
cluding irra-
tion; our
Justification is
one continued
act from our
vocation to
our glorifica-
tion; and in
that sense we are justified but once; Bishop Drynne of Justification. Or, as learned Burges, at once, as connoting a state we are put into upon our believing. Burges of Justification.

a Some call this, partial and improper Justification, for it onely comprehends the particular acts of it, as remitting of sin, and imputing of Christs righteousness, which are daily and continually performed.
b There is (say some) a double notion of Justification. 1. Universal, and properly so called. 2. Partial, and improperly so called; or there is a Justification of the person and state; and a Justification repeated, or rather a reiterated remission; for I doubt whether it may be called Justification, saith Abbt. Rubensford, and others.

O glorious Priviledge! especially in these respects.

1. By this a sinner is righteous; a wonder that may astonish Angels, for a man accursed and sinful in himself, to be at that very instant blessed and righteous in another! Our own Duties, Works and Reformation may make us at the best but less sinful, but this Righteousness makes a sinner sinless.

* Quod reatum

Rom 8. 32.

2. By this a sinner is righteous before the Judgement-Seat of God: *It is God that justifies, who shall condemn?* not Christ, he is our Advocate; not Sin, for Christ was made sin for us; not the Law, for Christ hath fulfilled the Law for us; not Satan, for God is our Judge, and if he have acquitted us, what can the Jaylor do?

* Non formalis
et intrinseca
justitia, sed re-
lativa, non qua-

3. By this we have perfect Righteousness: we are as perfectly Righteous, * as Christ the righteous. Little children, let no man deceive you, he that doth righteously.

ad quantitatem, sed veritatem, sit enim finita applicatio infinitae justitiae. Si aliter, aequi justus essemus ut Christus, possumus alios sal-
vare ut Christus; at non; Justitia Christi sit nobis a non quoad universalem valorem sed particularem necessitatem, et imputa-
tur nobis, non ut causis salvationis. sed ut subiectis salvandis; justitia Christi est vere meritoria, nostra autem ex mera gratia.
Justitia Christi est subiective inhersiva, nobis tantum, communicativa quoad virtutem et efficaciam, 1 John 3. 7.

ously

ourself is righteous, even as he is righteous. Indeed our own righteousness, though it be the fruit of the Spirit of grace, is a blotted, stained righteousness, very imperfect and very little; but by this, the Faith of David, Peter, Paul, was not more precious than ours is, because we have the same righteousness as they had: what sincere soul but esteems of perfect holiness more than of heaven it self? O consider, we have it (in this sense I now speak of) in the Lord Jesus.

4. By this we have continual righteousness: Do we complain because we feel new sinne, or old sins confessed, lamented, subdued, returning upon us again, and the springs in the bottom filling our souls again that we are weary of our selves? O but remember, this is not a Cistern, but a fountain opened for us to wash in; as sin abounds, so grace in this gift of righteousness abounds much more: The Lord hath changes of garments for us, by meanes whereof there shall never enter into the Lords heart one hard thought towards us, of casting us off, or of taking revenge upon any new occasion, or fall unto sinne so as for final destruction.

5. By this we have eternal righteousness, that never can be lost. If the Lord should make us as perfectly righteous as once Adam was, or as the Angels in heaven are, we might be in danger of losing this; but now the Lord hath put our righteousness into a safer hand, which never shall be lost: Christ hath obtained an eternal Redemption for us, he hath made an end of sin, and brought in an everlasting Righteousness.

6. By this we please God more, than if we had a perfect righteousness in our selves: Do not say, *This is a poor righteousness, which is out of my self in another*: Suppose it were in our selves, such a righteousness at best would be nothing but mans righteousness, but this is called *The righteousness of God*: Now what is Angelical righteousness, to the righteousness of God? 'tis but a Glow-worm before the Sun; the smell of Esau's garments: the Robes of this righteousness of the Son of God are of sweeter odour then ours can be, or ever shall be.

7. By this we glorifie God exceedingly: Abraham believed, and gave glory unto God; so when we believe, we glorifie God, we advance his Mercy and Free grace, and triumph in it.

8. By this we have Peace in our Consciences: For Christs blood is sprinkled on them; and that cools the burning torments of them: None of our duties can pacifie Conscience, but as they carry us hither to this righteousness, onely if this Rain-bow appear over our heads, it is a certaine sign of faire weather, and that there shall be no more deluge of Wrath to over-whelm us.

9. By this, all miseries are removed: When our sins are pardoned, there is something like sicknesse, shame, and death, but they are not; *The inhabitants of Zion shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity*; 'tis no sickness in a manner, nor sorrow, nor affliction, if the venom, sting, and curse be taken away by pardon of sinne, this is the blessedness of all believers. *Blessed is he whose iniquity is forgiven, and whose sinne is covered: Blessed is the man to whom the Lord imputeth not iniquity.* Here's a blessing pronounced, what should we do but believe it, and rejoice in it?

SECT. 3.

Of the second Priviledge, viz. Reconciliation.

THE second Priviledge is *Reconciliation*: This I called the state or condition which a Believer in his *Justification* is put into; and here I consider it as a Priviledge, which in order of nature followes pardon of sin, as pardon of sin in order of nature followes Imputation of Christs righteousness: *Being justified by faith, we have peace with God; (i.e.) Christs righteousness being imputed, and sins pardoned, we have peace with God*; not onely peace from God in our Consciences, but peace with God in our reconcilement to him, and in his favour towards us; in our Imputation and pardon the Lord accounts us just, in our Reconciliation the Lord accounts us friends: Indeed our meritorious Reconciliation is by Christs death; as the Kings son, who procures his Fathers favour towards a Malefactor, who yet lies in cold Irons, and knows it not; and this is before actual pardon, or actual being: But actual and efficacious Reconciliation, whereby we come to the fruition and possession of it, is (to my weak conception) after pardon of sin. Now this reconciliation consists in two things:

Zech. 13. 1.
Zech. 3. 4.

Heb. 9. 12.
Dan. 9. 24

2 Cor. 5. 21.

Rom. 4. 20

Rom. 5. 1

Isa. 33. 24

Psalm 32. 1, 4

Rom. 5. 1

1. In our peace with God, whereby the Lord layes by all acts of hostility against us.
 2. In the love and favour of God: he now loves us not onely with a love of good will, as in our Election, but with a love of complacency and delight. O consider what a blessed state is this.

1. That God should be pacified with us after anger; after provocation by sin, after such wrath, which like fire hath consumed thousand thousands, and burnt down to the bottome of Hell, and is now, and ever shall be burning upon them in Hell.

Isa. 27. 4.

1 John 4. 16.

2. That God should be pacified wholly and throughly, that there should be no consuming fury left for us to feel: *Fury is not in me*, saith God; indeed briers and thornes (ie.) obstinate sinners, that prick and cut him to the very heart by their impenitency, *he will burn them together*: God out of Christ is a consuming fire, but in Christ he is Love; and though there may be fatherly frowns, chastisements, reproofs, and rods; though he may for a time hide his face, shut out our Prayers, defer to fulfill Promises; yet all these are out of love to us in some sort, and we shall see it, and feel it so in the latter end.

Isa 54. 10.

Rom. 3. 20.

3. That the Lord should be pacified eternally, never to cast us off again for any sins or miseries that we fall into: This is wonderful. Those whom men love, if their love be abused, or if their friends be in affliction, they many times forsake, but the Lords love and favour is everlasting: *The mountains may depart, and the hills be removed; but my kindnesse shall not depart from thee, neither shall the Covenant of my peace be removed*, saith the Lord, that hath mercy on thee: Nay, that which is something more, the abounding of our sin, is now the occasion of the abounding of his grace; our very wants and miseries, are the very objects and occasions of his bowels and tender mercies: O what a Priviledge is this! Did the Lord ever shew mercy to the Angels that sinned? Did not one sin cast them out of favor utterly? and yet that so many thousand thousands of sins should gush out of my heart, and thy heart that readest, against the mercy, love and kindness of our good God, and for all this he not be incensed; that the Lord who poured out all his anger upon his own Son for us, cannot now pour out, nay hath not one drop left (though he would) to pour out upon us for any one of our sins! Stand amazed ye Angels, and all the Host of Heaven at this!

4. That the Lord should be thus pacified with enemies: A man may be easily pacified with one that offends him but a little, but with an enemy that strikes at his life (as by every sin we do at the living God) what can we say to this?

Isa. 54.

5. That he should be pacified by such a wonderful way as the blood of Jesus Christ: this is such a love, as one would think the infinite wisdom of a blessed God could have devised no greater: It is enough to burst the heart with astonishment and amazement, to think that the party offended (who therefore had no cause to seek peace with us again) should find out such a way of peace as this: Wo to the world that despise this peace.

1 John 5. 14.

Job 5. 23.

6. That being thus pacified, we may come into Gods presence with boldnesse at any time, and ask what we will; I wonder what he can deny us, if he love us: *This is the confidence that we have in him, That if we ask any thing according to his will, he heareth us*.

1 Cor. 15. 55.

Job 11. 19.

Psalm 112. 7.

7. That all Creatures should be at peace with us: *Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee*: As when the Capitaine of the Army is pacified, none of the Souldiers must hurt or strike that man; so no Creature must hurt us, nay all the Creatures that seem our enemies, shall be forced to do us good: *O death, where is now thy sting? O Grave, where is thy victory?* All our wants will make us pray the more, our sorrows humble us the more, our temptations make us exercise our graces, our Spiritual desertions make us long for heaven, and to be with Christ; not only Paul and Apollos, and the world, and life, but death itself is ours, to do us good: We may now sleep, and none shall make us afraid; we shall not be afraid of evil rydings; our hearts are fixed, trusting in the Lord.

SECT. 4.

Of the third Priviledge, viz. Adoption.

THe third Priviledge is *Adoption*, which in order of nature follows *Reconciliation*, whereby the Lord accounts us Sons, and gives us the Spirit and Priviledge of Sons: *Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God*: The Lord accounts us just in our *Justification*, friends in our *Reconciliation*, Sons in our *Adoption*: Now this *Adoption*, is either begun here in this life, or perfected in the world to come, when we shall receive all the priviledges of Sons, not one excepted. For this latter *Adoption*, to wit, *The Redemption of our Bodies*, we wait; but of the former we speak, the manner of which is thus.

1 John 3 1.

Rom. 8. 23.

1. God loves Jesus Christ with an unspeakable love, as his onely Son, and our elder Brother.

2. Hence when we are in Christ his Son, he loves us with the same love as he doth his Son.

3. Hence the Lord accounts us Sons, *having predestinated us unto the Adoption of children by Jesus Christ to himself, according to the good pleasure of his will*. O the excellency of this Priviledge! It appears in these respects.

Ephes. 1. 5.

1. That the Lord should prize us as his Sons: A man that hath Sons, esteems them more than all his goods and servants: so the Lord esteems of the poorest, unworthiest Believer, more than of all his household-stuff, more than of Heaven, Earth, and all the glory of it, more than of all the Kings and great men in the world.

2. That the Lord should take care for us as for Sons: In times of want we are ready to question, *What we shall eat or drink? How we shall live?* O consider, are we the Sons of God? then he that feeds the Ravens, and cloaths the Lillies, will provide for us; or suppose we continue in the want of temporal things, why the Lord is therein plotting our eternal good: *No chastening for the present seemeth joyous, but grievous; nevertheless, after ward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.*

Matth. 6. 31.

Heb. 12 11.

3. That the Lord should love us as his sons: Sometimes we think that the Lord loves us not, because we do not feel his love, or know his love; but do not we love our sons, because whiles they are young, they know not their fathers, or because their fathers are sometimes out of sight, and have not them alwayes in their arms? *Zion said, The Lord hath forsaken me, and the Lord hath forgotten me: Can a woman forget her sucking childe, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee*. We may think, because we have so many finnes, or so many afflictions, that therefore the Lord loves us not; but judge we righteously? have our children no love from us because they are sick, and we keep them under a spare-dyett? *God knows our mould, and that we are but dust*: He hath freely chosen us to be his sons, and therefore (notwithstanding all our sins and sufferings) he loves us still: If he sees Ephraim bemoaning his stubbornnesse, as well as sicknesse, the Lord cries out, and cannot hold, *Is Ephraim my dear son? Is he a pleasant childe? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.*

Isa. 49. 14.

Jer. 31. 20.

4. That the Lord should make us heirs and co-heirs with Christ: Sons by *Nature* are not alwayes heirs, but all Sons by *Adoption* are: We are heirs 1. Of the visible world, 1 Cor. 3. 22. 2 Of the other world, 1 Pet. 1. 4. 3. Of all the promises, Heb. 6. 17. And herein *Jehovah* himself comes to be our Inheritance and Portion for ever; O that such vessels of wrath, fire-brands of Hell by nature, should thus become the children of God by grace, and heirs of heaven!

Rom 8. 17.

5. That the Lord should give us the Spirit of sons, *The Spirit of Adoption*, whereby we cry *Abba Father*; The Spirit of Assurance, witnessing with our Spirit, that we are the children of God: It doth not onely witness to our Spirits, but with our spirits, (i.) with our renewed Consciences; thus, *All Believers are Sons; but I am a Believer; therefore I am a Son*: Herein the Spirit bears witness with us in every part, premises, and conclusion; onely it testifies more clearly, certainly, comfortably, sweetly, ravishing the soul with unspeakable joy and peace, in the conclusion: Sometimes indeed it may be suspended, and sometimes we may not hear it; or if we do, we may object against it, through the

Rom. 8. 15.

*Quando alius
intermittitur,
habitus non
amittitur.
Eph. 4. 30

the unbelief in part remaining in us : yet* if we want of it in the witness and comfort of it, we have it in the holiness of it : Hence it is called *The holy Spirit of God, whereby we are sealed unto the day of Redemption.*

SECT. 5. Of the fourth Priviledge, viz. Sanctification.

THe fourth Priviledge is *Sanctification*, which in order of nature follows *Adoption* : No sooner are we sons, but we receive the image of our heavenly Father in *Sanctification* ; The manner of it is thus,

1. The Spirit works in us a principle of spiritual life : The Scripture sometimes calls it a *Seed*, sometimes a *Spring* or *Fountain*, sometimes *The life of Christ*, because it is conveyed unto us by the Spirit of Christ, by means of our inseparable union with Christ. What name soever we give it, we may not conceive it to be a new faculty added unto those which are in men by nature, but an improvement of those abilities to work Spiritually, as they did naturally before Regeneration : Hence it is that a regenerate man in Scripture is said *To walk after the Spirit, — To be led by the Spirit, — To walk in the Spirit.*

2. From this Fountain springs all those habits of Spiritual grace, which are severally distinguished by the names of *Faith, Hope, Love, &c.* although to speak properly, they are but the diversifications of that Spiritual Principle within us, distinguished by these names.

3. From these habits of grace abiding in us, ordinarily proceed Spiritual motions and operations according to those habits. And as it is with Natural habits, so it is with spiritual, they are much encreased and strengthened by their motions, operations (*i. e.*) by the use and exercise of them, and are as much weakened by disuse, and neglect of such an exercise. I deny not, but for all this, there is within us a woful, sinful nature, crosse and contrary unto holiness, and leading us daily into captivity : yet here's our Priviledge, even *Sanctification in part* ; surely the Lord hath given us another Name a new Nature : there is something else within us, which makes us wrestle against sin, and shall in time prevail over all sin : *A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.*

The excellency of this Priviledge appears in these particulars.

1. This is our glory and beauty, even *Glorification begun* : What greater glory than to be like unto God ? *We are changed into the same image, from glory to glory* ; every degree of grace is glory ; and the perfection of glory in heaven, consists chiefly in the perfection of grace.

2. This will give us abundance of sweet peace : For whence come troubles, and doubts of Gods favour and love ? Is it not some guilt or decay here ? is it not some boldness to sin ? Is it not our secret dalliance with some known sin, continued in with secret impenitency ? On the other side, what was *Pauls* rejoicing ? *Hezekiahs* peace ? the one cryed, that *In all sincerity and simplicity he had his conversation amongst men* ; the other, *Lord, remember I have walked before thee uprightly* : not that this was the ground of their peace, for that only is Free grace in Christ but the means of their peace : That is a cursed peace, that is kept by looking to Christ, and yet loving our lusts.

3. This will make us fit for *God's use* : A filthy unclean vessel is good for nothing, till cleansed ; a man must first purge himself, and then he shall be a *vessel unto honour sanctified, and meet for the Masters use, and prepared unto every good work.*

4. By this we have a most sweet and comfortable evidence of our *Justification* : Nor is this a running upon the Covenant of Works ; Is not *Sanctification* (*the writing of the Law in our hearts*) a priviledge of the Covenant of Grace, as well as *Justification* ? and can the evidencing of one Priviledge by another, be a running upon the Covenant of Works ? O consider, how many Evangelical Promises are made to persons invested with such and such graces ! as of *Poverty, Mourning, Meekness, &c.* and to what end ? but that every one may take, and be assured of his portion manifested particularly therein ? surely none are *justified*, but they are *sanctified* ; or if not *sanctified*, they are not *justified*.

SECT. 6. *Of the fifth Priviledge, viz. Glorification.*

THe fifth Priviledge is *Glorification*, which is the last in execution of God's eternal Purpose towards all his beloved and chosen ones: And hereby we are made partakers of those endlesse and unutterable joys, which *neither eye hath seen, nor ear hath heard, nor the heart of any man conceived*: But of this ye have several Sermons in my *Last things*, enough to chear up all those precious hearts that have any title to, or interest in the Lord Jesus Christ: My meaning therefore is to pass by these *Priviledges*, and secondly to come to the *Duties*, which gracious Spirits, in all faithful and thankful obedience unto him that hath called them, are ready to fall upon.



CHAP. II. SECT. I.

Of Duties in general.

And first, of the Equity of Duties.

NO sooner is the soul translated into the state of grace, and crowned with those glorious Priviledges, but immediately it cries out, *O Lord, what shall I now do for thee? how shall I now live to thee?* Good reason, the soul should now give up her self to Christ; for she knows she is not her own, but Christ's. Can there be such a heart in any Christian, as now to cast off *Duty*, and to continue in sin, because so much grace hath abounded? O no! *The love of Christ constraines us* (saith the Apo-

stle) *because we thus judge, — That he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.* There is a principle of love now in the hearts of Believers, and this love of Christ constraines them to live to Christ: *Ye are now a chosen Generation, a royal Priesthood, a holy Nation, a peculiar People, that ye should shew forth the praises of Christ, who hath called you out of darknesse into his marvellous light:* What blessed Titles are these? and to what end? but that they who are so ennobled by Christ, may now adorne the Gospel of Christ, and shew forth the praises of him who hath called them? Dearly beloved (saith the Apostle) *I beseech you, as strangers and pilgrims, abstain now from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation.* But what duties must they fall on? 1. *Submit your selves to every Ordinance of man for the Lords sake.* 2. *Honour all men.* 3. *Love the Brotherhood.* 4. *Fear God.* 5. *Honour the King.* 6. *Suffer wrongs.* You have herein Christ for example, and you must do all for Christs sake; or if these *Duties* will not containe all, *Zachary* tells us, that being delivered out of the hands of our enemies, we must serve him without fear, in holinesse, (in all Duties of the first Table) and righteousness (in all Duties of the second Table) all the dayes of our life. Indeed how can we love Christ, and neglect duty to Christ? If you love me (saith Christ) keep my Commandments; the love of Christ will constraine us to embrace his Commandments, as a most precious treasure. I hope assuredly, that the God of Grace and mercy will keep by his power to salvation, all those persons he doth deliver; and that he will sow the seeds of grace in their hearts, that they may not sin (i.) presumingly.

2 Cor. 5.

14. 15.

1 Pet. 2. 9.

. 11

12:

13.

17.

19.

Luke 1. 74, 75.

John. 14. 15:

M

And

An ingenuous
Confession of
Dr. Crisp's

open adversary; some that extol him may do well to remember it. See Dr. Crisp's Assurance of Faith.

Eph. 2. 10.

Titus 2. 14.

Psal. 115. 12.
13, 14, 16.

And I hope also God will meet with such as are disturbers of the truth of Christ, and peace of the Gospel, by their base and vile conversations: And I shall recommend to them the reading of the Epistle of Jude, where they may see the fearful wrath of God upon such persons as abuse the grace of God to sin. O let not the love of Christ thus manifested, be so basely requited at your hands, seeing the Lord hath so freely loved you, and given Christ to you, that you might be to the praise of the glory of his grace, in a godly Christian conversation, whereunto you are ordained. For you are Gods workmanship (saith the Apostle) created in Christ Jesus unto good works, which God hath before ordained, that you should walk in them. And I beseech you always to remember, That you cannot answer the free love of God towards you any other way, but by shewing it in a fruitful conversation in the world; considering that one end of your Redemption, that Christ who gave himself for you, might redeem you from all iniquity, and purifie you unto himself, a peculiar people, zealous of good works. Here's good equity for Duties; the soul cannot consider her deliverance by the blood of Christ, and by the Spirit of Christ, but she cries, *What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the Name of the Lord: I will pay my vows unto the Lord, now in the presence of all his people: O Lord, truly I am thy servant, I am thy servant, and the son of thy handmaid; thou hast loosed my bond.* For a man that hath a touch of the loving kindnesse of Christ, and therefore stands ready to speak forth the praise of the glory of his grace, that hath so freely saved him, it must needs be an acceptable service to God in Christ.

S E C T. 2.

Of the insufficiency of Duties.

BUt alas, what are these Duties to my Lord? or what are these Duties in themselves?

Job 22. 2, 3.

Job 35. 7.

Psal. 115. 2.

Luke 17. 10.

Maiah 64. 6.

1. All the Duties of man, they are nothing at all unto God: *Can a man be profitable unto God, as he that is wise can be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? Or is it gain to him, that thou makest thy wayes perfect? If thou be righteous, what givest thou him? or what receiveth he from thine hand? O my soul, thou hast said unto the Lord, Thou art my Lord: And what then? what recompence to God for this propriety? Nay, David is here non-pluss'd, My goodness extendeth not unto thee.* All the service of men and Angels, though they run parallel with the longest lines of eternity, are insufficient recompence for my souls deliverance: *When we have done all we can, still we must say, We are unprofitable servants.*

2. All the Duties of man, as they are done by man, are in that respect sinful: What is Duty, but mans rye to that which is due? or (if we follow the Latines) what is Duty, but obedience commanded by God, to be performed by man? Now wherein any thing is to be done as of man, therein is some mixture of sinne: All our righteousness is as filthy rags, as a menstruous cloth; How, All our righteousness? It is true, whilest a Believers heart is overcast with grosse vapours, and is more than ordinarily dull in hearing, whilest it flies low and slow in praying, and is somewhat stiff, and untoward in fasting above measure, such Righteousnesse goes usually for sinne: but if a soul gets under full saile; if it be filled with a stiff gale of the Spirit of Christ; if floods of meltings flow from it; if it cry mightily, be swift to heare, be greedy in sucking in Divine Truths, and be somewhat exact in observing practical righteous means, to mourn and pray lustily, being helpt by the Spirit herein: Are such Prayers, Mourning, and other Divine Exercises in any sort sinful? yes, as there is some mixture of mans infirmity in them; and in our best Duties there is some such mixture: for all our righteousness is as filthy rags, as menstruous clothes; I know who hath said it, and yet I know not wherein to contradict it. "Christians may distinguish "between that which is the Spirit, in "works after renovation, and the whole work after they have done it: Now although "the motions and assistance of the Spirit be pure, holy, and without skum in the spring, "to wit, in it self; yet by that time these motions and assistance have passed through the "channels of their hearts, and have been mixed with their manifold corruptions in doing, "even the whole work thereby becomes polluted. *Wish him agrees one truly Orthodox, "saying; Albeit our good works are perfect in respect of the Spirit, from whom they "first flow, yet are they polluted when they passe from us, because they run through "our

Dr. Crisp in
his Sermon
on Phil. 3. 8.
A known
adversary to
the pure
Doctrine of
Duties.
*Lukes High-
way to
heaven.

"our corrupted hearts and wills, as fair water that runnes through a dirty Channel. If this be so, that our best recompence to Christ for his loves be unprofitable to him, and sinful as done by man; What shall I say? how must I carry my self (saith the soul) to my Redeemer?"

S E C T. 3.

Of the healing of Duties.

I Dare not but obey; though all the Duties in the world are insufficient to recompence those bowels of Gods mercies in Christ, I must not therefore cast away Duties. It is true, I cannot but sin in all I do, my best Duties (nakedly and barely considered in themselves) are tainted, poysoned, and mingled with sin: But will it follow, that because I cannot be more clean, therefore I must be more filthy than needs? Nay, O my soul, if thou art married to that Bridegroom Christ, Duties and all things else are clean to thee, *The whole filth and dung of our works, through faith in Christ, is extracted by Christ, and he presenting the same, purged by himself alone, they are accepted with God: In this respect there is an healing of Duties, if we be in Christ. Certainly that fruit which cometh from a root of Faith, must needs be good fruit. I beleieve, therefore I speak, saith the Psalmist: O my soul, canst thou say thus? I beleieve, therefore I pray; I beleieve, therefore I sanctifie the Lords day; I beleieve, therefore I do all duties of obedience: Thy obedience then is the fruit of Paradise, for it grows on the very Tree of Life. Christ is The Sun of righteousness, that ariseth with healing in his wings: Christ is that Sun, that by his heat of love extracts all the filth of sin out of thy Duties performed; and so thy Duties are healed, the spiritual part of them being presented by the intercession of Christ, and the carnal defects covered by the righteousness of Christ, in whom the Father is always well-pleased.*

Dr. Crisp on
Phil. 3. 8.

Psal. 115. 15.

Mal. 4. 2.

Sect. 1. *Of the manner of healing our Duties.*

NOW the manner (O my soul) how Christ heals our Duties; It is thus:

1. He takes our persons, and carries them into God the Father, in a most unperceivable way to us; he knows, that if our persons, be not first accepted, our Duties cannot be accepted; *Love me, and love my Duty; hate me, and hate my Duty.* It is true, that in the Covenant of Works God first accepted of the work, and then of the person: but in the Covenant of Grace, God first accepts of the person, and then of the work: Now therefore, that our works (our Duties) may be accepted, Christ Jesus our great High Priest, first takes our persons, and carries them into the Presence of God the Father; This was plainly shadowed out to us by that of the High Priest, who went into the holy of holiest, with the names of all the tribes upon his breast.

Exod. 28. 6.

2. As Christ takes our persons, and carries them in to God the Father; so when we perform Duty, he observes what evil or failing there is in that Duty, and draws it out, before he presents it to God the Father: As a childe that would present his father with a posie, he goes into the garden, and gathers flowers and weeds together; but coming to his mother, she picks out the weeds, and bindes up the flowers by themselves, and so it is presented to the Father. Thus we go to Duty, and we gather weeds and flowers together; but Christ comes and picks out the weeds, and so presents nothing but flowers to God the Father; *Who may abide the day of his coming (saith the Prophet of Christ) and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope: and he shall sit as a refiner and purifier of silver, and shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness; then shall the offerings of Judah and Jerusalem be pleasant unto the Lord: mark, Then shall their offerings be pleasant: then? when? When he had purged themselves, their sacrifices, and their offerings. Thus it was in the days of his flesh and much more now.*

Mal. 3. 2, 3, 4.

3. As Christ takes away the iniquity of our holy things, so he observes what good there is in any of our Duties, and with that he mingles his own Prayers. Intercessions, Incense, and Presents, all as one work mingled together unto God the Father: *And another Angel (viz. the Angel of the Covenant) came and stood at the Altar, having a golden Censer; and there was given to him much incense, that he should offer it with the*

Rev. 7. 3, 4.

Prayers of all Saints upon the golden Altar, which was before the Throne : And the smoke of the incense which came with the Prayers of the Saints, ascended up before God, out of the Angels hand.

Sect. 2. *The Soul's Queries in this Case.*

1. *Query.*

1. IF this be so, O my soul, what is thy case ? are not most of thy *Duties* performed with many failings, infirmities, hardnesse of heart, traitnesse of spirit, distracting thoughts ? and is there any *healing* for such a *Duty* as this ?

Ans.

O yes ! For first, in every *Duty* we performe, there are two things ; there is the sacrifice, and there is the obedience in offering of the sacrifice, the sacrifice may be imperfect, and yet our obedience in offering the sacrifice may be perfect with Gospel-perfection. Secondly, God deals with our *Duties*, as with our persons ; though he finds a great deal of ungodlinesse in them, yet he imputes his righteousness unto them, and so he justifies our *Duties*, which in our eyes are most ungodly. This indeed is a wonder ; did we ever hear or reade of any seal, that when it was set upon the wax, would change the wax into its own mettall ? or did we ever hear or reade of any stamp, that being set upon brasse, it would change the brasse into silver, or being set upon silver, it would change the silver into gold ? O but when Christ comes unto a *Duty*, and sets his own stamp, and his own righteousness upon a *Duty*, that which was brasse before, (1) full of failings, and much unrighteousnesse, he changes it into silver, into gold ; he only hath the Philosophers Stone (as I may so speak) and all that Christ toucheth, it presently turns into gold ; he turns all our *Duties* into golden *Duties*, and so presents them unto God the Father.

2. *Query.*

2. But how should I know that Christ thus takes my *Duties* and *heals* them, and mingles them with his own incense, and carries them in unto God the Father ?

Ans.

Consider, didst thou never finde a spiritual fire come down (as it were) upon thy heart in *Duty*, or after *Duty* ? In the times of the Old Testament, if they offered up a sacrifice, and a material fire came down from heaven, and burnt up the sacrifice to ashes, it was a certain testimony that the sacrifice was accepted : Now in the times of the Gospel, we must not expect material fire to come down upon our *Duties*, but hath the Lord at any time caused an inward and spiritual fire to fall down upon thy heart, warming thy spirit in *Duty* ? there the Lord speaks thus much to thee, That thy sacrifice is turned into ashes, and it is accepted by Jesus Christ.

3. *Query.*

Ans.

3. O but whence comes this fire now in these Gospel-times ?

It issues from the blood and intercessions of Christ our Great High Priest ; it is the efficacy of his blood, and power of his glorious intercession, that when thou feelest any good in *Duties*, doth at that very instant prevail with God the Father for what thou feelest : say then, *Do I now in this Ordinance, or in this Duty, feel my heart warmed, or savingly affected ?* O I see, I am bound to believe, that the Lord Jesus, who sits in glory at the right Hand of God, now, now he remembers me a poor worm on earth ; now I feel the fruit of his death and intercession in Heaven ; now I feel his spirit, power, grace, comfort, presence, sweetnesse ; now I taste, I drink, I enjoy, and am abundantly satisfied with his rivers of pleasures ; And if this Presence of Christ be so sweet, what is himself then ? O my soul, if ever thou dost thus relish the blood and Spirit of Christ upon thy spirit in duties, go thy way, and give glory to God.

S E C T. 4.

No resting in Duties.

Lu c 16. 15.

AND yet be wary, O my soul ; It was *Luthers* saying, *Take heed not only of thy sins, but also of thy good Duties* ; they are apt, (by reason of our corruption) to bring men into themselves, and this is very dangerous. Certainly, a man may not only exclude Christ from his soul by grosse sins, but by self-confidence : *Ye are they which justify your selves*, said Christ to the Pharisees. Take a prophane man, what makes him drink, swear, cozen, game, whore ? Is there no God to punish ? Is there no Hell hot enough

enough to torment? Are there no Plagues to confound him? Yes: Why sins he then? Oh! he prays to God for forgiveness; he sorrows, and repents in secret (as he saith) and this bears him out in his lewd pranks. Take a moral man, he knows he hath his failings, and his sins, as the best have, and is overtaken sometimes, as the best are; Why doth he not remove these sins then? Why is he not more humbled under his sins? The Reason is, he constantly observes Evening and Morning prayer; and then he craves forgiveness for his failings, by which course he hopes to make his peace with God: And hence he sinneth without fear, and riseth out of his fall into sin without sorrow; he maintaines his finnes by his *Duties*. Take a Professor, such a one as may be exceedingly troubled about his sins, as endeavours very much after mourning, repenting, reforming, and others commend him for a diligent Christian, *Do you not see how he mourns, and weeps, and prays?* and now the wind is over, the tempest down, and there is a great calme in his soul, how comes he to this quiet? Oh! *his affections were enlarged, he hath reached so high, as to a very large proportion of repentance, and tears, and sorrow, and fasting, &c. and this hath given him ease, this hath took away the burden, and laid his soul at rest:* O poor soul is this all the remedy to rid thee of the sting and guilt of sin? Hast thou no more pantings, but only after bitterness, heaviness, mourning, melting, extraordinary enlargements? Why then, let me tell thee, all thy righteousness (though it were more perfect than it is) is but a filthy rag. Couldst thou weep thy heart out, should thy heart melt like wax, dissolve into water: Couldst thou desire and pray till heaven and earth shook, till thou hadst worn thy tongue to the stumps; Couldst thou fast till thy skin and bones cleave together: Couldst thou promise and purpose with full resolution to be better; Couldst thou reforme thy heart, head, life, tongue, some, nay, all sins; Couldst thou live like an Angel, shine like a Sun, walk up and down the world like a distressed Pilgrim; Couldst thou die ten thousand deaths, lie at the fire-back in Hell so many millions of years, as there be piles of grass on the earth, or sands on the seashore, or stars in Heaven, or moles in the Sun; I tell thee, not one spark of Gods wrath against thy sins, can be quenched by all these *Duties*, nor by any of these sorrows or tears.

It was *Austins* saying though it sounds harsh, that *Repentance damns more than sin*; meaning, that thousands did perish by resting therein: It is no digging within our selves, for power to leave sin, to be more holy, and humble, and religious, and conscientious, and so to think to work out our selves in time out of this state: The words which the Prophet put into *Israel's* mouth, if they would truly turn unto God, were these, — *Asbur shall not save us, we will not ride upon horses, q. d. We will trust no more to these outward meanes, we will not save our selves, by our graces, or our abilities.*

But how shall any man know, that he rests in his *Duties*?

I answer, By these signes following:

1. It is a signe that a man rests in his *Duties*, if he never found it a hard matter to come out of his *Duties*: Examine, if thou never yet sawest, if thou canst not tell the time when thou didst rest in *Duties*, and then didst groan to be delivered from these entanglements, thou hast just cause to feare.

2. It is a signe that a man rests in *Duties*, if he exceedingly prize the bare performance of *Duties*; those *Duties* that carry thee out of thy self unto Christ, make thee to prize Christ. Now tell me, Dost thou glory in thy self? Dost thou say, *Now I am some body? I was before ignorant, forgetful, hard-hearted, but now I understand better, now I can sorrow for my sins, I can pray with some life, now I have done very well.* Alas poor soul! these things do argue only *Spiritus moventem, non inhabitantem*, the Spirit of God breathing on thee, not dwelling in thee. If thou retest here, if thou thus inhancest the price of *Duties*, that thou beginn'st to dote on them; then do I pronounce from God, That thou dost rest in *Duties*: *These things* (saith Paul) *I accounted gain* (i. before his Conversion) *but now I account them losse*: This is the reason why a childe of God commonly after his prayers doubts much of God's love towards him: whereas another man that falls short of him, never so much as questions his estate: The first seeth much rottenness and vileness in his best *Duties*, and so adjudgeth meanly of himself; but the other is ignorant of any such vileness, and therefore he prizeth and esteems highly of them.

3. It is a signe that a man rests in his *Duties*, if he never came to be sensible of their poverty, and utter emptiness of any good in them. Didst thou never feel thy self in this manner? Oh! *I am as ignorant as any beast, as vile as any devil; what a nest and litter*

Isa. 64. 6.

Shepherds
Sincere Con-
vert.

Hof. 14. 2j

Signs of mans
resting in Du-
ties.
Shepherds Sin-
cere Convert.

Phil. 3. 9.

of sin and rebellion works in my heart? I once thought, at least, my heart and desires were good, but now I feel no spiritual life, O dead heart! I am the poorest, vilest, basest and blindest creature that ever lived! If thou never feellest thy self thus, thou never camest out of thy Duties.

4. It is a sign that a man rests in his Duties, if he gain no Evangelical Righteousness by Duties. (1.) if he prize not, desire not, delight not in union with the Lord Jesus Christ; Hence a child of God asks himself after Sermon, after Prayer, after Sacrament, What have I gained of Christ? Have I got more knowledge of Christ? more admiring of the Lord Jesus Christ? have my affections been raised, my graces acted, my soul refreshed with the delights of Christ? on the contrary, a carnal heart that rests in his Duties, asketh only, *What have I done? I thank God* (saith the Pharisee) *I am not as other men are, — I fast twice in the week, I give tithes of all that I possess:* So I pray, and hear, and reform, and sorrow for sin, therefore I think verily I shall be saved? * no such matter: let a man have a bucket of Gold, doth he think to get water, because he hath a bucket? no, no, he must let it down into the Well, and draw up water with it: So must thou let down all thy Duties into the Lord Jesus Christ, and draw life, and light, and grace from his fulness, otherwise (though thy Duties be golden Duties) thou shalt perish without Christ. Oh that the Ministers of Christ would become sons of thunder in this matter! many have had experience of Christs enabling, enlarging, encreasing the common gifts of his Spirit; *but what have they felt of Christs renewing, sanctifying, and healing of their lusts?* Oh, its far more comfortable, to finde Christs power melting thy heart for sin, mortifying thy lusts, quickening thee up to holiness, than to finde ten thousand enlargements in holy performances.

Luke 18. 11.

* O that Christians would observe the voice that they would observe whether the duties that for the matter of them be spiritual, are also spiritual in the effect, whether they leave them

more humble, out of themselves, more depending upon Christ and his grace, more mortified to the world, and the temptations thereof? It may fall out, that a mans religious duties be the stage, upon which all a mans lusts do equally act, as the Pharisees, who did all things to be seen of men. *Burges, Treatise of Grace.*

SECT. 5.

Of the Use and Ends of Duties.

And canst thou not, O my soul, be saved by thy Duties? to what end shouldst thou pray, or hear or sorrow, or repent, or meditate, or examine, or confer? I answer, there are many ends and purposes, for which Christians may, and must perform Duties.

1. That herein, and hereby, they may expresse their obedience to Gods Will; *Rejoyce evermore, pray without ceasing, in every thing give thanks, for this is the Will of God in Christ Jesus concerning you* (saith the Apostle;) and this was the ground of *Dauids* inference, *thou hast commanded us to keep thy Precepts diligently:* And what then? *O that my wayes were directed to keep thy statutes.*

2. That God the Father of our Lord Jesus Christ may be honoured by the performance of these Duties: *Herein is my Father glorified, that you bear much fruit;* and as the Apostle, *Ye are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; Abraham believed, and gave God glory:* So we should pray, and meditate, and hear, and all should tend to the glory of God indeed. Hypocrites are at other ends, by giving almes, and praying, and fasting, *that they may have glory of men, — That they may be seen of men, — That they may appear unto men, —* But the child of God aims at the glory of God. I confesse its Gods grace to account of mans *Dray* as his glory, seeing it is so defective.

3. That Duties may be as *Evidences* of Gods everlasting love to them who are in Christ Jesus: They cannot save, but they let the soul in to Christ, and follow and accompany such a man as shall be saved. *We hear of some that boast of joyes, feeling, gifts, Spirit, and Grace; but if they walk in the commission of any one sin, or in the omission of any one known duty, or in the slovenly ill-favoured performance of Duties, they can have no assurance* (say what they please) *without flattering of themselves: If these things be in you* (saith Peter,) *and abound, they will make you that ye shall never be barren, or unfruitful in the knowledge of our Lord Jesus Christ; and he that lacketh these things is blinde, —*

Wherefore,

1 Thec. 5. 16,

17, 18

Psal. 119. 4, 5.

John 15. 8.

1 Pet. 2. 9.

Mat. 6. 2.

5. 16.

Sh ph. ibid.

2 Pet. 1. 8, 9,

10.

Wherefore, Brethren, give diligence to make your calling and election sure. Duties bring you in to Christ, and are Evidences when you are in Christ, that the Lord and mercy is yours; even as at the Sacrament, the Elements of Bread and Wine are outward signes to bring Christ and the heart together: indeed the heart must not rest in these signes, but when the soul is let in to Christ, then Faith must let go the outward Elements, and close, and treat immediatly with the Lord Jesus Christ. So Grace and Duties are inward signes; and whiles men make use of them only, as signes and means to let them come in unto Christ, and their rejoycing is not in them, but in Christ, their confidence is not pitch'd upon them, but upon Christ; there is and will be no danger at in all making such use of signes; especially seeing in nature, the effect is a signe of the cause: Neither is it more derogatory to Free grace, or to Christs honour, for God to make such effects signes of our union with him, than it was to make outward signes of his Presence; Its true, these are not full testimonies without the Spirit of Christ.

4. That they that use and exercise Duties may obtain the Promises: *Godliness is profitable unto all things (saith the Apostle) having the Promises of the life that now is, and of that which is to come.* There are many Promises scattered up and down in the Word, and hereby if God be not a debtour unto thee, yet he is to himself, and to his own faithfulness. *Reddis debita, nulli debens*, cried Austin; *Thou Lord payest debts, and owest to none*; it was free for thee before thou hadst promised, whether to give me heaven, or no; but now the word is out of thy mouth, use Duties as means, though I adhere onely to thee, and to thy faithfulness, who hast promised. To prevent mistake, Duties are considered in a double relation: First, as services, in respect of the command; and Secondly, as means to obtaine blessings at Gods hands, in relation to his promise: Now the most in the world performe Duties as acts of obedience only, and so rest in the present performance; but if we do them in Faith, we should have an eye to the Promise, and look on Duties as * means to obtain some mercy; yea, Salvation it self at Gods hands, *Phil. 2. 12. Rom. 10. 10. 2 Cor. 7. 10. 1 Pet. 1. 9.*

* Certainly duties are not onely as signs,

but they are means, wayes, and qualifications, which God hath appointed antecedently to grace and salvation — though still we say they have no merit or condignity in them to purchase salvation, — yet they are used as means whereby heaven is obtained. Barges of the true Doctrine of Justification. Say not, it is not duty, but Christ, for it is Christ in a way of duty. As duty cannot do it without Christ, so Christ will not without duty. Baxters Everlasting Rest.

But is not this to be saved by Duties.

No such thing: For herein we speak not of Duties originally, or per se, but instrumentally, and with relation to the Lord Jesus Christ; not as meritorious causes, but as subordinate means of our salvation in the name of Christ. The best of Duties carry not such lustre, beauty, and Energetical vertue in their own faces and natures; they are but meer empty pits, and dry channels (of themselves) though never so curiously cut out, but Christ fills them (and as some desire Ministers to do) so I am willing for my part to say and expresse thus much of Christ, that the people may clearly understand and remember so much, and be guided explicitly to the fountain it self, Christ alone.

Dr. Crisp on Phil. 3. 8.

5. That these Duties may turn to our comforts: Not so, as to put confidence in them, to take comfort from them as causes; that cannot be, for who can look upon any thing he doth with that boldness? but as the testimony of Gods eternal love to us: and as the meanes of consolation. Thus *Hezekiah*, not as a proud Pharisee, but as a thankful acknowledger of what was in him, prayed, *I beseech thee O Lord, remember me, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight*: Some suppose, that such a temptation as this might fall on *Hezekiah*, that when he had laboured to demolish all those Superstitions, and now became dangerously sick, that he had not done well; and therefore he comforts himself in his heart, That he did those things with a perfect heart, not absolutely, but comparatively perfect: We may therefore take comfort from * Duties, not so as to rest in them, but

2 King. 20. 3.

when they meditate, Pray, read, &c. and labour for comfort from duties; they either have none, or at least but humane, and of a lower kinde, but all the comforts that they own and value, are immediatly injected, and without their pains: so do I expect my comforts to come in, in heaven, but till then I am glad if they will come with labour, and the Spirit will help me to suck them from the breasts of the promise, and to walk for them dayly to the of late God. Baxters Everlasting Rest — It is true, God must give us our comforts by his Spirit, but how? by quickning up our soules to meditate, pray, beleeve and to consider of the promised glory; and not by comforting us we know not how, nor why, *Idem ibid.* If thou sayst, your comfort is all in Christ, I must tell thee, it is a Christ remembred, loved, beleeved in, and not a Christ forgotten, or only talked of, that will solidly comfort, *Idem ibid.*

* Some professe that

as a means, and so as to praise God thereby. It's a good way, *nesciendo scire*, in *not knowing*, to *know*, that so we may praise God for them; and *sciendo nescire*, in *knowing*, *not to know*, that so we may be humble in our selves.

6. That others might receive good, and thereby be occasioned to glorifie God: *These things are good, and profitable unto men*, saith the Apostle; and *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven*. Christ doth not here encourage vain-glory, but he propounds the true ends of our visible holinesse; for godlinesse being light, it ought not (in suitable Duties) to be hid under a bushel: *My goodnesse extendeth not to thee, but to the Saints that are on the earth, and to the excellent, in whom is all my delight*. Hierome said of Augustine, *That he loved Christ dwelling in Augustine*; so ought we to walk, that others may love Christ dwelling in us. There's an Exhortation to wives so to walk, *that their husbands may be won to the Lord*: Sweet soul, it may be thou prayest for thy husband, in a carnal condition, thou desirest him to go to hear such a Minister, such a Sermon, go on in these Duties, adding this to the rest; See that thy life also may convert him.

7. That Duties may carry us to the Lord Jesus, the only Saviour; he alone is able to save them to the uttermost that come unto God by him (i.) in the use of the means: Hear a Sermon to carry thee to the Lord Jesus; Fast, and pray, and get a full tide of affections in them, to carry thee to the Lord Jesus Christ (i.) to get more love of him, more acquaintance with him, more union in him, and communion with him; use thy Duties, as Noahs Dove did her wings, to carry thee to the Ark of the Lord Jesus Christ, where only there is rest: If she had never used her wings, she had sa'n in the waters; and if she had not returned to the Ark, she had found no rest: So, if thou shalt use no Duties, but cast them all off, thou art sure to perish; and if they convey thee not to Christ, thou mayest lie down in sorrow: or as it is with a poor man, that is to get over a great water for a treasure on the other side, though he cannot fetch the Boat, he calls for it, and useth it, to carry him over to the treasure: So Christ is in heaven, and thou on earth, he doth not come to thee, and thou canst not get to him, now call for a Boat; though there is no grace, no good, no salvation in a pithlesse Duty, yet use it to carry thee over to the treasure, The Lord Jesus Christ: When thou comest to hear, say, *Have over, Lord, by this sermon*; when thou comest to pray, say *Have over, Lord, by this prayer to a Saviour*: But this is the misery of people, like foolish lovers, when they are to woo for the Lady, they fall in love with her Handmaid, that is only to lead them to her: So men fall in love with, and dote upon their own Duties, and rest contented with the naked performance of them, which are only Handmaids, to lead the soul unto the Lord Jesus Christ.

8. That the Lord Christ may be exalted, and advanced by Duties. The main end of Duties, is the glory of him who hath Redeemed us with the price of his blood, and by the power of his Spirit; this sets the crown on his head: *Behold King Solomon, with the crown wherewith his mother crowned him*. How many performe Duties, not to set the Crown on Christs head, but to set the Crown on their own heads? So do hypocrites, that seek their own praise, and credit, and profit; so do all, especially that do any thing with a conceit of meriting at Gods hands. Now this is the main end of right obedience, That The Crown may be set on Christs head, that he who is King of Saints, may have the honour given him, due to his Kingly Office. In this respect, I cannot blame them who blame others, for crying up, and magnifying mans works in their own name. To say that Christ is always supposed as principal, is no sufficient Apology: For why only supposed? why not he named, as well as Duties, and Righteousnesse? Certainly, it is not good manners (to say no worse) to forget him, whiles his poor Instruments are so highly remembred. When Servants bring presents from their Masters to any, they do not say, I bestow such and such a thing on you, but, My Master sends it you; if he should take it on himself, he should go for an arrogant fellow: nor will it salve the matter, when he is taxed for such arrogancy, to say, My Master should have been supposed, when he gave no hint of him. *Me thinks it were comely*, (saith the Author rightly in this) *in extolling of mans Righteousnesse, explicitly to ascribe all the praise to the glory of Christ, and his grace*: And, *I see not* (saith another ingenuously) *but that Ministers may be humbled, that they have pressed religious Duties, but not so as to set up Christ: and hereby people have been content with Duties and Sacraments, though no Christ in them: but as vessels were to be of pure gold in the Temple, so ought all our Duties to be of pure and meer Christ for acceptation*. Again, *If Bernard said, He did not love to read Tully, because*

Tit. 3. 8.
Mat. 5. 16.

Psal. 16. 2, 3.

1 Pet. 3. 1.

Heb. 7. 25.

Sh:ph. ibid.

Canis 3. 11.

Dr. Crisp in
Phil. 3. 8.

Mr. Burges
Vindicia legis

he could not read the Name of Christ there ; how much rather may we say, That in many Sermons, in many a mans Ministry, the drift and end of all his preaching is not, that Christ may be advanced. And again, Let Christ be the matter of our Righteousnesse and Comfort, more than he hath been : you know the posts that were not sprinkled with blood, were sure to be destroyed, and so are all those persons and duties that have not Christ upon them. How sweet is the harmony of Dissenting Brethren ! Me thinks, I would not lose a shred of that gold which both Authors (so strongly my heart beats and pants after unity) give out to be weight in the Ballance of the Sanctuary. It is observed by the former, That when the Church grew into credit, then *Religio peperit Divitias & filia devoravit matrem* ; I may as truly say, *Christus peperit justitiam, & filia devoravit matrem* ; just as if a King should promote a Favorite, and then he should be so applauded for his usefulness to the subjects, that the King must be dethroned, and he Crowned in his place :

— In all exigences, wants and extremities, how few followers hath Christ himself ? how rarely are men sent to shelter themselves under the shadow of his wings ? In the mean while, what hideous outcries for Prayers, Mournings, Fastings, &c. to help men at a dead life ? What sending and posting to them in extremities, as if they kept a Court by themselves ? for Christ is seldom heard of, at least not set up so high as to do all ; and that this *Righteousnesse* is but meerly his ministring servant : What the Apostle said of himself, I may as truly say of the best Righteousnesse best assisted, What is Prayer, Mourning, Fasting, Hearing, but *Ministers by whom ye believed, and received mercy* ? and if but as *Ministers* at best, shall they be greater than the Lord ? Let me not be mistaken, I intend no derogation to Righteousnesse, but the bringing of it into its own place, namely, that it is to be used as that, where according to Christs directions we may meet with him, from whose hands alone we may expect whatever we pant after, according to his will ; reserving a submission to be disposed of otherwise, if he see fit. Again ; it is not the Spirituality, nor the fervency in the performance of Duties that carries it, but when Duties are performed as to the Lord, and for the Lord, and not to and for our selves. O my soul, in respect of all these ends, use and exercise Duties, but be sure of Christ in all, above all, more than all : O let Christ have the Crown set on his head, give him all the glory. Cast not away Duties, but cast them down at the feet of Jesus Christ, as the twenty four Elders cast their Crowns, saying, *Thou art worthy O Lord to receive glory, and honour, and power : for thou hast created all things, (all Duties) and for thy pleasure they are and were created.*

1 Cor. 3. 5.

Dr. Crispibid.

Rev. 4. 11.

S E C T. 6.

Of the Saints abilities, or power to do Duties.

BUt alas, how should I perform my Duty ? by nature I am dead, and except God give me an heart and strength, what can I do ? there is no power in my hands, I am nothing in my self, and therefore till God come, or naked Christ come, I will sit down in discouragements, Let God do all, see I have no ability at all, &c.

Object.

Psal. 77. 10.

What sayst thou (O my soul ?) surely this is thine infirmity ; these conclusions are ill drawn from a true Principle ; It is true, all is of God, and by nature I am dead : but it is ill urged in this case, for that the Regenerate have in them a Seed, a Spiritual Principle, a power to do good ; First, because such are living, and all life is a power to act. 2. Else there is no specifical difference betwixt a man regenerate and unregenerate, if both were still dead, and without strength. 3. Grace is a renewing of that image of God and Holiness, which we lost in Adam ; but that was a power to do what God required, therefore so far as that image is repaired, so far there is power. 4. Else we should not have as much benefit by the second Adam, as we had by the first ; for the first would have communicated his power to do good, and being corrupted, doth communicate power to do sin ; therefore much more by Christ have we a life, a power to do good in our measure.

Answ.

Eph. 4. 24.

Object.

John 15. 5.

Sol.

It may be objected, Without me ye can do nothing.

The meaning is, Except ye be implanted into me ye can do nothing ; The word

[Wit- secorsum à mè.
hont Cal.

about me] signifieth, *Separate from me, or apart from me*; and intimateth this only, That till we are knit unto Christ, we are but dead and barren branches, and so Christ explains himself, *As the branch cannot bring forth fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me.*

Object.

Phil. 2. 13.
Sol.

It may be objected again, *It is God that worketh both to will and to do of his good pleasure.*

* 1 There is a grace regenerating, or converting, whereby of dead men in sin we come to have a life of grace.

2. There is a grace exciting,

quicken, whereby that former principle of grace is stirred up, and provoked to action; now as man is the subject of the first converting grace, so he is merely passive, he doth not at all cooperate, or work with the grace of God: but it is otherwise with the exciting, quickning, acting grace, for there being the supernatural principles of grace before, when he is stirred up, he is not merely passive: *Adi agimus, being moved, we move*: this is excellently expressed by the Church, *Draw us, and wee will run after thee, Can. 1. 4.* The Church was listlesse, unprepared, and therefore she desires the grace of God to draw her, and then she would run after him, Draw a dead man, and for all that he cannot run, but the Church had the life of grace in her, only she wanted this quickning, exciting grace, if Christ would but give her that, why then she would run after him. Burges of grace.

Now that which we are to do, is,—

First, To stir up our selves; for God hath promised to meet us and to reach out his hand to help us, if we be not wanting to our selves: It is certain, a godly man cannot, by his own endeavours alone, raise up his soul, nor recover his losse, though he should lay Mountain upon Mountain, and pile endeavours upon endeavours; yet as endeavours without God cannot, so God without endeavours will not help us herein, and therefore labour we to quicken our selves, (i.) work we upon our own hearts, by our understandings; as the striking of the Flint and Steel together begetteth fire, so the meeting of these two faculties having an internal life in them do quicken the soul. Thus we see David pleading with himself, sometimes chiding, *Why art thou cast down O my soul, and why art thou disquieted within me?* sometimes exciting himself to Duty, *Praise the Lord O my soul, all that is within me praise his holy Name*: sometimes comforting himself in God, *Turn to thy rest O my soul, for God hath dealt bountifully with thee*: It was an usual thing for him to talk with himself, and he found so much good in this way, that he puts all upon it, *Commune with your own hearts upon your beds, and be still*; the understanding is to the heart, as the stomach to the body, all is fed by it; Set therefore upon our hearts with quickning thoughts: for as rubbing and chafing the hands with hot Oyls is a means to recover them when they are benumb'd; so the plying of the heart with stirring thoughts, and enforcing arguments is a means to revive it: And amongst all thoughts, there are none more prevalent, then *Of sins past, Of Heaven, Hell, Eternity, Love of Christ*, these are strong Cordials to cheer up the Spirits.

2. To fall on the Duty; for if we be doing, he will work *with us, in us, and for us. Is it thus (O my soul) that thy heart is stirred, rowzed, revived? then set to thy hands: idle beggars must be whipped; he that will not work, must not eat.* Remember, we have a life in us if we be in Christ: and as we have a life, so there is a never-failing presence of the Spirit, to attend that power which we have: If then we put forth our selves to that we are able, and as far as our power extends, God will draw near to us. It is true, that which we want is out of our reach, we are not able to make crooked things to become straight, to lay those swelling mountains of corruption level, but yet we must set to the work: Joshua could not with the strength of Rams horns sounding, cast down the walls of Jericho, but yet he must set upon the work: when the Midianites fall, there must be *The Sword of the Lord, and Gideon*: The father holdeth an Apple to the child, the child cannot reach it, yet his short arm must be put forth, and then the father whose arm is long enough will reach it to him; we must be doing, and yet when all is done, our hearts must

Psal. 42. 5.

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of our Christian wisdom to keep our subordination to God, and dependence on him. Take heed of slackening our daily expectations of renewed help, or of growing insensible of the necessity of the continual influence and assistance of the spirit. When we begin once to trust to our stock of habitual grace, and to depend on our own understandings, and resolutions, for duty and holy walking, we are then in a dangerous declining state. In every duty remember, our sufficiency is of God. 2 Cor. 3. 5.

S E C T. 7.

Of the Saints delights in Duties.

MY yoke is easie, and my burthen is light, saith Christ; and that which makes it so, is, The delights which the Saints have in Gods service: *I have delighted in the way of thy testimonies, saith David: I have ? yes, and I will delight in thy statutes: I will ? yes, and Thy testimonies are my delight: They are ? yes, and My delight shall be in thy Commandments: They shall be ? how long ? even to perpetuity it self; I will delight continually in thy statutes.* These are the strings David beats upon, and they make heavenly Musick: Musick even chearing him in the midst of his sorrows; Trouble and anguish are upon me, yet are thy Commandment's my delight; and, *Unlesse thy Law had been my delight, I should have perished in my affliction.*

Mar. 11. 30.
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Now the reason why Gods people find such delight in Duties, is, 1. Because in Duties they come to see the face of God in Christ: Hence Duties are called, *The face or presence of God*; The Worship of the Jewes was called, *An appearing before God*. David breaths out his desires in the same expression, *When shall I come and appear before God?* The Queen of Sheba counted it an high favour to stand before Solomon: What high favour then is this, to stand before Jesus Christ, and to hear wisdom it self speak to our souls? 2. Because in Duties they have converse, and communion with God, who is the God of all consolation; and with the Spirit of God, who is called the Comforter: Now as a man that walks amongst perfumes, must needs smell of the perfumes; so they that converse with the God of all joy, must needs be filled with all joy: and therefore David calls God *His exceeding joy*. The Saints look upon Duties (the Word, Sacraments, Prayers, &c.) as Bridges to give them a passage to God, as Boats to carry them into the bosom of Christ, as * means to bring them into more intimate communion with their heavenly Father, and therefore are they so much taken with them: When they go to the Word, they go as one goes to hear news of a friend; when they

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go to pray, they go to talk with a friend; when they go to read, they go to read a letter from a friend; when they go to receive, they go to sup with a friend: They look upon Duties and Ordinances, as those things whereby they have to do with God and Christ, and therefore are Duties so precious. Indeed, to them who have to do with nothing but *Duty in Duty*, but Prayer in Prayer, but Hearing in Hearing, to them Duties are dead and dry, and spiritlesse things; but they that have to do with God and Christ in Duty, to them Duties are passing sweet and precious. This seems a Riddle to unregenerate men, they wonder what the Saints find in Duties where the sweetness, what the comfort is, what secret golden Mines they find in these diggings, when themselves find nothing but burthenesome Stones and Clay: Oh! the Saints meet with Christ in Duties, and therefore they cannot but find great treasure: *David's soul was athirst, not for a Kingdom, but for God, for the living God*, Psal. 42. 2. It is the highest reward, the very wages which the Saints look for in Duties, to find God in them; *Blessed is the man whom thou chooshest, and causest to approche unto thee, that he may dwell in thy Courts: We shall be satisfied with the goodnesse of thy house, even of thy holy Temple.*

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This denies not that the Saints have in them *Assced, a spring, a principle of life, a power*; but on the contrary, it affirms, That they have a power, only that this power is of God; We should *work out our salvation* in humility, not boasting in our own selves, for all is received of God; more fully, God is said *to work the will and the deed*, * 1. By giving a principle of life, habitual grace, a renewed frame of heart. 2. By exciting and strengthening this grace; and both these are ever afforded to the Saints, only the latter is more or lesse, according to his pleasure: So that in the worst times a Believer hath power to do good, though not alike at all times; and this power we must use, and put forth our selves as we are able, or we cannot with reason expect his help. A ship hath instruments of motion (though not an internal principle) and if the Mariner would have help by the winds, he must loose his Cables, and hoist his Sails; so must we, or else we may lie still.

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Psal. 55. 4.

A good Caveat in these dayes, when so many do cry down Duties: What, my Brethren, Shall we look upon that as our burthen, which is our delight? our bondage,

which is our Privilege ? What is the happineſſe of a glorified Saint, but that he is alwayes under the line of love, ever in the contemplation of, and converſes with God; and ſhall that be thought our burthen here, which is our glory hereafter ? Take heed of this; take heed you do not think it an hell, a pain, a vexation, to be in *God-approaching, and Chriſt-meeting duties*, I know wearineſſes may be upon the fleſh, there are weakneſſes and diſtempers there, but chide them away, entertain them not; Number it among your choiceſt Priviledges, Comforts, Delights, to converſe with God in Chriſt: Conſider if there be an Heaven, it is the very preſence of this God in Chriſt. Hence they who meet with God in duty, uſually find their hearts ſweetly reſreſhed, as if Heaven were in them: *For in thy preſence there is fulneſſe of joy, and at thy right hand here are pleaſures for evermore.*

Psal. 16. 11.

Object.

Mal. 1. 13.

Anſw.

But if there be ſuch delight in Duties, what is the reaſon that wicked men account it a wearifomneſſe, and burthen, and ſnuff at it ? Behold what a wearineſſe it is ! and ye have ſnuffed at it, ſaith the Lord.

A wicked man cannot delight in Gods ſervice, becauſe it is above his capacity; Whiles he is at Duty, he is like a fiſh out of his Element; the Duty is heavenly and ſpiritual, but he is worldly and natural, no wonder therefore he delights not in it. But more particularly, a wicked man delights not in Duties. —

1. Becauſe of his ignorance of the worth and excellency of Duties: he cannot poſſibly delight in what he knows not; So much as we know, ſo much we deſire and delight in, and no more.

Heb. 4. 2.

2. Becauſe of his infidelity: Faith is the main organ of comfort, and therefore no wonder (as it was ſaid of the Jews) if the Word preached do not profit him, not being mixed with faith in him that heard it.

John. 6. 63.

3. Becauſe of the abſence of the all-ſeeing and quickning Spirit: *It is the Spirit that quickneth, the fleſh profiteth nothing; the words that I ſpeak to you are Spirit and life: As the Body is dead without the Spirit; ſo Duties without Chriſts quickning Spirit, are dead and lifeleſſe.*

2. Object.

But if there be ſuch delight in Duties, what is the reaſon that the Saints themſelves do miſſe of their comforts in Duties ?

Anſw.

I anſwer, 1. There are none of Gods people but they do ſometimes or other finde comfort, either in Duties, or after Duties. 2. If at any time they miſſe of comfort, it is becauſe they do not meet with God, whom they came to converſe withall: As when a man goes to meet with a friend, and meets him not, he comes away ſaddened in his Spirit; ſo when a child of God comes to ſome Duty, hoping to enjoy ſweet communion with God in it, and then failes of his expectation, this muſt needs fill him full of ſadneſſe. It was an excellent ſpeech of Bernard, *I never go from God without God. Happy Chriſtian, that when he goes to converſe with God in ſome Duty, can ſay, I never go from God without God; I never go to God, but I meet with God; and, I never go from God, but I carry God with me.*

Nunquam abſe recedo Domine ſine te.

3 Object.

But if no comfort, no delight without God in our Duties, What then is my caſe, that have no ſence, no feeling of Gods preſence in Duties ? When I have done all I can, me thinks I cannot finde God, I cannot meet with Chriſt.

Anſw.

I anſwer, Haſt thou indeed no ſence of Gods preſence, and yet haſt thou a ſence of Gods want ? It is good then to obſerve the different effects of Gods preſence, or elſe thou mayeſt wrong God, as well as thy ſelf; to ſay he was not with thee, when yet he was: As 1. There are manifeſt and evident fruits of Gods preſence in Duties; as, much liberty of Spirit, much Joy, much Peace, aſſurance of Faith. 2. There are more inward and reſerved fruits of his preſence; as, Sence of want, ſorrow for want, deſire of enjoyment, willingeneſſe unto further Duties, to finde that which we want in ſome other: In the former, God is with us, and we know he is with us: In the latter, God is with us, and we know not ſo much: This was the caſe of the two Diſciples going to Emmaus, *Their eyes were holden, that they could not know Chriſt; yet afterwards when they did know him, they remembred, that they had ſufficient evidence of his preſence, even when they knew him not, Did not our hearts burn within us, while he talked with us by the way, and opened the Scriptures to us ?* Now whence was that fire, but from the Spirit of Chriſt conveyed in his Word.

Luke 24: 16.

Luke 24. 32.

4. Object.

Anſw.

But what is the reaſon that Gods people do ſometimes miſſe of Gods comfortable preſence in Duties ?

I anſwer, they miſſe of Gods comfortable preſence, 1. Becauſe (it may be) they bring

bring no vessels at all to hold the Consolations of God; I mean, no hunger after Gods presence in the Ordinance: or, 2. Because they bring vessels so little, and so narrow-mouthed, that they will hold but very little water; I mean, they bring so little hunger after God, that God will not vouchsafe to satisfy it: or, 3. Because they bring their ordinary hearts, their carnal and worldly hearts to heavenly and Spiritual Duties, hearts unsuitable to the Duties, hearts unsensible of the Duties: Thus a man findes no sweetnesse in his meat; the reason is not because his meat is unfavoury, but because his taste is distempered; the Ordinances are sometimes sweet, and would alwayes be so, were the souls palate always in the same temper: or, 4. Because there is some Achan unstoned, some sinne unrepented of, that eclipseth the light of Gods countenance, some Spiritual obstructions; these, and such like are the causes, why the Saints sometimes miss of their comforts. — But the fault is never in the Duty, which is brim-full of rare and ravishing comfort; that as Bernard relates the story of himself, Sometimes when he went to his Prayers, he found himself dull, and heavy; but after he had struggled a little with his dulnesse, all on a sudden he was visited with the visitations of the Almighty: I should account my self happy (said he) if these visitations would always last; but Oh, it continues but a while! And Austine relates this story of himself, that Upon a time, when he and his Mother Monica were discoursing together about the joys of Heaven, and the comforts of Gods Spirit, they were so filled with joy, that Austine useth these words, Lord, thou knowest in that day, how vilely we did esteem of the world, with all his delights. — The comforts of the world are not worthy to be named that day that we speak of these comforts: O the pure, the undefiled comforts and delights that are to be found in Duties, when God is found in them! Can a man who is cold, come to the fire and not be warmed? Can he that is in the dark, come into the open Sun and not be enlightened? God is the spring of Comfort, and therefore surely our hearts will be comforted, if we meet with God in our Duties. I might adde some caveats, but I refer you to chap. 5. sect. 20.

Beatum in
predicatione.
Ecce Sed et a
hora, brevis
mora, ob
si duraret.
Bernard.

Quam mundus
civilit cum
omnibus suis
delectationibus.
August.

And yet here let me warne you of one dangerous snare; some think if they fetch in their comfort by Duties as by prayer, meditation, &c. that then it would be a comfort onely of their own hammering out, and not the genuine joy of the holy Ghost. A desperate mistake; they set the workings of Gods spirit and their own spirit in opposition, when their spirits must stand in subordination to Gods: Gods spirit usually works our comforts, by setting our own spirits a work upon the promises, and by raising our thoughts to the objects of our comforts. And yet I deny not, that if any should so think to work out his comforts by meditation, prayer, reading the Word, as to attempt the work in his own strength, and do not all in subordination to God, and the spirits assistance, the comfort will be nothing but vanity, a comfort indeed of their own hammering out.

SECT. 8.

Of the essential Requisites in Duties.

BUT what are they we call Duties? or what are those essential Requisites (O my soul) in Duties? Many by Duties intend nothing but that which is external and sensible, as Coming to the Church, and receiving of Sacraments, &c.

I answer, these are like clothes upon a dead man, that cannot warme him, because there is no life within. The soul of all Duties is that which is internal or essential; In which respect three ingredients are necessary, viz.

That they be {
From God.
Through God.
To God.

1. From God: It is of the very essence of a Duty, that it be commanded by God. Hence, in one Chapter we read thirteen several times *I am the Lord*, &c. such and such Commands I injoyne you: Would you know the grounds? *I am the Lord*, a God of sovereign Power and authority, and my Will it is that such Duties be done. Look to this (O my soul) in thy Duties, know the Commands, and do them, because they are commanded: If thou dost them, and yet knowest not that God commands them, this is no true obedience; or if thou knowest they are commanded, but yet dost them not because they are commanded, or in Conscience to his Command, neither is this obedience

Lev. 19.

to

Rom. 12. 2.
Eph. 5. 17.

to God. In all *Duties* rightly performed, there must be a knowledge of, and an eye to the will of our God, *Rom. 12. 2. Eph. 5. 17.*

2. Through God (i.)

Through the Spirit, who doth Spiritualize them.

Through Christ, who presents them and makes them acceptable to God.

1. Through the Spirit of God: Now the Spirit works on our Spirits, stirs up the regenerate part to the performance of our *Duties*: and therefore look how much there is of the *Inner man*, of the *regenerate part*, of the *holy Spirit in Duty*, so far it is sanctified, so far it is accepted, and no further, *God is my witness (saith Paul) whom I serve with my Spirit in the Gospel of his Son*: In every service we perform, * *our Spirit* stirred up by *Gods Spirit* must needs have a hand in it, or it is but the body and carcase of a right service: The soul, will, and affections must go together with our *Duties*,

Rom. 1. 9.
*Hence the
Scripture
sometimes
adds the

word *Spirit* to *Duties*: having the same *Spirit* of faith; 2 Cor. 4. 13. *Supplication in the Spirit*: Ephes. 6. 18. *Which worship God in the Spirit*, Phil. 3. 3. *Your love in the Spirit*, Col. 1. 18. This implies, that unless these actions be done in the Spirit, they are unacceptable with God.

(that I mean by our spirit;) or the vitals are wanting. *Ex. gr.* If a man come to confesse his sins, and yet slights them inwardly in his heart; if a man pray for reconciliation with God, and yet have no longing, and sighing in his heart after it; if he earnestly ask grace, or the Spirit of Mortification, and yet his heart doth not inwardly seek it, Now he prays not in the Spirit, and therefore God will not accept it; *For God is a Spirit, and they that worship him, must worship him in Spirit and in truth*: In Spirit (i.) not only in the understanding and minde (Prayer is not a work of wit, or of memory) but also in will and affection: When all within us is opened, and explicate, and exposed to the view of the Lord; when we call in all our thoughts and affections, and recollect them together, as the lines in the Centre, or as the Sun-beans in a burning-glasse, That makes prayer to be * hot and fervent; whereas otherwise it is but a cold and dissipated thing, that hath no strength or efficacy in it.

John 4. 24.

*The spirit of
God appeared
in fire, and in
a mighty rushing
wind: and where-
soever this spirit is,
there is zeal, ser-
vency, activity;
a formal customary,
superficial per-
forming of holy du-
ties is extremely op-
posite to a spiri-
tual deportment in
them.

Quest. If this spiritualnesse in Duties be so necessary, how is it that the Saints have so much of earth and flesh ordinarily in their Duties?

Ans. I answer, In every regenerate man there is both *Flesh and Spirit*; It may be the *Flesh* lies uppermost, and the *Spirit* lies in the bottom, so that a man, though a Saint, may hear carnally, receive carnally, pray carnally; that is, when the flesh hath gotten the upper hand, as in some fits it may, when the minde is filled with worldly sorrow, worldly rejoycing, and worldly desires; such *Duties* the Lord regards not, be the man never so holy: But if the regenerate part be acted and stirred up by *Gods Spirit*, and the *Flesh*, that alwayes hinders, be removed by the same *Spirit*, then are the Saints able to do their *Duties* to God in Christ Jesus Spiritually.

2. Through Christ: For Christ perfects, perfumes, and presents our *Duties* to his heavenly Father: as *Duties* come from us, they favor of flesh, but the Angel of the Covenant mingleth much Incense with them, and so he offers them upon the golden Altar, which is before the Throne. Here is sweet comfort (O my soul) What though thy *Duties* are weak, and cold, and confused, full of distempers, and dampes? yet through Christ they are fortified, and enlivened, with his pacifying perfection, and intercessory Spirit. Through Christ they are perfumed with the precious odours of his fresh-bleeding Merits, and blessed Mediation, and so they are made acceptable to God, that he may receive them, that he may not refuse and reject them.

Observe here a double
Intercessor;

{ One is the Spirit, that helps our in-
firmities.
The other is Christ, that makes them accep-
table to God.

3. To God: (i.) to set forth his glory, and Free-grace; for as his Name is blasphemed when we walk in wickednesse, so it is glorified in doing our *Duties*: This is the end of all

all our Duties, indeed of all our doings; Whether ye eat or drink, or whatsoever ye do, do all to the glory of God: One Duty sanctifying Christ and Free-grace in the heart, is more than a thousand. Young Christians it may be do more works, but not as works, of grace; the more Evangelical our works are, and the more to God (for that is the end of the Gospel, to honour Christ and Free-grace) the better they are: *We are of the Circumcision, who rejoyce in the Lord Jesus, worship God in the Spirit, and have no confidence in the flesh.* 1 Cor. 10. 31. Phil 3. 3.

SECT. 9.

Of the kinds of Duties in several divisions.

These Duties some have distributed according to their several objects, God, our Neighbour, and our selves: 1. The Lord claims our Love, Fear, Honor, and Obedience. 2. Our Neighbour claims our Duty, Courtesie, Bounty, And for our selves, we must, 1. Instruct The Understanding: 2. Bridle the Will: 3. Moderate the Affections. Others in retribution to Christ, give us another scheme of such Duties, as they call meer Gospel-Duties. So it is our Duty, 1. To think and muse much on Christ, and upon his loves towards us. 2. To speak much of Christ, and to commend him to others: When the Spouse was asked, *What her beloved was above others?* she sets him forth in every part of him, and concludes with this, *He is altogether lovely.* 3. To be oft in the company of Christ, and to grow up thereby into a familiar acquaintance with him. Now Christ is with us here but these two ways, Either in his Ordinances or Providences, by his holy Spirit: So that to be oft in Christs company, is to be much in his Word, in Prayer, in Sacraments, in Christian Communion, in Meditation, in examination of our hearts, in his Providences of mercies, Crosses and Tryals. 4. To do much for Christ, and that willingly: *This is love indeed to keep his Commandments, and those are not grievous.* 5. To suffer and endure any evil for Christ: *What tell you me (saith Paul) of bonds and imprisonments? I am ready, not only to be bound, but to dye for the sake of Christ at Jerusalem. My life is not dear to me, that I may finish my course with joy: For thy sake we are killed all the day long.* No question these Heads will include all sorts of Duties: But the method I shall prosecute (wherein I desire to confound Duties, Ordinances, and Means, as being all one, and the same thing, whereby a Christian walks on in the holy path) I have otherwise digested thus.

The Duties of a Christian are either of { The first kind, as Watchfulness.
The second kinde: And these have reference—

Either	{	Secret Ordinances, as	{	Self-tryal.
		onely to Private Ordinances, either		Self-denyal.
				Publicke Ordinances, as
{	Jointly to all three, (i. e.) to secret, private, & publicke; & they are either	{	Ordinary, as	Praying;
			Extraordinary, as	Reading;
				Suffering;
				Fasting.
				Feasting.

Object. It may be objected, That in this Analysis there is not that express mention of Christ; and the reason why some vilifie Duties, is, because the very Name of Christ is not in them.

Sol. But I answer, 1. If the name be wanting, yet Christ is not. 2. In the opening of them we shall find the very name of Christ usually, frequently; only observe by the way; I have heard of many that have stood much in appearance for Jesus Christ, so that they would bow, and do homage to the very sound and syllables of his Name; and yet none more enemies unto Christ than they, being the very limbs of Antichrist: Many (saith Christ) will say to me in that day, Lord, Lord, have we not prophesied in thy Name, and in thy Name have cast out devils, and in thy Name have done many wonderful works? (as if the name of Christ had been a Spell?) And then will I profess unto them, I never knew you, depart from me ye that work iniquity; and thereupon he concludes, that he only is a wise man, and builds upon the rock, who hears Christs sayings and doth them. Hence learn (O my soul) that he that presseth to the practice of the Word of Christ, he preacheth Christ, he sets up Christ, though his text be not literally of Christ; even as a man may have no other subject of his Sermon but Christ, and yet betray Christ. Thus much of Duties in general.

CHAP. III. SECT. I.

Of DUTIES

in Particular.

And first, of the Nature of Watchfulness.



Watchfulness is the first and principal help to all exercises of Religion; it is the eye to see them all well done and used, and therefore we set it in the front of all Duties: We are to Watch unto Prayer, Eph. 6. 18. and we are to watch unto hearing Luke 8. 18. and we are to watch unto Fasting, Mat. 6. 18. and we are to watch to almsgiving, Mat. 6. 1. and we are to watch in all things, 2 Tim. 4. 5.

Now for our better direction in the exercise of this Duty, observe we the

}	Nature.
	Objects.
	Manner of it,

For the Nature of it: Watchfulness is a continual, careful observing of our ways in all the passages and turnings of our life, that we still keep close to the written Word of God. Keep thy heart in all diligence: I said, I will take heed to my ways, that I sin not with my tongue: Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word.

Eph. 6. 18.
Luke 8. 18.
Mat. 6. 18.
Mat. 6. 1.
2 Tim. 4. 5.

Prov. 4. 23.
Psal. 39. 1.
Psal. 119. 9.

SECT. 2.

Of the Objects of Watchfulness.

The object of our Watch is either

}	Evil works, or sin.
	Good works, or Duties, or any thing in its own being, good.

1. Watch

1. Watch we must over sin, { More general, { Original sin, or corrupt nature.
 More special, as { Actual sin.
 sins of our { Calling.
} Constitution.
2. Watch we must over any thing (in its own being) good; And herein if we look for the adequate object including every thing that ought to be watched,
- It is either { Hearts, { which
 Tongues, {
 Actions, {
- howsoever good in themselves, yet if we watch not, they will soon contract evil.

S E C T. 3.

Of the manner of Watchfulness over sin Original.

That we may watch over sin Original, or that inward corruption we carry about us, observe we these Rules.

1. Let us take matter and motives to humble our souls under the sight and sense of this inherent pollution. And to that purpose, consider we the rueful complaints of the holiest Saints against it: *O wretched man that I am (saith Paul) who shall deliver me from the body of this death? Behold, I was shapen in iniquity (saith David) and in sin did my mother conceive me: Did not God in Christ accept of our complaining, striving, grieving, and hating this, how could we find any comfort?*

Rom. 7. 24.

Psal. 51. 5.

2. Let us pray against it, that *though it be in us, yet it may not hurt us*, nor be imputed to us: That God would give us his Spirit to bridle our corruption, and especially that he would give us the Spirit of Sanctification, that he would cleanse us from this filth more and more, that he would season the fountain, and at last dry it up.

3. Let us strive after contrary holiness, and endeavour the reformation of our natures and lives: *Put we off the old man, which is corrupt according to deceitful lusts, and be we renewed in the Spirit of our minde.*

Eph. 4. 22, 23.

4. Let us consider the promises of Remission, and those Priviledges which the Saints have in the blood of Christ; and let us actuate and exercise our faith in respect of such promises: *I knew that thou wouldst deal treacherously (saith God) and that thou wast called a transgressor from the womb; yet for my Names sake I will defer mine anger; and for my praise I will refrain for thee, that I cut thee not off.*

Isa. 48. 8, 9.

S E C T. 4.

Of the manner of Watchfulness over sins actual.

That we may watch over Actual sins, observe we these Directions: —

1. Avoid we all occasions of evil: Be afraid, not only of the fire and flame, but of the very smoke of sin; it is dangerous to approach near to the Whirl-pit, or to play about the hole of the *Asp*, or the den of the *Cockatrice*; and therefore prayed *David*, *Turn away mine eyes from beholding vanity: not my heart only from affecting it, but mine eyes also from beholding it: There is a shutting of the eyes from beholding evil*, brought in amongst other Duties by the Prophet *Isaiah*, to which is affixed this promise, that such a one shall dwell on high, his place of defence shall be the munition of rocks.

Psal. 119. 37.

Isa. 33. 15.

2. Resist we the temptations of sin: It may be (notwithstanding all our care) temptations will offer themselves, and urge us to evil, but then we must constantly resist, and this is praise-worthy; If a man keep himself sober, when he cannot come to wine or strong drink, it is nothing; but for a man to be careful not to break the bounds of sobriety, when he shall be in place where wine is plentiful, and no restraint of it; and where company will be urging him to take more than is meet, this is true temperance indeed: If a man live chaste when he wants his lewd company, it is nothing; but for a *Joseph* (sued and sought to by his Mistress, yea, urged and solicited day after day to condescend to her adulterous desires) to refuse then, and to choose rather losse of present liberty

16.

* *Suadere* &
solicitare
posse, cogere
omnino non
potest, Aug.
Rom. 12.
Haec astutiam
suadendi,
non potesta-
tem cogendi,
Idem in Psal.
91. & in
John 12.
Prov. 8. 13.
Rom. 12. 9.

liberty by not sinning, than to gain further preferment by consenting to sin, this is true chastity indeed. Away then with those idle Apologies, *I was urged to sin, I was provoked to lewdness, &c.* Neither man nor devil can compel you to sin, unless you will your own self: * *The devil may persuade, entice, suggest, and provoke, but he cannot enforce nor constrain*; nor (unless your own hearts give consent) can he cause you to sin.

3. Confesse we our sins, mourn we for sin, and especially labour we for hatred of sin: *The fear of the Lord is to hate evil*, Prov. 8. 13. not only to forbear it, but (as the Apostle speaks) *to abhor it*, Rom. 12. 9. as the meat that sometimes we have urfeted of, our stomack nauseateth and goeth against it: so should our hearts rise against sin; and to this purpose consider we, 1. The foulness of sin; it is fouler than the foulest Fiend in hell. 2. The illness of sin; it is a greater ill than the damnation of a mans soul, or than the destruction of all the creatures in the world. 3. The infectiousness of sin, it is of that pestilential property, that it pollutes every thing it comes near. 4. The perniciousness of sin; it deprives us of Gods favour, of our part and portion of the blood of Christ, of the providence of that blessed Trinity, of the guard of Angels, of the Communion of Saints, of heavens joys; and it brings upon us infinite sorrows, as blindness of mind, hardness of heart, deadness of Spirit, desperate thoughts, horror of Conscience, vexation of Spirit, and (without repentance) all the terrours of hell. 5. Christs sufferings for sin; shall we not hate him that kills our friend, brother, father? how much more sin, that put to death the Lord of life, who is indeed our dearest Friend, Brother, Father, Saviour? Look on Christ crucified, and see if this will not make us hate sin.

4. Believe, and by faith expect victory over our sin; yea, by that Faith in which we have confessed, mourned, prayed, let us rest persuaded, That such means shall not be used of us in vain: O lift we up the hand of Faith towards heaven, and lay hold on the promises of pardon, on the mercy of God in Christ Jesus.

S E C T. 5.

Of the manner of Watchfulness over special sins.

THAT we may watch over our special sins, our *Dalilah*-sins, our darling-delights, observe we these Rules.

1. Endeavor we the mortifying of this sin: Some one sin there is in every soul of us that is most predominant. Now it is the main work, of a Christian, as to fall out for ever with all sin, so especially to improve all his spiritual forces and aid from heaven, utterly to demolish, and to beat down to the ground this hold, this bosom-sin.

2. Lay we load of deepest groans, and strongest cries for mortifying grace against this domineering sin: especially every Morning and Evening strive with God in our Prayers for a comfortable Conquest over it, enforce and enlarge that passage with an extraordinary pang of fervency, cry we mightily to God for power and strength against this lust, that continually wars against the soul.

3. Bend we our selves against the special acts, occasions, and opportunities of this sin; as suppose *rash anger*, the sin which a man sifteth, and pursueth to the extirpation of it; in this case, he should resolve with himself, not to speak harshly nor to look fiercely, nor to use any churlish behaviour, whether his Servant displease him with negligence, or his Friend offend him with unfaithfulness, or his enemy provoke him with ill language, or some malicious dealing.

4. As oft as we find any motion of this sin to stir, and shew it self in us, it will be convenient, not only to with-hold our consent, but withal to exercise some act of contrary holiness; As suppose *Desire of Revenge* be the sin, which stirreth up our blood, and boyleth within us, we must not only forbear to avenge our selves, but also bend our selves to pray for him that hath offended us; and if he *hunger*, to feed him, if he *thirst*, to give him drink.

5. Settle we in our selves a purpose of heart to forbear it for time to come: In undertaking of which purpose, it will be expedient to set our selves some short space of time, in which we may force our selves to the forbearance of it, as for a day, or a moneth, or the like; and when the prefixed time is come, we should then question our selves, How well we have performed? or how, or wherein we have failed? and then begin

begin a new purpose, and prescribe our selves a like time, for shunning of the same sin and soon from time to time, till we have gotten a full victory.

6. If in our daily or monethly review, we find that we have been defective in performing of what we had purposed, then with an holy revenge we should correct our former errors, beg pardon for our defects, and punish our selves for such slothfulness, or wilfulness, by abstinence from meat, ease, recreation; *Keeping under our bodies, and bringing them into subjection*, by mulct, or forfeiture of some portion to the poor, whereby we may feel smart: This holy revenge is commended by the Apostle, *2 Cor.*

1 Cor 9.27

7. 11. as a worthy fruit of serious Repentance.

7. Above all, without which all the rest are as nothing. *Believe the promises of pardon in the blood of Christ*; It is Faith in the Promises which will be able to cleanse, and purge the heart from this sin; *If the blood of Bulls and of Goats* (saith the Apostle) *and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God*; the sence is, When a man hath once applied the blood of Christ for his Justification, this effect will follow it. That there will accompany it a certain vigour, vertue, power, and strength, which will also purge his conscience from dead works; there will go a power of the Spirit together with this blood, that shall not only forbid him, & shew him that he ought not to do such and such evil things, but it shall cleanse his conscience from those roots of dead works, those corrupt lusts and sinful affections, that are in him, and that dispose him to that evil: Now this power is gotten by *applying the blood, (i.)* by applying the Promises of Pardon and forgiveness by the *blood of Jesus Christ*: Let no man think by his own strength to prevail against any lust; it is not our endeavouring, praying, bending our selves against the special acts and occasions, exercising some acts of contrary holiness, purposing to forbear it, punishing our selves for it (if gone about by our own might, and power, and strength) will ever kill this sin: no, no, we must do all these at the feet of Christ, and draw vertue from Christ; we must *Believe the Promises*, get assurance of Pardon, get assurance of Gods love to us in Christ; we must labour to delight in God, to get communion with Christ, and then our hearts will grow to an application of the Commandment; and whereas before they resisted it, rebelled against it, they will then cleave to it, and love it, and delight in it, and receive an impression from it. This I take it, is the meaning of that Text, *Whereby are given to us exceeding great & precious promises, that by these we might be partakers of the divine nature having escaped the corruption that is in the world through lust*; q. d. by believing the Promises we are made partakers of the godly nature, and we overcome our corruptions and lusts: Consonant to which, is that of the Apostle, *Know ye not, that as many as are baptized into Christ, are baptized into his death*? q. d. as many as are baptized into Christ, for reconciliation with God, must needs be baptized into his death; they must be dead to sin, as he was dead: We cannot be baptized into him for Reconciliation or Justification, but we must be baptized likewise for Mortification of the flesh, and for Resurrection to newness of life. To wind up all in a word, He that hath the strongest Faith, that believes in the greatest degree the *Promises of Pardon and Remission*; he hath the holiest heart, the most mortified life: Sanctification and Mortification arise from that root of *Justification*. The blood of Christ hath not only a power to wash us from the guilt of sin, but also to cleanse us, and purge us from the power and stain of sin: And therefore I say, the best way to get a great degree of Sanctification, the best way to get a greater measure of the graces of the Spirit, the best way to mortifie our sinful lusts, the best way to watch over our special sins, is, labour to grow in Faith, in the belief of those *Promises of the Gospel of Christ*; and this would be well observed by those that are a little legally byassed, or carried to mortifie sin only by Vows, Promises, shunning occasions; removing temptations, strictness and severity in Duties, fear of Hell and Judgements, scarce rising so high for their Mortification, as Christ. Now these in themselves are but empty, weak means of prevailing against sin, like the mighty Sails of a Ship, without wind and tide; no question but shunning occasions, strictness and severity in Duties, watchfulness, &c. do well in their place and order, like Oars in a Boat (See *Saltnash, Free-grace*, pag. 68.) which though it be carried with the Tide, if well managed, yet they may help it to go the faster: Howsoever, it is Christ crucified which is the power of all in all; it is Christ lifted up, as *Moses* lifted up the Serpent, which strikes more soundness into the wounded beholder,

Heb 9, 13, 14

2 Peter 1. 4

Rom 6.3

Saltnash
Free-grace,
pag. 68, who
though a perfect
adversary
yet here
brings truth
abed,

than any other way ; wherein some have toiled all their time for power over corruptions, and like *Peter*, have caught little or nothing, because *Jesus Christ* was not in the company.

SECT. 6. *Of the manner of watchfulness over our Hearts.*

THAT we may watch over our hearts, observe we these directions :

Job 31. 1.
Psal. 119. 37.

1. Guard we the windows of our soul, the Senses : *I made a Covenant with mine eyes (said Job) why then should I think upon a Maid ; Turn mine eyes from beholding vanities (said David) and quicken thou me in thy way.* It is incredible, what a deal of pollution and ill the Devil conveys insensibly into the heart, through these flood-gates of sin, and therefore we had need to watch over the Sences.

2. Go we down into our hearts, and consider well all our thoughts ; these, if good, will bring forth good fruit ; and if evil, they are the parents and begetters of all sins, the first plotters and contrivers of all Treasons and rebellions of our life, the bellows and incendiaries of all inordinate affections, the Panders to all other lusts, that take thought to provide for the satisfying of them, the disturbers in all good Duties, that interrupt, and soil, and fly-blow all our Prayers, that they stink in the nostrils of God ; and therefore consider and weigh well all our thoughts, for as our thoughts are, so be our affections, prayers, speeches, actions.

1 Cor. 4. 5.

Isa. 33. 8.

3. Let us make Conscience of our thoughts : By them especially do we sanctifie, or sin against God ; by them especially do we evidence our selves to be sincere-hearted Christians, or dissembling hypocrites ; by them especially will the Lord judge us : at the last day, when he will make manifest the counsels of our hearts ; by them especially (if we will not make Conscience of them) will God lash us in Hell to all eternity, even by thoughts accusing, there shalt thou meditate terrors, and study Gods wrath, together with thy own sins and miseries, for ever and ever.

4. Resist and crush we every exorbitant thought which draws to sin, at the very first rising : Is the temptation strong ? encounter it with this dreadful Dilemma, *If I commit this sin, either I must repent, or not repent ; if I repent, it will cost me more heart-break and spiritual smart, before I can purchase assurance of pardon and peace of Conscience, than the sensual pleasure can be worth ; if I never repent, it will be the death and damnation of my soul.*

Eph. 4. 26.

5. Lodge we not so much as light thoughts, unprofitable or vain thoughts in our hearts ; they will still be entering in, whilst we are in these houses of clay ; yet lodge they must not. Hence the Apostle, *Let not the Sun go down upon your wrath ;* q.d. if thoughts of anger come in, in the morning or day-time, they must be turned out ere night ; or if idle thoughts offer to come to bed to thee, let them not lodge with thee. I deny not but many good thoughts and motions may passe, as strangers through a bad mans heart, and multitudes of vain thoughts and motions may make a through-fare of a Believers heart, and disturb him in good Duties, by knockings, and interruptions, and breakings in upon his heart, but still they lodge not there, they are not there fostered and harbored.

Rom. 6. 12.

6. Forget and stifle we all thoughts of sinful actions already passed : The minde is very apt to run over the passages and circumstances of the same sins, long since committed, with a new and fresh delight ; this argues wickedness of heart, and such as when it is ordinary with the heart to do so, is scarce compatible with grace : *What fruit had you of those things whereof ye are now ashamed ?* All that the Saints reap out of such fruit is shame and sorrow, and many a sad sigh : *When Ephraim remembered his sins, he was ashamed and repented ;* a truly sanctified soul will hate the appearance of his former finnes, and will have his heart inflamed with a zeal and revenge against it. What ? do you repeat to your selves your old sins with delight ? this provokes God exceedingly, you thereby stand to, and make good your former act ; you shew a delight to rake in those wounds you have given Christ already, and therefore in hell it will prove the greatest gall, to remember your old sins ; every circumstance in every sin then, will be as a dagger in your hearts. O study not these thoughts, forget them, stifle them.

7. Entertain all good motions put into your heart by the blessed Spirit, howsoever occasioned ; whether by the Ministry of the Word, mindfulness of Death, Christian admonition, reading some good Book, some special Crosse, or extraordinary Mercy

Mercy; feed, enlarge, and improve them to the utmost, so shall we preserve our hearts in a soft, comfortable temper, and heaven-ward, which is a singular happiness.

8. Endeavour we to preserve and keep up lively, holy, and Spiritual affections, and suffer them not to cool; or if we have grown remiss, endeavour to recover those affections again: Thoughts and affections are mutual causes of each other, *Whilest I mused, the fire burned*, said David; and again, *How love I thy Law? It is my meditation day and night*. First his thoughts were the bellows that kindled and enflamed his affections: And secondly, his affections enflamed, made his thoughts to boyl, and to meditate on Gods Law day and night. Hence it is that men newly converted to God, having new and strong affections, can with more pleasure think of God than any else can.

Psal. 39. 3.
Psal. 119. 97.

9. Let us captivate and conform all the thoughts and imaginations of our heart to the Rules and Sovereignty of grace; *Bring into captivity every thought to the obedience of Christ*: If thy change in words, actions, and all outward carriages were Angelical, yet if thy thoughts be sinful and un sanctified, thou art a limb of Satan still: Purity, in the inward parts, is one of the most sound evidences of our portion in the purity and power of Christ: *O Jerusalem, wash thine heart from wickednesse, that thou mayest be saved: How long shall thy vain thoughts lodge within thee? God seeth* (saith the Psalmist) *and understandeth our thoughts afar off*: And hence it is that many humble souls, sensible of their secret sins, in the presence of Gods pure eye, are more grieved (setting aside ill example and scandals) for the rebelliousnesse of their thoughts, than the exorbitancy of their actions, for of these the world sees the worst; but concerning the other, it cuts them to the heart, that they are not so well able to preserve their inward parts in purity, towards the all-searching eye of God, as their words and actions in plausibleness towards man.

2 Cor. 10. 5.

Jer. 4. 14.

Psal. 139. 2.

10. Get we our hearts possesst with deep, strong, and powerful apprehensions and impressions of Gods Holinesse, Majesty, Omnipresence, and Omniscience: If any thoughts be of power to settle, fix, and draw in the mind of man, they are thoughts of him. What is the reason that Saints and Angels in Heaven have not a vain thought to eternity, but that their eye is never off him? we finde it by experience a blessed means to avoid distractions in Prayers, to enlarge a mans thoughts in his preparations before, or at the beginning, if with a consideration of Gods Attributes and Relations to us, he sets on the Duty.

11. Let us Elevate, and often lift up our hearts towards heaven: Consider the blissful depths of Gods boundlesse Mercies in Christ; Consider the glory, the everlastingnesse, the unutterable excellencies of that immortal shining Crown above, which after this life (and this life is but a bubble, a smoake, a shadow, a thought) shall be set on our heads by the hand of God; a very glimpse whereof is able to sweeten the bitterest griefs that can be, and to dispel those mists of fading vanities which the world (heared by the fire of inordinate lusts) is wont to evaporate, and interpose betwixt the sight of mens souls, and the blisse of heaven.

12. Let us spend some thoughts, yea many thoughts, about the saving excellencies of Jesus Christ: consider the wonder of our Redemption, the most admirable, and most astonishing plot of the blessed Trinity, sitting in Council about the saving of our souls; a Mystery which the Angels stoop down to pry into; an Orient Pearle, that will out-shine all the sparkling Jewels of the whole Creation; Consider the Love-letters of Christ in his glorious Gospel: the Love-tokens he hath sent to our dear souls: And ah! what flames of divine affection? what raptures of zeal? what ravishments of delights? what brinish sorrows, and great indignation against sin? what extasies of obedience can be enough for our blessed Lord, and dearest Redeemer?

SECT. 7. Of the manner of Watchfulness over our Tongues.

That we may watch over the tongue, two things must be heeded:

1. That it be not unseasonably idle.
2. That it be not sinfully exercised.

1. That it be not unseasonably idle; and herein observe those generally, and much of neglected Duties

of

of } Christian Reproof.
 of } Heavenly Discourse.

1. For Christian reproof, observe these Directions: —

Gal. 6. 1.

1. If a Brother be overtaken with a fault, or some less offence, *admonish him in the spirit of meeknesse, considering thy self, lest thou also be tempted.*

Lev. 19. 17.
Object.

2. If he offend more grievously, then reprove him freely, *and suffer not sin to rest upon his soul.*

But in this case, when, or how must we reprove?

Sol.

This case is clothed with such variety of circumstances, and constancy of alterations, that we cannot give any particular directions: only the Christian that is perplex'd what to do let him consult with these bosom-Counsellors:

1. With his Spiritual Wisdom; it is that must suggest to him, when and how to reprove, whether presently upon it, or sometimes afterwards; whether directly and down-right, or indirectly and by intimation; whether personally, or in the general; whether in a fair and milder manner, or with a more bold and resolute spirit; whether onely by discountenance, or by discourse, &c.

2. With his heart: A reproof must not spring from any imperious humor, of censuring, and meddling with his brethen; from any secret ambitious desire, to purchase an opinion and reputation of holiness to himself, or from any other by-end, but from an heart truly humbled with sight and sense of it's own infirmities, graciously resolved into compassion and commiseration of the offender, and lifted up in a secret supplication for the successe of the Reproof, and salvation of the party, all at once to Gods Throne of Grace.

2. For Spiritual and Heavenly discourse, observe these Directions: —

John. 4. 10.

1. Apprehend all opportunities and occurrences which may minister matter of digression from wordly talk, into Divine discourse. It is pity that Professors should ever meet without some talk of their meeting in heaven, or of the blessed wayes and means that lead thercunto; and therefore by some wise transiſion, turn thou the current of the discourse towards some heavenly good: It was the practice of our Saviour, upon mention of bread, he prest upon his Disciples a disſwaſion from the *Leaven of the Pharisees*: And upon occasion of *Drunk* being denyed him by the *Samaritan woman*, he (forgetting his weariness, hunger and thirst) labors to allure her to the well-head of everlasting happiness,

Mat. 16. 5. 6.

2. Have ever in a readinesse some common heads of more stirring and quickning motives to minde heavenly things; as the cursed condition of our natural state, the dear purchase of Christ to Redeem our souls, the incomparable sweetness of Christian ways, the vanity and vexation of earthly things, the uncertainty and misery of this short life, the everlastingness of our state in another world, the terrors of death, the dreadfulness of that great and last day drawing on now apace, the horrors of damned souls, &c. Mention of these things many times may strike full cold to the heart of the most sensual *Belshazzar*, and drive him into his dumps; and by Gods blessing may sometimes prepare the hardest hearts, for some thoughts of remorse, and more heavenly impressions.

3. Get we into our hearts an habit of more heavenly-mindedness, by much exercise, and intercourse, and acquaintance with God, by often contemplation, and foretaste of the sweetness, glory, and eternity of those Mansions above, by reflectings on time past, how long the soul was detained in the state of darkness; what bitterness and terrors it passed through in the pangs of its new birth, what relapses and desertions it hath been incident to ever since that time to this; and being thus busied at home in our own hearts, we shall finde our selves much more pregnant and plentiful in holy talk when we come abroad: Men for the most part speak most, and most willingly of those things they minde most; such provisions within, will make the tongue so ready, that it cannot be unseasonably idle.

2. Watch we must over the tongue, that it be not *sinfully exercised*: and herein observe these Directions.

1. Be dumb to all unfavory communication; as, Lying, Swearing, &c. O, how do these sins wound the heart of Christ, *and crucifie again the Lord of Glory?*

2. Be silent from Slandering, Backbiting, False accusing, Censuring: A true heart is ever most angry and displeased with, most Eagle-eyed and watchful over, most strict and severe against its own sins; which homebred employment haply hinders, and moderates a man from too much meddling abroad.

3. Give

3. Give not that which is holy unto dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rent you: By Dogs are meant obstinate enemies, that maliciously revile the Ministers of the Word, and the Messengers thereof: By Swine are meant those sottish, scurrile wretches, who scornfully and contemptuously trample under foot all holy Instructions, Reproofs, Admonitions, tendred unto them by any Christian out of the word of truth. Now if accidentally such a son of Belial; or scoffing Ishmael, be in our company, we are commanded by Christ to say nothing, at least of the consolations of Christ, of the special promises of Christ, of the gentle entreaties of the Gospel of Christ: Consider this, and tremble, all ye that are scornful, and furious opposites to the purity and power of the Word; it is the Lords will that you should run furiously towards the pit of hell, and that no body should stay you; not a man must call and cry unto you, to tell you of such things as are peculiar to the Saints, in way of application to you: But he that is filthy, let him be filthy still; let him drink, be drunk, despair, dye, and be damned. All this while not a word of comfort belongs to you.

Mat. 7. 6.

Rev. 22. 18.

SECT. 8.

Of the manner of Watchfulness over our actions.

Our actions are either { Natural, } In all which observe these Directions.
 { Civil, }
 { Religious. }

1. Concerning Natural actions, as Eating, Drinking, Sleeping, Visitations, Recreations, &c. no constant Rule can be prescribed; because it is much diversified by health, sickness, age, constitution; and every one hath either learned by his own experience, what seasons, and proportions of such natural helps are fittest for his temperament, or he is most unworthy of that precious thing (an Understanding soul) which he bears in his bosom; only let me inform Christians, that they may sin in any of these actions, and therefore let them beware and watch over themselves in the use and enjoyment of these things; which howsoever lawful in their own nature, yet by our corruption are capable of inordinateness and excess. Some are of opinion, That Christians are in more danger of being Spiritually undone, by a lie insinuation and ensnarement of licentiousness and immoderation in such lawful things, than by the grosse assaults of foul sinnes and temptations; their hearts may rise against any work of darkness, as Adultery, Murther, Swearing, Prophaneing the Lords day, Speculative wantonness, &c. which yet may too often be insensibly seized upon, by an excessive sinful delight, in things un sinful in themselves; and therefore we had need to watch over our Natural actions.

2. Concerning Civil actions, as Bargains, Contracts, Covenants, Dealings, Negotiations, &c. observe these Directions.

1. Think we seriously and solemnly of that Principle, Do as thou wouldst be done by. In fellow-feeling, real conceit, put thy self into the place, and impartially put on the person of the party with whom thou art to deal, and then returning to thy self, deal out and proportion unto him that measure in every particular, which thou wouldst be willing to receive at anothers hand, if thou wert in his case: Whatsoever (saith our Saviour) ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets.

Mat. 7. 22.

2. Abhor with an infinite disdain, to get any thing by any wicked means, wrong doing, or unconscionable dealing; we may assure our selves in such cases, That besides the secret grumblings of our self-accusing Conscience, the angry eye of God sees secretly our doings, and will shortly, and most certainly revenge.

3. Let our desire and delight never fasten it self immoderately upon any earthly thing, though never so excellent: Exorbitancy and error this way, brings many times with it either a loss of the thing so doted on, or it may be a cross, or howsoever a curse. O consider we the vanity of these earthly things! Consider we the glories above! Me thinks this one preservative would be powerful enough to keep the heart of every Christian from doting upon the world, or suffering it to be possessed thereof; it is this, Every Christian by a fruitful Faith, may be assured of a Crown of life, either by assurance of adherence, or evidence, or both: Now if that once a day he should take a serious survey of the glory;

glory, everlastingness, and unutterable excellencies of that immortal Crown, which our dear Redeemer holds for him in his hand, ready to set upon his head, when he shall be dissolved from this vale of tears; Me thinks it were able so to dull the edge, and dissolve the drossiness of all earthly desires, that they should never be able to heat or harden his heart any more.

3. Concerning Religious actions, as *Meditating, Hearing, Reading, Fasting, Praying, Almsh-giving, &c.* observe these Directions:

- 1. In general.
- 2. In special.

1. In general, observe, That we draw and derive from Christ by the attractive force of Faith, Special abilities. 1. To perform all Duties. 2. To exercise all graces. 3. To resist and overcome all Temptations and Corruptions which shall befall us: To this purpose are those Promises of Grace and Strength, *Isa. 44. 3. Ezek. 36. 27. Zech. 10. 12. John 1. 16.* And these are Securities given us from God, that we shall receive grace through Duties, which are the Conduits or instruments of conveying the same into the soul from Christ. This is to do all in the strength of Christ, and to take forth a great deal of Christ into the soul, so that *not I, but Christ may live in me.*

2. In special, observe these Directions:

Gal. 2. 20.

1. That before the doing of Duties, we remove all lets and impediments which may hinder, and improve all occasions which may forward us thereunto.

2. That in doing of them, we behave our selves well and wisely, performing them rightly and religiously.

3. After all is done, that we be careful all be not lost through our own vileness, and viciousness, privy pride, or secret hypocrisie.

Eph. 6. 18.

For instance, Would we watch unto Prayer, as the Apostle enjoins us?

1. Then, before we fall on our knees, let us shake off three impropounding and heavy hindrances, which otherwise will clog and clip the wings of our prayers, that they will never be able to ascend up into heaven; as, *Anger, and Distrust*: and let us possess our selves of three excellent helps and enflaming furtherances; the first is, a right apprehension of God's Dreadfulness, Purity, Power, &c. The second is, a true sense of our own Vileness, Abominableness, Nothingness, &c. The third is, an hearty survey of the Infiniteness, and unexpressibleness of Gods Bounty, Blessings, and compassionate forbearance towards us.

2. After we are down on our knees, first repel with an undaunted Spirit Satans Blasphemous injections: Secondly, watch over the world with care and timely opposition, that (if it be possible) not an earthly thought may creep into our heart all the while: Thirdly, strive to hold our hearts in heat, as well in Confession as Deprecation, in Deprecation as Petition; as well for purity of heart, as for pardon of sinne throughout: Prayer is the creature of the holy Ghost, every part whereof we should heartily wish, and earnestly wrestle for, That he would proportionably animate and enliven, even as the soul doth the body.

3. After we have risen off our knees, *First*; Take heed of resting in the Duty, take heed of privy pride, and secret hypocrisie, take heed of returning with the dog to his vomit: *Secondly*, pursue and presse after the things prayed for, by a timely apprehension, fruitful exercise, and utmost improvement of all occasions, and heavenly offers, which may any ways concur to the compassing of them: but of this I shall speak more largely, when I come to the Duty of Prayer. Thus much of Watchfulness.



CHAP. IV. SECT. I.

Of the Nature of

Self-tryal.



WE have done with *Watchfulness*; the eye that oversees and directs all other *Duties*: Now to the *Duties* themselves; wherein we shall follow this Method: 1. To consider them as in reference to private persons: 2. As in reference to Families: 3. As in reference to publique Assemblies. The Philosopher in his method of Practical Philosophy, first handles *Ethicks*, in reference to particular persons; and then he proceeds to his *Oeconomicks*, in reference to Families; and lastly to his *Politicks*, in reference to Cities and Countreys. Of many particulars arise a Family; of many Families is constituted a City; The same order shall we follow in these Divine Arts, of our *Ethicks*, *Oeconomicks*, and *Politicks*. And we shall first handle *Duties* in reference to particular persons; of which sort are these:

1. *Self-tryal.*
2. *Self-denyal.*
3. *Experiences.*
4. *Evidences.*
5. *Meditation.*
6. *Life of Faith.*

The first Duty is *Self-tryal*: And for our better direction in the exercise of this Duty,

- observe we
1. *The Nature.*
 2. *The Objects.*
 3. *The Manner.*
 4. *The Time of it.*

For the Nature of it, *Self-tryal*, is a kinde of judiciary proceeding, in which a man keepeth private Sessions at home, passing a Sentence on his Thoughts, Words, and Actions.

Or, for more distinct knowledge, two sorts of actions are implied in this Duty of Tryal,

- some
- Essential.
 - Accidental.

1. Of the former sort, or of *Essentials*, are these three
- Discussion.
 - Application.
 - Censure.

1. *Discussion* is a sifting of our life and dealings, by which we pull things out of the heap, where before they lay confused, and unseen, and by which we set every fact of ours in open view, that it may be scanned, and seen by it self what it is.

2. *Application* is a laying of these acts, thus searched and found out, to the Rule of Gods law, which is the Touch-stone of all our doings, and according to which God will judge us at the last day.

3. *Censure* is the judgment that our Minds & Consciences give upon our Thoughts, Words and deeds, according to the Rule of the Law. These three laid together, make up the nature of this work of Examination, or *Self-tryal*: So that we may not unfitly describe it out of its own Principles, thus: ———

P

Self.

Self-tryal is, *A Discussion of a mans life, that his Thoughts, Words and Deeds may be seen, and censured according to the Rule of Gods Law.*

2. Of the latter sort (or of *Accidentals*) are these two;

viz. } The one going before
 } The other following after { *Self-tryal.*

1. That which goes before, is a purpose to better a mans Spiritual state,

Correcting what is amisse

by *Confirming what is right.*

2. That which followes after it, is a practise of such Rules as may back our Tryal, and make it more effectual to us: I shall mention only these three Rules:

1. That after we have tryed, we then compare our present, with our former state, and consider whether we have encreased or decayed in grace.

2. That if we have profited in grace, we then consider by what means we have profited, that so we may make more constant use of such means; or if we have decayed in grace, we then observe by what temptations we were overcome, that so our former errors may make us more wary, and more resolute against them for the future.

3. That as we meet with any occasions of moment concerning which we had a purpose to better our Spiritual state, we then recall home our thoughts, and make use of our former resolutions, and practice what we did purpose. — Out of all these laid together, we may more fully describe it thus:

Self-tryal is a discussion of a mans life, for the finding out the true state of a mans soul towards God, accompanied with a purpose and practice of whatsoever, upon tryal shall appear requisite for the salvation and good of a mans soul.

SECT. 2. Of the Objects of Self-tryal.

The Object of our Tryal is either { *Works.*
 } *Rewards.*

1. For our works, they are either { *Evil works, or Sin.*
 } *Good works, or Duties.*

1. We must examine or try our sin in; { *General.*
 } *Special.*

1. In *General*, whether of Omission or Commission: For as in the last Judgment, our Lord will not only give Sentence against Murthers, and Oppressions, but against Encharitableness, and Unmercifulness, in not feeding the Hungry, in not lodging the stranger, in not clothing the naked, in not visiting the sick: So when we judge our selves, we must censure not only our Robbing the poor, but our not Relieving the poor; not only our Commissions of evil, but our Omissions of good.

2. In *Special*, whether of our Calling or Nature: These sins may breed special danger, because we are ready to drop into them of our own dispositions; and therefore in the daily care of our souls, we had need to try our selves concerning these sins.

2. As we must examine or try our evil works, so our good works.

1. Because we are many times deceived with shews, thinking that good which is evil: Thus Paul thought he shewed much zeal, when he persecuted the Churches of Christ? and Micha thought he highly merited Gods favour, when he kept a Priest for Idolatrous service.

2. Because in the very works which are truly good, we do many times intermingle corruptions of our own; sometimes evil ends, and sometimes evil thoughts, and sometimes we perform them in an evil manner; but always in our best devotions there are many imperfections and failings. Indeed this tryal is a Duty necessary to all Duties: If we believe, we must do it with the heart, Rom. 10. 10. If we sing Psalms, we must do it with the Spirit, 1 Cor. 14. 15. If we come to the Lords Supper, first, Let a man examine himself and so let him eat, 1 Cor. 11. 28. If we pray, we must therein examine: And hence (as some observe) the same Hebrew word signifies to pray, and to judge a mans self.

But because Duties are of several inward } of { *Heart.*
 sorts, outward } of { *Tongue.*
 } { *Action.*

In trying these three, we shall inclusively try all sorts of Duties that are in reference to them.

2. For

Phil. 3. 6.
 Judg. 17. 13.

Rom. 10. 10.
 1 Cor. 14. 15.
 1 Cor. 11. 28.

2. For rewards, our only tryall in reference to them is concerning our *right and title to them; our interest in them.* Of which in order.

SECT. 3. *Of the manner of trying or examining our sins is general.*

THat we may try or examine our sins of all sorts, observe these Rules :

1. Procure we a Catalogue of our sins both before, and since our conversion; and to that purpose, go we through the Commandments one by one; and in each of them consider what sins are condemned, and what *Duties* are enjoined : And hereupon question with our own hearts, *Whether have I committed this or that sin?* 2. *Whether have I neglected this or that Duty?* and as the heart answers, be ready to note down those sins whereof we stand guilty.

2. The sins thus found out, make we a solemn Confession to God, with deep Humiliation ; let them be dolorous Confessions, with grief and sorrow for sin, and from a sight and fence of it ; Thus *Ephraim* did, and God was faine to acknowledge it, *I have surely heard Ephraim bemoan himself : O the Lord loves to hear such bemoaning Ephraims,* and such bemoaning Confessions.

3. The sins thus confessed and bewailed, let us judge and condemn our selves : This is that *Duty* instanced in by the Apostle, *If we would judge our selves, we should not be judged.* There is a Tribunal that we should every one erect within us, where Conscience is the Accuser, Reason the Judge, Fear the Goaler, Sorrow the Executioner.

Jer. 31. 18.

4. After we have thus judged our selves, let us then apply our selves to Gods Throne of Grace ; let us desire of God salvation in the Lord Jesus Christ : Let us cast all our confidence on him, who never fails them that put their trust in him, and in his precious Merits.

1 Cor. 11. 31.

SECT. 4. *Of the manner of trying, or examining our special sins.*

THat we may try, or examine our special sins, our *Dalilah* sins, observe we these Rules :

1. Endeavour we to finde out this sin ; and in our scrutiny, we may discover it by these marks :

1. That is the *Dalilah*, which thy own Conscience and the finger of God in the Ministry many times meets with, and chiefly checks thee for.

2. That which thou art lothest to leave, hast least power to resist, and which most hinders the resignation and submission of thy soul and body to the Word and Will of God.

3. That which God often corrects in thee, even in the interpretation and guilty acknowledgment of thy self-accusing heart ; and if ever the sword of the Spirit shall cleave it from thy bosom (which is infinitely to be desired) it will cost the bitterest tears, and deepest groans.

4. Thoughts, Plots, and Projects about it (a thousand to one) ordinarily seize up- on thy heart at the very first waking, if they have not broken thy sleep, and troubled thee in thy dreams.

2. The sin once found out, do we pursue it, and make we a solemn Confession to God of it ; mourn we under it, and desire we help from God for his mortifying Grace.

3. Settle we in our selves a purpose of heart, to forbear it for time to come : In undertaking of which purpose, it will be expedient to set our selves some short space of time, as for a day or a moneth, &c. and when the prefixed time is come, we should then question our selves, How well we have performed ? or how, or wherein we have failed ? and then begin a new purpose.

4. Be we ever jealous of our selves, and of our infirmity and proneness to this sin. Now we have two grounds of this jealousy :

1. Left we be deceived about it.

2. Left we be overtaken with it.

1. We may be deceived, in supposing that we are utterly divorced, and quite delivered from this bosom-sin, when it is nothing so ; as thus :

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1. We may change only in the outward form, and not in truth : For instance, whereas the same sin of *Covetousness*, doth utter and expresse it self by Usury, Symony, Sacrilege, Bribery, Grinding the faces of the poor, Detaining ill gotten goods without restitution ; we may perhaps insensibly glide out of one gulf of griping cruelty into another, or it may be from one of these more notorious, to some other less observed, and less odious in the world, and yet still abide in the chambers of Death, and under the tryanny of this reigning sin.

2. We may surcease, and refrain from the outward grosse acts of such hateful villanies, and yet our inwards be still defiled with insatiable, sensual hankerings after them : For instance, Whereas the soul-sin of uncleanness doth actuate it self by Fornication, Adultery, Self-pollution, immoderate abuse of the Marriage-bed, Speculative wantonness, we may perhaps forbear the external acts of uncleanness, & yet lie and languish in the delightful revolvings of them in our minde, in adulteries of thought.

3. We may change the kind of our bosom-sin, in respect of the matter, form, object, every way ; and yet upon the matter it self, it is but the exchange of one foul fiend for another : For instance, Wantonness may be our sweet sin in youth, and Wordliness in old age ; Hypocrisie may reign at one time, Apostacy at another ; Furious zeal for one while, Prophane irreligioussness for another.

4. We may for a time pull our necks out of this strong yoke of Satan (out of a melancholick pang of slavish terror, serious fore-thought of death, lying everlasting in Hell) but because it is not the work of the word, humbling us soundly under Gods mighty hand, planting Faith, and infusing mortifying power, anon will this unclean Spirit return, and rule in us again far more imperiously than before — I know it is not impossible, but that a man after his conversion, by the sudden surprisal of some violent temptation, and cunning train of Satan, may be hailed back to commit his sweet sin again (though it be an heavy case, and to be lamented, if it were possible, with tears of blood) yet he never doth, nor never can return to wallow in it again, or to allow it : Here is the difference, The temporary man, after his formal enforced forbearance, engulphs himself again with more greediness into the sensuality and pleasures of his bosom-sin, helies in it, and delights in it, and hardens himself more obstinately in it : but the sound convert after a relapse, his heart bleeds afresh with extraordinary bitterness, and he cries more mightily to God, for the return of his pleased countenance, and he prayes, and fortifies the breach with stronger resolution, and more invincible watchfulness against future assaults ; observe then, if our change be but formal, outward, mistaken, temporary, we are utterly deceived, and therefore we had need to be jealous of our selves.

5. We may be overtaken with this sin, before we be aware, our nature is very apt to take fire, our corrupt heart is like Tinder or Gunpowder : This sin is called *Peccatum in deliciis*, our darling pleasure, to our minion delight : it is ever ready at every turn to allure us, tempt us, perswade us ; and the soul by a secret sensual inclination is apt to follow it, to feed upon it, with much affectionate sweetness : It may be we have sometimes given it a deaths wound, by the power of his might, who is our *all in all* ; and yet as it is said of the first Beast, *this deadly wound is ready to be healed again* ; it is an *Hydra* with many heads, and if we be not still hacking and hewing, it will revive and recollect strength, and at last rage more than before ; and therefore what need have we to this holy jealousy ?

6. Above all, without which all the rest are nothing, believe we the promises of Pardon, and of Sanctification : The Promises of the first fort I spoke to in our *Watchfulness* over this sin, and therefore now I shall speak of the latter. The Lord hath promised to deliver us from all our enemies, that we may serve him in righteousness and holiness all the dayes of our life ; The Lord hath promised to write his Law in our hearts, and that can never be, except he obliterate all the old writing ; Now then, believe these promises and presse the Lord with them, or we shall never be able to out-wrestle our lusts ; what though we find out our sweet sins, confesse them, resolve against them, be jealous over them ? unlesse we go to God and Christ in the Promises for strength, we shall lie down in sorrow : Could we of our selves subdue our corruptions, God would not take this upon him, to give us new hearts, and new spirits, to sanctifie us, to make us new creatures, to crucifie the flesh, to weaken the dominion of sin : Alas, he knows our weaknesse, and he knows all is in his own power ; and therefore if we would mortifie these lusts, we must go to him, and beseech him to do it.

When

Rev. 13. 12.

Luk. 1. 72. 74.
75.

Heb. 10. 16.

When a man is once in Christ, he lives by a principle without himself: *I live by the faith of the Son of God, (said Paul) who loved me, and gave himself for me*: If we ask, Why will the Lord have our strength out of our selves? why may not a man have sufficient habitual strength in himself, by which he may be able to out-wreitle lusts, and overcome temptations? The reason is, *Because no flesh shall rejoyce in it self*, and therefore *Christ is made Sanctification unto us*: O let us believe these promises, and have continual dependance on the Lord Jesus Christ.

Gal. 2. 20.

SECT. 5. *Of the manner of trying, or examining our Hearts.*

THat we may rightly try or examine our hearts, observe we these Rules:

1. Use we retirednesse when we fall on this work: To this purpose saith the Psalmist, *Commune with your owne hearts on your beds, and be still*: When we get alone purposely to study our hearts, our hearts will then come to us, they will be more apt to discourse with us privately, than in a crowd; and therefore set we some time apart out of our publike or particular occasions to deal with our hearts, as *David, who after the publike businesse was done, turned home to visit, and to blesse his own house.*

Psal. 4. 4.

2 Sam. 6. 10.

2. Try what thoughts are within, and which way runs the stream of our thoughts: The heart is an house of common resort, into which multitudes of thoughts, like so many guests, enter, and have free and open access: only if it be sanctified, it ordinarily ditiils holy, sweet, and useful Meditations out of all objects; as the Bee sucks honey out of every flower, and a good stomach sucks sweet and wholesome nourishment out of what it takes to it self; So doth a holy heart (so far as sanctified) convert and digest all into spiritual and useful thoughts: But on the contrary, if it be wicked, then a world of vain, light, wanton, prophane, and dissolute thoughts lodge there, and defile those rooms they lodge in; which made the Lord say to Jerusalem, *O Jerusalem, wash thine heart from wickedness; that thou mayest be saved. How long shall thy vain thoughts lodge within thee?*

Jer 4. 14.

3. If upon tryal we finde a loathnesse to entertain holy thoughts, and unsteadinesse in them, a misplacing of them (which disorder is a vanity and sin, be the thought materially never so good) or if we finde in us many times a taking *thought to fulfil the lusts of the flesh*, a representing or acting over sin in our thoughts (O how much of that precious sand of our thoughts run out this way!) then let us humble our selves for them; and thus *Agur teacheth, If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth; (i.e.) be humbled, be ashamed of these thoughts.*

Rom. 13. 14.

Prov. 30. 32.

4. After humiliation, we must proceed to Judgement: And to that end consider, what will be the subject of that great Inquest at the last day? The Apostle answers, *The counsels of the heart*: And who will be the Executioner? even *Thoughts accusing*: O then let us prevent this doom, and this execution, by our own Judgment and Self-condemnation; let us sentence our hearts, and whip out our evil thoughts, and give them their passe.

1 Cor. 4. 4.

5. Let us watch over, and observe our hearts ever after: Thoughts will be crowding in, when we have done all we can, yet let them know that they passe not unseen; where strict watch and ward is kept, where Magistrates, and Marshals, and Constables are diligent to examine vagrant persons, you shall have few of them there: The reason that such swarms of vagrant thoughts make their Rendezvouz, and passe in our hearts, is, Because there is no strict watch kept, we observe not our hearts *with all diligence.*

6. Set our thoughts in order every morning, strengthen and perfume our spirits with some gracious Meditations on Gods Holiness, Majesty, Omnipresence, Omniscience: *My soul waiteth for the Lord (said David) more than they that watch for the morning; observe it, if you please, when we first open our eyes, there stand many suiters; attending on us to speak with our thoughts, even as Clients at Lawyers doors; but speak we first with our God, and he will say something to our hearts; and settle them for all the day after.*

Psal. 130. 6.

7. Now and then propose we to our hearts these two questions: 1. *Heart, how dost thou?* a few words, but a very serious question: you know this is the first question, and the first salute that we use to one another, *How do you Sir?* I would to God

we

we would sometimes thus speak to our hearts, *Heart, how dost thou? how is it with thee for thy Spiritual state?* 2. *Heart, what wilt thou do?* or, *Heart, what dost thou think will become of thee and mee?* as that dying Roman once said, *Animula, vagula, blandula, &c.* Poor, wretched, miserable soul, whither art thou and I a going, and what will become of thee, when thou and I shall part? This very thing doth *Moses* propose to *Israel*, though in other terms, *O that they would consider their latter end!* And, *O* that we would propose this question constantly to our hearts to consider and debate upon! *Commune with your own hearts*, said *David*; *q.d.* debate the matter betwixt you and your own hearts to the very utmost: Let your hearts be so put to it in communing with them, as that they may speak their very bottom, *Commune,*] or hold a serious communication, and clear intelligence and acquaintance with your own hearts: It was the Confession of a Divine, sensible of his neglect, and especially of the difficulty of this Duty, ** I have lived (saith he) forty years and somewhat more, and carryed my heart in my bosom all this while, and yet my heart and I are as great strangers and as utterly unacquainted, as if we had never come near one another: — Nay, I know not my heart, I have forgotten my heart; Ah my bowels, my bowels! that I could be grieved at the very heart, that my poor heart and I have been so unacquainted! We are fallen into an Athenian age, spending our time in nothing more than in telling or hearing Newes: How go things here? How there? How in one place? How in another? But who is there that is inquisitive, How are things with my poor heart? Weigh but in the Ballance of a serious Consideration, what time we have spent in this Duty, and what time otherwise? and for many scores and hundreds of hours or days that we owe to our hearts in this Duty, can we write Fifty? or where there should have been fifty vessels full of this Duty, can we finde Twenty, or Ten? O the days, moneths, years we bestow upon sin, vanity, the affairs of this world! whiles we afford not a minute in converse with our own hearts concerning their case.*

**Mr. Lightfoot in his Sermon before the House of Commons on Psal. 44. Where observe, that I set not the Author here under the confession of a wilful neglect of that maine Duty till that very time that he was exhorting others to it; he rather look upon it as his daily confession, both before and since: which argues not an impious, voluntary, wilful neglect; but rather a tender, humble, watchful, soft, and sensible spirit, truly sensible of that neglect, which is infirmity.*

SECT. 6. Of the manner of trying, or examining our Tongues.

THAT we may rightly try, or examine our Tongues, observe we these Rules:

1. Search we into our dispositions, whether we are men of few words, or given to much speaking? the Tongue may offend both ways, but especially if we are wordy.

2. Peruse with a broken heart and bleeding affection the many kinds of those sins of the tongue, whereof (no doubt, at one time or other) we have been deeply guilty. Some number them in thirty particulars; as, *Blasphemy, Murmuring, Defence of sin, Swearing, Forswearing, Lying, Equivocating, Slandering, Flattering, Cursing, Railing, Brawling, Scoffing, Giving ill Counsel, Sowing seeds of discord amongst Neighbours, Double-tonguednesse, Boasting, Discovering of secrets, Hasty or indiscreet Threatning, Rash Promises and Vows, Idle words, Lequacity, or Immoderate talkativeness, Filthy talking, Scurrility, or foolish Jesting, Tale-telling, Railing of rumors, Sinful silence, Rash censuring, Malicious informing, Whispering.*

3. Consider we the last Judgment, when men shall give account for every idle word; for by our words we must be justified, and by our words we must be condemned. Will it not be a fearful Bill, wherein must be written every word that we spoke all our life long? O let us tremble to think of it, and judge and condemn our selves, and seal up our lips with amazement, as if we were struck dumb.

4. Let us ever after set a watch at the door of our lips: *I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle.* It is storied, That when this verse was read, or Lectured upon to a religious person, he cried out, *Stay there, and I will hear the rest when I have learned that vers.* A long time after being demanded, Why he returned not to his old Master, he answered, that *As yet he was not perfect in his first lesson: And hence the Apostle could say, If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.* It is an hard work to bridle the tongue, and therefore we had need to watch over it.

5. Pray

5. Pray we the Lord for the guidance of his Spirit in right governing of our tongue; *The preparation of the heart is in man, and the answer of the tongue is from the Lord:* and therefore prayed David, *Set a watch, O Lord, before my mouth, keep the door of my lips:* O the tongue is a fire, a world of iniquity; as the fire flies about, so the tongue is said to have wings; as the fire assimilates and turns every thing into its own nature, so the tongue assimilates the hearts of men to whom it speaks; we had need therefore to pray, that God would order this fire in our mouths, lest we kindle such a fire in the breasts of others, as we shall never live to quench again, and so kindle the fire of Gods wrath, which shall smooke to our destruction.

P. ov. 16. 1.
Plal. 141. 3.
James. 3. 6.

SECT. 7. *Of the manner of trying or examining our Actions.*

THat we may rightly try, or examine our actions (I mean such actions as are matters and concerns of the soul, whether the work of saving grace, or the individual companions of this saving work, as *Duties and graces*) observe we these Rules:

1. For the work of saving grace or Conversion, try —

1. Whether ever our souls were wounded by a clear discovery and wide opening of our many ulcerous secret corruptions? Whether ever they were affected and pressed with a through sence and feeling of the fierce wrath of God, ready to break out into unquenchable flames of vengeance against us?

2. Whether, after these bruifings and breakings, our souls ever cast their eyes upon that infinite sea of Gods mercy, gloriously streaming through the bleeding wounds of Jesus Christ upon every truly broken, contrite and wounded heart? Whether ever they settled and fastned their sight stedfastly upon their blessed Redeemer, as he was hanging on the Crosse, struggling with his Fathers wrath for our sins, and crying out at last, *It is finished?*

3. Whether, after this sight, and consideration of the work of our Redemption, our souls ever hungered and thirsted after the precious blood of the Lord Jesus, far more greedily and insatiably than ever the panting hart thirsted after the rivers of water? Whether ever, with strong cries, prayers, groans and sighs, they threw themselves with some comfort and confidence into the bleeding and blessed bosom of our dear Redeemer, and there hid themselves sweetly and deeply in his sacred wounds, and goared side, from the eager pursuit of the wounding Law, the rage of Satan, and stings of their own Consciences?

4. Whether, after this fast hold upon the Passion and Merits of Christ, our souls ever received this comfortable news, That we were pardoned, justified, entitled by the Covenant of grace unto a Crown of Immortality, and endless joys in the Heavens? Whether this ever melted us into an Evangelical Repentance, to bewail heartily all our sins, and former wretchedness of life, for having so vilely and rebelliously grieved and offended so gracious and loving a Father?

5. Whether, after these comforts and sorrows, our souls ever resolutely abandoned the practice of every gross sin, and threw out of their affections the liking and allowance of every the least infirmity? Whether, we have ever since settled our selves to holiness of life, universal obedience to all Gods Commandments, though not in perfection and height of degree, yet in truth and sincerity of heart.

It may be every soul (truly converted) cannot speak affirmatively to every of these *Quæres* in intention; or height of measure, though for the substance they can; and if so, we may conclude, there is *the working of saving grace*. This tryal is onely in reference to our first conversion, but if that be not well remembered, and we would try this work by something since, or by our present condition, then see the next section.

2. For the individual companions of this saving *Duties*.
work, as *Grace*,

1. For *Duties*, try —

1. How we manage them before, in, and after the work; Of this we shall inform more particularly in most of the *Duties*; as we handle them in order.

2. What

2. What sensible and quickning communion we have with Christ in our *Duties*; This is the main business and end of all the Ordinances of Christ. It is ordinary with us to terminate our Devotions with a circular course of praying Morning and Evening, or of coming to Church every Lords day; we look no further, but only to the exercise of the body, we see not any thing of the power of Christ shining out strength in these *Duties*: And therefore try we particularly —

1. Whether we have (in the use of any Divine Ordinance) an intimate, tender and effectual presence of Christ himself with us.

2. Whether we have a constant influence, a quickning power of Spiritual refreshing, a sensible Spiritual taste of Divine love, or of God himself by this presence of Christ. In right performance of *Duties*, we come to have fuller Union with Christ; and by this coming to him, we come to, and see the Father by him? And hence follows by this presence of Christ, these three things, 1. Peace with, and a Spiritual joy in God: 2. A strength communicated to walk with Christ, and in his power with God. 3. A sealed assurance of eternal communion with God in glory.

2. For *Graces*, examine —

1. The truth of our *Graces*.

2. The growth of our *Graces*.

3. The wants of our *Graces*: All which we shall discuss at large in the Sacrament of the Lords Supper.

SECT. 8. Of the manner of trying our title to heaven, our right to reward.

IN this great and main business of the soul, observe we these directions following; 1. Fall down before God, and in hearty prayer desire we the assistance of his Spirit, to discover to us the plaine truth of our conditions, and to enlighten us in our whole progresse in the work; and to remove from us self-love, and carnal confidence, that if we be carnal, or hypocrites, it may so appeare to us, and that we be no longer deluded.

2. Draw forth either from our memories, or in writing the Scripture markes, either of grace or of glory; for they are both to one purpose. I shall instance in these. —

1 Joh. 2. 3. And hereby we do know that we know him, if we keep this Commandements. 2 Cor. 1. 12. For our rejoycing is this, the testimony of our conscience, that in godly simplicity, and sincerity, we have had our conversation in the world. 1 Joh. 3. 9, 10. If huſe-
ever is born of God sinneth not, because the seed abideth in him, neither can he sin, because he is born of God; in this the children of God are manifested. 1 Joh. 4. 13. Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit. 1 Joh. 3. 18. We know that we have passed from death to life, because we love the brethren. Jam. 1. 12. There is a crown of life, which the Lord hath promised to them that love him. But above all, observe these texts following, as containing that especial Gospel-condition, to which we find so often annexed the promise of Justification and glorification; Joh. 3. 16. God so loved the world: that he gave his only begotten Sonne, that whosoever believeth in him should not perish, but have everlasting life. Joh. 5. 24. He that believeth hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Joh. 6. 40. And this is the will of him that sent me, that every one which seeth the Sonne, and believeth on him, may have everlasting life. Joh. 20. 31. These things are written, that ye might believe that Jesus is the Christ, the Sonne of God, and that believing ye might have life through his name. Act 16. 13. Believe on the Lord Jesus Christ and thou shalt be saved. Rom. 10. 9, 10. If thou shalt Confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead; thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made to salvation. Heb. 10. 39. We are not of them who draw back unto perdition, but of them that believe to the saving of the soul. 1 Joh. 5. 13. These things have I written unto you that believe on the Name of the Sonne of God, that ye may know that ye have eternal life. — From the first text we gather that Scripture-marke of universal obedience: from the second, sincerity: from the third, opposition against, and abstinence from Sin: from the fourth, spiritual performance of holy Duties: from the fifth, a love of the brethren: from the sixth, a love of Christ: from all the rest, faith in Christ, the root and spring of all other graces; and indeed the very instrumental cause of our salvation.

3. Pro-

3. Proceed we now to put the question to our selves, but be sure to state it right; let it not be, *whether there be any good in us at all?* for so we shall erre on the one hand; nor yet *whether we have such, or such a degree and measure of grace?* for so we shall erre on the other hand; but, *whether* (according to the forementioned Scripture) *such, or such a saving grace be in us, or not?* As for Example

1. O my soul, hast thou respect to, and observation of all Gods Commandments? dost thou keep the last in truth and sincerity, though not in graduall perfection? dost thou know God in part, and love God in part, by a sincere inchoate obedience, though not to such a full degree as Christ did, or as the Saints do in heaven? dost thou keep the commandments in an Evangelical sence (*i.e.*) dost thou endeavour to keep them? &c, wherein thou failest, dost thou acknowledge thy failings, and rely upon Christ for pardon, as knowing that thy righteousness consists more in the remission of what is imperfect, than in doing of what is perfect? is thy universal obedience internal and spiritual, as well as external? is thy *delight in the law of God in the inner man?* it may be in thy life there is no grosse sin against God, no injustice or oppression to men, but art thou not destitute of the Spirit, and void of all supernatural life? is thy obedience equal to the duties of both tables: for not religion to God, if there be unconscionable dealing towards men; nor duty to men, if there be negligence in the religious service to God, is sincere, and universal obedience? Dost thou make conscience of particular duties of relation, as well as of generals? Or on the contrary, hast thou not respect to the Commandments only in some things, as *Ahab*, and *Herod*, who did *many things?* is not thy obedience only external? dost thou not rest wholly upon the outward obedience of the law, (as the Pharisees did) whilest thy heart still remains as a den of theevish lusts? dost thou not pretend much devotion in matters of God, but shewest no conscience, or equity in matters of man? or dost thou not love a civil, just, and righteous man with all thy heart, but thou canst not abide a forward religious man? art thou not careless of strict keeping of the Sabbath; of diligent, and powerful family-duties, or of the other duties of relation?

Rom 7. 22

2. O my soul, hast thou sincerity, and uprightness of heart? and because *the heart of a man is naturally deceitful above all things*, and there is no truth, no integrity in it, till God hath changed it? is there a full and powerful change of the whole man by the grace of God? dost thou any good duty upon this account, because God Commands it? not because this will agree with thy ends, or stand with thy lusts, but because God hath required it? are the motives and ends of all thy actions pure and heavenly, and such as Gods Word doth require? art thou diligent, and conscientious in internal, or secret Duties, to perform them; and in spiritual or heart-sins, and secret lusts, to avoid them? dost thou *serve God in spirit?* dost thou eye God whether in private or publike? dost thou set thy self zealously against those sins that thou art most inclined unto? dost thou hate sins most in thy self, and in those that are nearest unto thee, as a man that hateth a toad most in his own bosom? dost thou take those wayes, and use those means only that God hath appointed for the obtaining of lawful ends? hast thou respect to all Gods Commandments. But yet in that due order as God commandeth; as to the duties of the first table, before the second; to the commands of greater duties above those of lesse duties? or if in all these particulars thou findest not such an uprightness, as hath no deceit, or falsehood, or carnal respect at all joyned with it (for as all other graces are but in part, so are we sincere and upright in part) yet art thou humbled under thy falsehoods, and hypocrisies, and spiritual guiles? and dost thou trust only in Christ? and dost thou cry as *David* did *for truth in the inward parts?* — Or on the contrary, is not thy heart full of guile, & void of all grace? art thou not a stranger to regeneration, or the new birth? and if at any time thou obeyest any of Gods commands, is it not because those actions may consist with some carnal ends? dost thou not pray, and fast, and give alms, as the Pharisees did, to be on a theatre, and admired by others applause? dost thou observe the frame of thy heart in those things which none but God knows? or rather do not secrecie, or privacy many times intice thee to sin? hast thou not some *Dalilah*, some wolf or other in thy brest, to whose sheaf (as it were) all other sins must make their sheaves to bow, and yet thou art insensible of thine own sinfulness? dost thou not endeavour by unlawful, or unwarrantable wayes to get thine own ends? art thou not careful to *rye the mint and cummin*, but altogether neglect righteousness and judgment.

Jerem. 7. 9

3. O my soul, dost thou oppose against, and abstain from sin? and is this opposition and

Q

abstinence

abstinence settled and fixed in thy heart, not only for some fits and seasons, but by the habitual inclination of thy soul? is thy repugnancy universal in every part, not only in reason and conscience, but in thy heart, will, affections, and in the whole man? is there in thee a difficulty, yea kind of impossibility to sin with wilfulness, and purposed continuance, or with such an universal content of soul as wicked men do? and doth this impossibility to sin arise wholly from a kindly work of grace within, and not from any terrible restraint upon thy conscience without? dost thou in good measure, and by degrees not only leave outward grosse sins, but even conquer and crucifie the inward body of sin? dost thou oppose and leave sin because of the foul nature of sin, because, it is contrary to God, because it is a transgression of his Law? is the bent and inclination of thy heart against sin universal? the Pharisees were free from outward wickedness, yet abounded with heart-defilements, but dost thou as *Paul*, bemoan the evil motions of thy heart? dost thou as *Hezekiah*, humble thy self for the pride of thy heart? is pride, unbelief, earthliness, and several lusts of thy soul discovered, and crucified by thee? dost thou abhorre secret sinnes as well as publike, and fear Gods knowledge of thy sin more then all the worlds? dost thou abhorre defects in holy ordinances as well as grosse sins, omissions of holy duties, neglect, lukewarmness and distractions therein? dost thou not only oppose sin in thy self, but set against it in others? dost thou choose rather to suffer afflictions with the people of God, then to sin against God? — Or on the contrary, is not sin thy pleasure, thy sweet and delight? or if at any time thy heart cries out of sin, *O thou wilt meddle no more with it!* is not this opposition only from conscience illightened, from that terrible restraint God puts on the conscience, and not from thy heart, whereby thou art carryed out in all the powers of thy soul against sin? or suppose thou hast left some outward grosse sins, yet is not the root in thy affections and motions thereunto unmortified still? *Peter* speaks of some

1 Pet. 2. 20, 21.

who had escaped the pollutions of the world, and yet they were dogges and swine in their nature: many are tyed up from sin as maitives & wolves are, their natures not being at all changed; or suppose thou art extreamely set against some sin, yet art thou not highly in love with some other sins? art thou such a one that thou canst not sin, that darest not sin, that hast an habitual aversness from sin? art thou such a one, that thou livest not in a course of known sin, thou sinnest not out of malice, thou makest not a trade of sin? 1 Joh. 3. 6.

4. O my soul dost thou perform holy duties spiritually? are thy motives and ends spiritual in thy spiritual actions, such as the command of God, enjoying of, and communion with God, the light of Gods countenance, increase of grace, &c. is there zeal, fervency, activity in thy performance of duties? art thou full of the holy Ghost? is there in thee a free and spontaneous inclination to the duties that God requireth? for where the Spirit of the Lord is, there is liberty; are there in thee strong oppositions and combats by the flesh and unregenerate part? — Or on the contrary, are not thy duties as the Jews saits, *not unto God, even to God?* are not thy formal, customary, superficial performing of holy duties extreamely opposite to a spiritual deportment in them? art thou not backward to duties, and wholly unacquainted with those combats betwixt the flesh and the spirit?

5. O my soul, dost thou love the brethren? dost thou love them because of the image of God in them, because they are holy, and wrought on by Gods Spirit? dost thou love them because they are brethren, and because they are godly; and so, the more godly, the more is thy love? dost thou love all the godly, rich and poore, high and low, despised and honorable; but yet them most of all, who excel most in purity and power, and practise of godliness; for if godliness be the reason of thy love, then the more godliness, the more love: Art thou ready and willing to own them as brethren, and to joyn with them in the time of persecution? dost thou delight and rejoyce in other mens godliness and abilities, whereby the kingdom of God is advanced, though it be an umbrage and overshadow of all thy glory, though thou bee layd aside, and accounted as no body? hast thou an holy zeal against sinners, an impatience and holy griefe at the wickedness of others? is thy soul vexed by hearing and seeing the wicked Sodomites amongst whom thou livest? Dost thou procure all spiritual good to the brethren, as thou art able? dost thou pray for them, exhort them, provoke them to good? dost thou prefer their good, and especially their spiritual good, before, and above all carnal things? in this case, wouldst thou hazard thy worldly happiness, or thy very life, if thou hadst a right call? dost thou bear their burdens, and forbear their infirmities? or if sometimes thou findest some envyings, some impatiencies

patiences towards some of *the brethren* (for in the best is imperfection of graces, many Saints are in a great measure carnal, and thou art rather to seek after truth than perfection) yet, is thy soul troubled at this? dost thou pray down these devils in thy heart? and art thou at no rest till it be otherwise with thee? — Or on the contrary, dost thou not hate, oppose, scoffe, and reproach *the brethren*? dost thou not say in thy heart, *I could love such a one, honour such a one, but I can not abide his strictnesse*? or if indeed thou lovest them, is it not for other respects than their godliness? as, because they are wise, learned, potent? because they are of thy constitution, condition, opinion, or the like? art thou not ashamed of them? dost thou not prefer worldly interests before their spiritual good? art thou not ashamed to be called one of the believers, one of the holy brethren, or one of the holy sisters in time of persecution? or if thou lovest a godly man that lives remote from thee, yet dost thou not envy him that is thy neighbour of the same profession and dealing? especially when the eminency of his graces and worth carries away the esteem and repute from thee?

6. O my soul, dost thou love Christ? dost thou evidence this love by *keeping his Commandements*, and by accepting of his rebukes? dost thou love him for himself, for his odoriferous ointments, for his fragrant name? is thy love to Christ a long-lasting, everliving, and continuing love? dost thou *love him in sincerity*? in incorruption? can not many waters of affliction quench this thy love, neither can the floods of persecution drown it? Is thy love a transcendent love? never stand disputing the poynt, whether thy love differing from the love of hypocrites, be only gradual, or specificall? whether extension of parts, intension of degrees, protension of time, can make their love as thy love? or whether onely a graduall difference in nature, can make a specificall difference in morality? (oh that dear brethren would agree in the main, and passe by these notions!) only examine for thy self, is thy love to Christ (for so it must be, if it be true and sincere love) a transcendent love surpassing all other loves? doth the love of Father, Mother, Wife, Sonne, Daughter, Brother, Sister; yea, and of thy own life also give place to this love? doth Christ sit in the throne of thy heart, and do all these fit below at his foot-stool? dost thou bear such fervent, warm affection to Christ, that thou wouldest be content to part with all rather than part with him? canst thou say with David, *the Lord is my portion*? and whom have I in heaven but thee? and whom in earth that I desire in comparison of thee? the world it may be will be sometimes creeping into thy affections, and thou canst not be quite freed from the love of the world, yet dost thou in thy ordinary, settled, prevailing judgment and affections, prefer Christ before all things in the world? dost thou make Christ the end of thy desires, and endeavours? the very reason wherefore thou hearest and prayest, the very ground why thou desirest to live & breath upon earth? Dost thou *first seek the kingdom of Christ & his righteousness*? if thou dost not seek it so desirously and zealously as thou shouldest yet hath it the chief of thy desires and endeavours; and is nothing else desired, and preferred before it? is thy valuation of it so high, that thou wouldest not exchange thy title to it, and hopes of it, for any worldly good whatsoever? nay, art thou willing to labour, and suffer for it? and though the flesh may sometimes shrink, or draw back, yet art thou resolved and content to go through all? — Or on the contrary, art thou not disobedient to Christ? or dost thou not love Christ for carnal respects, for the loaves, &c? dost thou not in thy heart prefer thy worldly happiness, and fleshly delights before Christ? though thy tongue may say, that Christ is lovely, *the chiefest of ten thousands*, yet doth not thy heart otherwise esteem of him? Is not the the world the chief end of thy desires and indeavours? is not thy very heart set upon it? is it not thy greatest care and labour to maintaine thy estate, or credit, or fleshly delights? and is not the least of thy care and labour for that life to come? Nay, if it must come to tryal, that either thou must forsake Christ, or thy worldly happiness, if the wind which was on thy back doth turn in thy face, wilt thou not rather venture heaven than earth, and so wilfully deny thy obedience to Christ?

7. O my soul, dost thou believe in the Lord Jesus Christ? dost thou find that thou art naturally a lost condemned creature, for thy breach of the first Covenant? and dost thou believe that Jesus Christ is the Mediator, who hath made a sufficient satisfaction to the law? and considering, that in the Gospel he is offered without exception to all, dost thou heartily consent that he, and he alone shall be thy Saviour? yea, art thou content to take him for thy King to govern & guide thee by his laws & spirit? art thou willing to

Psal. 16. 6.
and 73. 25.

Mat. 9. 33.

obey him, even when he commands the hardest duties, and those which most crosse the desires of the flesh? is it thy sorrow when thou breakest thy resolution herein, and thy joy when thou keepest close in obedience unto him? and though the world and flesh do sometimes intice and over-reach thee, yet, is it thy ordinary desire and resolution to obey, so that thou wouldest not change thy Lord and Master for all the world. — Or on the contrary, dost thou not indeed dis-believe Jesus Christ? though the tongue may say that Christ is thy Lord and Saviour, yet thou never foundest thy self so lost without him, as to drive thee to seek him, and trust him, and to lay thy salvation to him alone, or at least thou didst never heartily consent that he should govern thee as thy Lord? nor didst resign up thy soul and life to be ruled by him, nor takest his Word for the Law of thy thoughts and actions? it may be thou hast now and then a motion or purpose to good, yet is not the ordinary desire and choice of thy heart the other way?

4. The questions thus put, force we our hearts to answer; suffer them not to be silent, nor to jangle, and think of other matters; if any question be hard, through the darkness of our hearts, yet do not give it over so, but search the closer, and study the case the more exactly; and, if it be possible, let not our hearts give over till they have resolved the question, and told us off or on, in what case we are: yea, wrestle with our hearts till we have prevailed, and say, *I will not let thee go, till thou hast answered*, he that can prevaille with his own heart, shall also be a prevailer with God.

5. When we have discovered the truth of our states, then passe the sentence on our selves accordingly, meer examination will do us little good, if it proceed not to a judgment. Conclude as we find, *either that we are true believers, or that we are not; either that we have a title to heaven, or that we have not*. But passe not this sentence with self-flattery, nor from melancholy terrors and feares. I say, 1. Not with self-flattery; alas what will it profit us to quit our selves as the children of God, when we visibly expresse the power of sin and Satan in our lives? oh, rather say to our selves, *whose image and superscription is this pride, this earthlinesse, this malice, this hatred of that which is good? what, are not the works of the flesh manifest, envyings, railings, drunkenness, &c?* And shall I be so mad to live in lying, swearing, uncleanness, any grosse wickedness, & yet persuade my self to be in a good state? oh my soul take heed of self-flattery! 2. On the other side, passe not this sentence from melancholy, unbelief, terrors, feares; as the carnal man failes the former way, so the tempted Christian sometimes failes this way, in this case run we over our evidences again and againe, and proceed we from those that are more facile, to those that are more difficult; one signe may perhaps be more easily perceived then another, and if we can but discover some, yea, if but one, we may assuredly gather all the rest are there. Come then, passe on now to sentence! O but — implore the Spirits assistance; now, if ever, desire him to shine on our graces; and then speak groundedly, and deliberately, and truly, as we finde according to our very consciences. Do not conclude as some do, *I am good Christian*: or as others do, *I am a reprobate, or an hy pocrite, and shall be damned*; when we have no ground for what we say, but our own fancy, or hopes, or feares; let not our judgment be any way byassed, or bribed, and so forestalled from sentencing aright.

6. Labour to get our hearts kindly affected with its discovered condition, according to the sentence passed on it; do not think it enough to know, but labour to feel what God hath made us to see. If we finde our selves undoubtedly gracelesse, oh get this to our hearts, and think what a doleful condition it is, to be an enemy to God, to be unpardoned, to be unsanctified, and (if we should so dye) to be eternally damned: one would think such a thought should make an heart of stone to quake. On the contrary, if we find our selves renewed, and sanctified indeed, oh get this warme, and close to our hearts; bethink our selves what a blessed state hath the Lord brought us into; to be his children, his friends; to be pardoned, justified, and sure to be saved; why, what is it we need to feare but sinning against him? come war, or plague, or sickness, or death, we are sure they can but thrust us into heaven. Thus follow these Meditations, till they have left their impressions on our hearts.

7. Be sure to record this sentence so passed; write it down; or at least write it in our memories; *at such a time upon through-examination I found my spiritual state to be thus, or thus*. This record will be very usefull to us hereafter; if we be ungodly, what a dampe will it be to our presumption and security to go on, and read the sentence

Gal. 15 19.

tence of our misery under our own hands? if we be godly, what an help will it be against the next temptation to doubting and fear, to go and read under our hands this record? may we not think, *if at such a time I found the truth of grace, is it not likely to be now the same?* and these my doubts to come from the enemy of my peace? — yet trust not so to one discovery as to try no more, especially if we have made any foul defection from Christ, and played the backsliders; see then that we renew the search againe; neither let this hinder us in the daily search of our wayes, or of our increase in grace, and fellowship with Christ: It is an ill signe, and a desperate vile sin for a man, when he thinks he hath found himself gracious, and in an happy state, to let down his watch, and grow negligent of his heart and wayes, and scarce look after them any more. Neither should we give over in discouragements if we can not at once, or twice, or ten-times trying discover our case, but follow it on till we have discovered it. If one hours labour will not serve, take an other; if one day, or month, or year be too little, follow it still; if one Minister can not direct us sufficiently, go to another? the issue will answer all our paines; there is no sitting down discouraged in a work that must be done. See 2 Pet. 1. 10.

8. Take heed, if we find our selves to be yet unregenerate, that we do not conclude of our future state by our present: let us not say, *because I am ungodly, I shall dye so; or because I am an hypocrite, I shall continue so*, no, we have another work to do, and that is, to resolve presently to cleave to Christ, and to break off our hypocrisie and wickedness. If we find that we have been all this while out of the way, do not sit down in despair, but make so much the more hast to turn into it: If we have been hypocrites, or ungodly persons all our life, yet is the promise offered to us by Christ, and he tendreth himself to be our Lord and Saviour; neither can we possibly be so willing to accept of him, as he is to accept of us; nothing but our own unwillingness can keep our souls from Christ, though we have hitherto abused him, and dissembled with him.

Oh that the Lord would perswade us to the close performance of this *Self-trying* task! that we might not tremble with horror of soul when the judge of all the world shall try us; but have our evidence and assurance so ready at hand, and be so able to prove our title to heaven, that the thoughts, and approaching of death and judgment might revive our spirits, and fill us with joy, and not appale us, and fill us with amazement!

SECT. 9. Of the time of our Self-tryal.

THE Scriptures have determined no set time, yet some Rules there are, partly in Scripture, and partly prescribed by holy men, which we may make use of, as thus:

1. There is no danger of sursetting upon too much; the oftner we reckon with our souls, the fewer things we shall have to reckon for every time; and the fewer things there be, the more readily will they be called to minde, and more exactly be scanned: This made Bernard say of this work, *If we will do it as often as we need, we must do it alwayes.*

Bern. in Cant.
Serm. 58. fin

2. The time that learned and devout men commend to us, is once every day: So Chrysostom, *Let this account be kept every day; — Have a little book in thy Conscience, and write therein thy daily transgressions; and when thou layest thee down on thy bed, then bring forth thy book, and take an account of thy sins.*

Chrysost. Exp.
in Psal. 4.

3. The time that especially Scripture holds forth to us, is at evening or at night: *I call to remembrance, said David, my song in the night; I commune with my own heart, and my spirit made diligent search:* And thus he bids us, *Commune with your own hearts upon your bed, and be still.* Upon which words sayes Chrysostom, *What means this that he saith, Commune with your own hearts upon your beds?* q. d. After supper, when you lie down, and are ready to sleep, and have great quietnesse and silence, without presence or disturbance of any, then erect a Tribunal for your own Consciences.

Psal. 77. 6.
Psal. 4. 4.

Chrysost.
in Psal.

4. Other times may be as occasion requires: When the Church of Israel was in distress, and sighed to God, then they encouraged each other, *Let us search and try*

our

Lam. 3. 40

1 Co. 11. 28.

1 Cor. 11. 31.

Rev. 3. 2.

our wayes, and turn again to the Lord. When Christians purpose to receive the Lords Supper, then *Let a man examine himself, and so let him eat:* When we observe dayes of Fast for humiliation of our souls; or when we observe a Sabbath of Feasts, or especially when we are cast down upon our sick beds, and in expectation of our dissolution, then its time to *examine, and to judge our selves, that we be not judged.*

5. Besides those daily and casual times, it is convenient also, after some good space of time, to try our selves over againe, *ex. gr.* After a moneth, or a year, to consider our selves for the moneth or year past, that we may see how we have profited or decayed for that space of time; for as our members grow, and our shape every day changeth, and our black haire turn gray while we perceive it not, yet after some space of time, we may easily discern; so it is in our souls; besides the manifest changes which sometimes appear at the instant, there are certain insensible alterations, which are not to be discerned; but after some continuance of time, and for rectifying of these, it is necessary to take a more general view of our souls, in a monthly or yearly *tryal*; by this means we shall see wherein we are better or worse, how our zeal is increased or decreased; if we are bettered since our last general account, we shall have occasion to praise God; if otherwise, we must therefore be humbled, and blow the coals of zeal, and stir up the grace of God in us, that we may *strengthen the things which remain, and are ready to dye.*

To this purpose we read of many Ancients that were accustomed to keep Diaries or Day-books of their actions, and out of them to take an account of their lives: Such a Register (of Gods dealings towards him, and of his dealings towards God in main things) the Lord put into a poor creatures heart to keep in the year 1641. ever since which time he hath continued it, and once a year purposes (by Gods grace) to examine himself by it; the use and end of it is this:

1. Hereby he observes something of God to his soul, and of his soul to God. 2. Upon occasion he pours out his soul to God in prayer accordingly, and either is humbled or thankful. 3. He considers how it is with him in respect of time past, and if he have profited, in grace, to find out the means whereby he hath profited, that he may make more constant use of such means; or wherein he hath decayed, to observe by what temptation he was overcome, that his former errors may make him more wary for the future.

Besides many other uses, as of his own *Eperiences*, and *Evidences*, which he may (by the Lords help) gather out of this Diary.

S E C T. 10.

The daily Register of a weak unworthy servant of Christ for some time.

IT may be expected, that I give some example hereof, wherein if I might any way advance Christ, or benefit his Church, though I lay in the dust, I should willingly publish and subscribe the daily Register of a poor unworthy servant of Christ, indeed one of the meanest of his Masters family, for some space of time: As thus,

Cant. 2.

11. 12.

May 13. I retyred my self to a solitary and silent place, to practise especially the secret Duties of a Christian, my ground is that of *Cant. 2. 11, 12. Come my beloved, let us go forth into the fields, &c. there will I give thee my loves. The Bridegroom of our souls* (said Bernard) *is bashful, and more frequently visits his Bride in the solitary places.*

May 14. In a pleasant wood, and sweet walks in it the Lord moved and enabled me to begin the exercise of secret Duties: and after the Prolegomena, or Duties in general, I fell on that Duty of *Watchfulness*: the Lord then gave me to observe my former negligence, and to make some resolutions. I found the Lord sweet to me in the conclusion of the Duty. Allelujah.

May 15. I fell on the Duty of *Self-tryall*, and in the morning confessed my sins before and since conversion, wherein the Lord sweetly melted my heart. In the evening I perused my Diary for the last year, wherein many passages of mercies from God, and troubles for sin, &c.

May 16. In the morning I went through the Duty of *Eperiences*, and felt some stirrings of Gods Spirit in my soul. In the evening I fell on the Duty of *Evidences*, when

when I acted faith, and found my *Evidences* clear. Oh how sweet was my God!

May 17. This day in the morning, I meditated on the love of Christ, wherein Christ appeared, and melted my heart in many sweet passages: In the Evening I meditated on *Eternity*: of hell, and on eternity of Heaven, wherein the Lord both melted, and cheered, and warmed, and refreshed my soul. Surely the touches of Gods Spirit are as sensible as any outward touches. Allelujah.

May 19. In the former part of this day I exercised the *life of Faith*, when the Lord strengthened me to act Faith on several Promises, both temporal, spiritual, and eternal; I had then sweet, refreshing, and encouraging impressions on my soul against all the fearful, sinful, and doubtful dreams I had the night or two before dreamed. In the Evening I considered the Duty of *Prayer*, observed some workings of Gods Spirit in my perusing the Rules, and afterwards in the practice of this Duty. Blessed be God.

May 20. In the Morning I fell on *Reading the Word*, perused the directions, and then searched into the *Common places and uses of my corruptions in nature and practice*; of my comforts against the burthens of my daily infirmities; of establishing my heart against the fear of falling away; of directions in my calling; of comforts against outward crosses; of my priviledges in Christ above all the wicked in the world: In every of these Christ appeared in some measure suitably to my soul. In the Evening I proceed in the *Common places and uses of sweet passages that melted my heart*; of sensible comforts, and of places hard to be understood: In the first my heart was sweetly melted, in the second cheered; in the conclusion the Lord struck me with a reverence of his Majesty and presence, filled my soul with spiritual refreshings, enlarged my heart with praises of him, and desires to live unto him, who hath given me in this time of love so many sweet visits, and kisses of his mouth. Allelujah.

May 22. Occasionally, though not in course, I fell on some parts of the Duty of *self-denial*: The Lord in mercy wrought in my soul some suitableness to that spiritual Gospel-Duty; Lord keep this fire up in a flame still. Oh it is a sweet, but a very hard lesson.

May 31. I practised (as the Lord enabled) the Duty of *Saints-sufferings*; Into which condition as I was cast, so the Lord gave me to see my sin and to bewaile it, and to pray for the contrary, grace and Gods favour. The Lord was sweet to me in the preparations to, but especially in the improving of, *Sufferings*. Now the Spirit left in my soul a sweet scent and savour behind it, Allelujah. Amen. Amen.

I had proceeded in this Diary, but that I doubt whether the knowledge of many such particulars may not prove offensive either to the weak or Wilsul. And I would not willingly occasion any matter of offence to those that are within or without the Church. Thus much (only for edification and imitation) I have written. And though with David, I declare what God hath done for my soul, yet with Paul I ever desire to correct my self; I live, yet not I, but Christ liveth in me.

Psal. 66. 15.
Gal. 2. 20.

CHAP. V. SECT. I.

Of the Nature of

Self-denyal.



IF any man will come after me (saith Christ) let him deny himself. The Word in the original is a Compound, noting more than a single, ordinary *Self-denyal*. It signifies to deny utterly, totally, not at all to spare, or regard a mans self: It imports a perfect, or universal *Self-denyal*; it is as much as to reject and cast off a mans self, as a man doth a gracelesse son whom he will not own any more for his: From the Word opened we may discover the nature of it, which diverse give in, though with some variety, as thus. To deny a mans self (say some) it is to forsake the motions of our own corrupt reason and will, which is the very same with mortifying of the old man, and crucifying the flesh. To deny a mans self (say others) it is to refuse to be subject to, or to work for a mans self, as if it were our Master: And this destruction

Marth. 16. 24.
Ἀπαρνησά-
μεν ἑαυτοὺς.
Abneget (i)
omnino neget,
Leigh Critica
facia.
Perneget, &
proisus neget
Reynolds.
Abdicet seipsum
Beza.

description is taken from the similitude of a servant who renounceth to be under the government of such a Lord. To deny a mans self (say others) it is not to deny himself to be a man, or to put off humane affects, but to humble himself. This likewise is true, but 'tis not full enough for a Christians Self-denial. And therefore to deny a mans self (say others) it is to put himself, and all that he hath in hazard, rather then to neglect the glory of Christ. This *Antithesis* much enlargeth it; and in this fence a man is said to deny himself when he comes up to that height of the Apostle, as to say, *I live, yet not I, but Christ liveth in me. q. d.* the life that I live in respect of the Original, it is not of nature, but of grace; not of my self, but of Christ; in respect of the Rule, It is not after my own fancy, but according to the will of Christ; not after my own lusts, but after the Spirit; in respect of the End, It is not to my self, but to Christ; not to exalt or magnifie my self, but to be all that I am unto Jesus Christ; in respect of Opinion, It is not to make my self my own Lord and Master, but to prostrate all at the feet of Christ; not to suffer any thing in me to exalt it self, but to make all veil and bow to Christ.

And hence I shall give this description of it, that *Self-denial is a total, thorough, utter abnegation of a mans own ends, counsels, affections, and a whole prostration of himself, and of all that is thus under Christ Jesus.* And thus we have the meaning of Christ, *If any man will come after me, let him deny himself. (i.e.)* Let him lay aside his own wisdome as an empty lamp, his own will as an evil commander, his own imaginations as a false rule, his own affections as corrupt counsellors, and his own ends as base and unworthy marks to be ayimed at. Let him deny himself, whatsoever is of himself, within himself, or belonging to himself as a corrupt and carnall man; Let him go out of himself, that he may come to me; let him empty himself of himself, that he may be capable of me, and that I may reign and rule within him. As in *Josaphs* dream, the Sun, Moon, and the eleven Stars did obedience to him, and all the sheaves in the field veiled to his sheaf; So in the life, way, work, and soul of a regenerate man, all the supernatural gifts and graces, all the moral endowments and abilities, all the natural powers and faculties of the soul, with all the members of the body, and all the labours of the life, and whatsoever else, must do obeysance, and veil, and be made subject and serviceable unto Jesus Christ. And this is true Self-denial.

S E C T. 2.

Of the distribution of Self, and of the manner how every Self is to be denied.

BUT for the better understanding of this Duty of Self-denial, we must first distinguish of Self, and then apply it accordingly.

1. There is a threefold Self, viz. a sinful Self, a natural Self, and a moral, vertuous, or renewed Self.

The first Self, which is sinful Self, or corrupt Self, is that which the Apostle calls the old man, Ephes. 4. 22. the earthly Adam, 1 Cor. 15. 47. the body of death, Rom. 7. 24. the carnall mind, Rom. 8. 7. in which fence to deny a mans-self, it is in the Apostles phrase. to deny ungodlinesse, and worldly lusts, Tit. 2. 12.

Ephes. 4. 22.
1 Cor. 15. 47.
Rom. 7. 24.
Rom. 8. 7.
Tit. 2. 12.

The second Self, which is natural Self, is either considerable in regard of being, or of well-being: 1. In regard of being and substance, and so it imports our life, which is the continuance and preservation of our being, together with the faculties and powers of nature, our understanding, will, affections, senses, fleshly members. 2. In regard of well-being, or the outward comforts of life, and they are either, 1. External relations, as betwixt husband and wife, parent and child, brother and brother, friend and friend: Or 2ly. Special gifts and endowments, as learning, wisdome, power, or any other abilities of mind and body. Or 3ly. Common ends, which naturally men pursue and seek after, and they are all by the Apostle comprized under three heads, of profit, pleasure and honour; *The lusts of the eyes, the lusts of the flesh, and the pride of life,* 1 John 2. 16. Of this kind are houses, lands, possessions; fleshly, worldly, natural, unnatural, artificial delights; liberty, Praise, favour, applause, any thing from which a man doth draw any kind of content or satisfaction in order to himself.

1 John. 2. 16.

The third Self, which is moral Self, or vertuous Self, or renewed Self, it is a mans Duties, holinesse, obedience, righteousness, the graces of the Spirit, the image of Christ, Col. 3. 10. Rom. 8. 29. For as the first Adam begets us after his image; so the second

Colos. 3. 10.
Rom. 8. 29.

second *Adam* regenerates us after his image; from the one we receive lust for lust, and from the other grace for grace.

2. Now according to this threefold *Self*, there are three branches of *Self-denial*; for some things are to be denied simply and absolutely, some things conditionally, and upon supposition; some things comparatively, and in certain respects.

1. Some things are to be denied simply and absolutely, and so a man is to deny *sinful-self*; First generally, as it imports the whole body of corruption, and concupiscence, which we are to mortifie and subdue, to crucifie and to revenge the blood of Christ against it, *Colos. 3. 5. Rom. 8. 13.* Secondly, specially in regard of those personal corruptions, which we in our particulars are more notably carried unto, which *David* calls *the keeping of himself from his own iniquity*, *Psal. 18. 23.*

2. Some things are to be denied conditionally, and upon supposition of Gods special call, and so a man is to deny his *natural self*, whensoever it stands in opposition unto, or in competition with Christ, his glory, Kingdom, or command. And this we are to do: 1. Habitually, in preparation of the soul, and that alwayes. 2. Actually, whensoever any thing dear unto us is inconsistent with the conscience of our Duty to God: And thus *Paul* regarded neither liberty nor life in comparison of the Gospel of of grace, and of the name of the Lord Jesus, *Acts 20. 24. — 21. 13.* This *Michaiab* regarded not his safety or reputation in *Ababs* court, *1 King. 22. 14.* Thus *Levi* regarded not his father, or mother, or brethren, or children in the zeal of Gods honour, *Deut. 33. 9.* Thus *Ezekiel* regarded not his dear wife, the delight of his eyes, when God took her away with a stroak, and forbade him to mourn for her, *Ezek. 24. 16. 17, 18.* Thus *Matthew* regarded not his receipt of custome, *Luk. 5. 27.* Nor *James* and *John* their nets, their ships, their Father, when they were called to follow Christ, *Matth. 4. 21, 22.*

3. Some things are to be denied comparatively, and in some respect; and so a man is to deny his *renewed self*, his very duties, virtues, graces. I deny not but in the nature and notion of *Duties* we are bound to seek, to pray, to practise, to improve, to treasure up, and exceedingly to value them; but in relation unto righteousness, in order to justification in the sight of God, and in comparison of Christ, we must esteem all these things but as *losse and dung*, *Phil. 3. 8, 9, 10.*

SECT. 3.

Of the Denial of Sinful-Self; and first of Cautions.

First, we must deny *Sinful-self*, and this we are to deny simply and absolutely, whether it be the whole body of corruption and concupiscence; or those personal corruptions which we in our particulars are more notably carried unto. Concerning both these I shall give some $\left\{ \begin{array}{l} \text{Cautions} \\ \text{Directions.} \end{array} \right.$

The Cautions in general are these. —

1. That the denial of *Sinful-self* is still imperfect in this life, even in the most excellent servants of Christ; the best of us feel in our selves another Law and power of sin rebelling against the law of our mind; and leading us into captivity to the law of sin that is in our members, *Rom. 7. 23, 24.* Howsoever *self-denial* is as a deadly wound given unto sin, whereby it is disabled to bear rule or commanding power in the heart of a regenerate man, yet *self-denial* is not perfect; it doth not so slay sin, as that we have no sin at all in us, or that we cease to sin; there is still the sap of sin in the heart of the most regenerate and holy man; hence *self-denial* is not for a day only, but it must be a continual work; as we have denied sin to day, so we must deny it to morrow; for sin is of a quickning nature, it will revive, if it be not deadly and continually wounded.

2. As this *Self-denial* is imperfect, so it is unequal, every man having a portion of grace according to the measure of the gift of Christ, *Ephes. 4. 7.* The same measure of the Spirit is not to be expected in all; all have not the same measure of sorrow for their sins that others have, yet it may be true, and unfeigned, and so accepted of God; the fruits of repentance are in some 30. in some 60. in some an hundred-fold, *Matth. 13. 23.* Though every true Believer have the Spirit, *Rom. 8. 9.* And be a spiritual person,

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1 Cor. 2. 9, 5. 1 Cor. 2. 14, 15. Yet some truly spiritual are so weak, that in comparison of others they are not spiritual, 1 Cor. 3. 1. And therefore ought not any for this to be discouraged if they find themselves inferiour unto others.

3. As this *Self-denial* is unequal, so it is in some respects unlike in the faithful; as there are diverse measures of it, so there are diverse manners of it: Hence some that have not so strongly denyed the outward actions of sin, may have striven more in the *self-denial* of their inward lusts and affections: and some that have not denyed themselves for a time, in respect of more heinous sins, may yet exceed others in *self-denial*, which never fell into such grosse and heinous transgressions. It is hard for any to determine whether it was greater Grace in *Joseph* resisting the temptation, and not committing adultery with his Mistress, or in *David* after his fall to humble himself so far, as being a glorious King, to shame himself by publick confession of his adultery; for as God magnifies his mercy by sin in forgiving it, more then if no sin had been, Rom. 5. 20. So the godly may sometimes manifest their grace by open and effectual repentance, more than if that special sin had not been committed by them, Luk. 7. 44, 45, 46, 47.

4. Howsoever this *Self-denial* is in the best Saints imperfect, unequal, unlike; yet we must endeavour absolutely and simply to deny *sinful-self*: we must ever be hacking and hewing at this tree till it falls; we must grieve at it, strive against it, and thus continue grieving and striving all the days of our life. Say not now, *I have grace enough*, but as that great Apostle, still presse forward to have more vertue from Christ; If we have prevailed against the outward act, rest not, but get the rising of lust mortified, and that rowling of it in our fancy: get our hearts deaded towards it also; and rest not there, but get to hate it, and the thought of it: The body of death must not only be crucified with Christ, but buried also, and so rot, and molder away more and more after its first death-wound, Rom. 6. 4, 6.

SECT. 4.

Of the manner of Denying our natural Concupiscence.

THE directions have respect either to our *natural concupiscence*, or to our *Personal, corruptions*.

1. We are absolutely to deny the whole body of *corruption and concupiscence*; we are to mortifie and subdue, to crucifie and to revenge the blood of Christ against this sin. This is the meaning of the Apostle, *Mortifie your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence*.—Now for the denying or mortifying of this *concupiscence*, observe these directions.—

Romans. 7. 24. 1. Be sensible of it, cry out with *Paul*, *O wretched man that I am, who shall deliver me from the body of this death?*

Matthew 5. 6. 2. Endeavour we to get a willing heart to have this sin mortified. *Blessed are they which hunger and thirst after righteousness, for they shall be filled.*

3. Be we peremptory in denying the requests of *concupiscence*; barre up the doors, give it no audience; nothing is better then a peremptory will if it be well set, nothing worse if it be ill. When *Abishai* would have perswaded *David* to slay *Shimei*, *David* gives him a peremptory denial saying, *What have I to do with you, ye sons of Zerviah?* So Christ gave *Peter* a peremptory denial when he would have dissuaded him from his passion, saying, *Get thee behind me Satan*. The old man is of our old acquaintance that hath been born and bred with us, and therefore is ready to deceive us; look to it, and whensoever it suggests, give it a peremptory denial.

1 Cor 9. 26. 4. Take we pains to mortifie this sin. *I run not in vain as one that beats the aire*: that is, I take pains, but not in vain, I take no more pains than I must needs, if I took any lesse, I could not come to that I aime at: The lesse paines we take in subduing this corruption, the more will it increase; but what pains? I answer, we must use the means God hath appointed, as the Word, and Praying, and Fasting, and Watching, and Weeping, and Mourning; to these I may add Covenants and Vows: Provided that 1. They be of things lawful. 2. That we esteem them not as Duties of absolute necessity, and 3. That we bind not our selves perpetually, lest our vows become burthens to us; if we will vow, let us but vow for a time, that when the time is expired, we may either renew, or let them cease as necessity requires.

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5. Let us intermix these means, Duties, or services one with another. Christ hath variety of blessed employments for us, and we should fly from flower to flower; as sometimes hear, otherwhile pray, frequently meditate, and be not seldom in godly company. When our lustings sollicit us to this or that object; ask our souls the question that the Prophet did *Ahaziah's* Messengers, *Is there not a God in Israel, that thou shouldst go to Baal-zebub the god of Ekron?* Is there never a promise in the Scripture? never a Saint of my acquaintance? never a mercy to be thankful for? no beauty and glory in Heaven to be panting after? 2 Kings 1. 2.

6. Labour we to get the assistance of the Spirit of Christ. This you may think strange, *The wind bloweth where it listeth, (i.e.) the Spirit worketh where it listeth*; yet this hinders not, but that the Spirit may list to blow in the use of the means. Surely there are means to get the Spirit, and to hinder the Spirit; the Spirit may be wonne or lost in the doing, or not doing of these things. John 3. 8.

1. If we would have the Spirit, then we must know the Spirit; we must so know him, as to give him the glory of the work of every grace: The want of the knowledge of Christ's Spirit is the very reason why men receive not the Spirit. *I will send unto you the comforter, whom the world cannot receive, because they know him not.* The world knows not the preciousness of the Spirit, and therefore they lightly esteem of him: The first means to have the Spirit, it is to know the Spirit, that we may give him the glory of every grace. John 14. 17.

2. If we would have the Spirit, take heed that we *quench not the Spirit*; I mean not, by quenching the Spirit, *a quite putting of it out*: But 1. a growing careless and remiss in the Duties of Religion: 2. A not cherishing every good motion of the Spirit in our hearts, either to pray, or to hear, &c. 1 Thes. 5. 19.

3. If we would have the Spirit, take heed that we *grieve not the Spirit*; let us not drive him by our sins out of the temples of our Souls, disturb him not in his gracious and comfortable operations there, but so demean our selves that he may stay in our spirits, and manifest, without any eclipses or interruptions, his sweet and powerful presence within us. Surely the spirit is a clean spirit, and he loves a clean habitation: It is sin makes the spirit loath the soul of a man; Evil speeches, and evil actions grieve the spirit of Christ. Ephes. 4. 30.

4. If we would have the Spirit, take heed that we *resist not the Spirit*. Now we may be said to resist the spirit, 1. By not doing the good required, when we hang off from that good to which we are strongly moved by the inward pulsations and persuasions of the Spirit of God: 2. By sinning against light; in this respect the sins against the second Table resist more then sins against some of the first, because these are sinnes against a multiplied light, against the light of the Word, and light of the Spirit, and light of Nature. 3. By falling into foul sins, such as are *the manifest deeds of the flesh, as adultery, fornication, uncleanness, lasciviousness*: indeed these sins are not fit to be named amongst Christians. *But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh Saints.* This last is called Idolatry, *Coloss. 3. 5.* Now the name Idol in Scripture doth sometimes signifie an image, or sculpture, or representation; sometimes an heathen god under the notion of a false God; and sometimes an heathen god under the notion of filthy, unclean, and abominable, *1 Pet. 4. 3. 1 Cor. 10. 7, 8. Isa. 57. 5. 1 Cor. 6. 9.* The reason whereof was, because in their Idol-feasts, and Idol-worships they used those heathen villainies of filthiness and uncleanness, *Revel. 2. 14.* or at least their Idol-feasts were wont to be previous, and preparatory to fornications, *Acts 15. 20. Revel. 2. 14.* O these are foul sins, which were a shame for Christians to name, or speak out, much more to commit. But why is *covetousness* unfit to be named? And why is it called idolatry? Some Criticks observe very well, that the word in the Original is *φιλωρησια*, which is not *covetousness* properly, but *inordinate desire*, not only of wealth, but also of lusts, those *nefanda*, that were common to the Gentiles. O take heed of thus resisting the Spirit: this is a desperate, and a dangerous sin. Acts. 7. 51.

5. If we would have the Spirit, let us pray for the Spirit: This was the means that Christ used. *I will pray the Father* (saith he concerning his Apostles) *and he will send the comforter to you.* And this was the means Christ put us upon, *for if your earthly parents can give good things unto their children, how much more will your heavenly Father give the Holy Ghost unto them that ask him?* Prayer is prevailing with God, it is restless and pleasing to God, it will have no denial. Gal. 5. 19.

6. If we would have the Spirit, let us be diligent in the use of the means. *I will send the comforter to you.* And this was the means Christ put us upon, *for if your earthly parents can give good things unto their children, how much more will your heavenly Father give the Holy Ghost unto them that ask him?* Prayer is prevailing with God, it is restless and pleasing to God, it will have no denial. Ephes. 5. 3.

Gal. 5. 16.

6. If we would have the Spirit, then let us *walk in the Spirit*; do the actions of the new man: We know some Physick is for restoring, some to preserve the strength of the body, and such is this walking in the actions of the new man; it preserves the strength of the soul, it preserves spiritual life in a man, it enables him to fight against corruptions and lusts, *Walk in the Spirit, and ye shall not fulfil the lusts of the flesh*.

Gal. 5. 16.

But the Saints may object; all this we have done in our measure, but still we find a body of death, many lusts yet remaining and rising up in us, and *rebelling against the law of our mind*, yea sometimes *captivating and leading us away to the minding* and seeking of our selves, and serving our own base affections.

I answer, it may be so, nay I told you it would be so in the first caution; and yet if we pray against them, if by an holy, gracious, and constant contestation we fight and war against them, if by a godly grief and sorrow of heart, we mourn and are troubled for them, then here is our comfort, though we are not fully freed from them, yet we have truly denied them. *There the lusts of a man are denied, where they do not reign, and bear dominion, where they have not the full and peaceable possession. Paul was one that had in a very high measure denied himself, and though he complained of sin, and of a Law in his members rebelling against the Law of his mind, and bringing him into captivity to the Law of sin, yet this being his trouble, the Lord thereupon comforts him with the sufficiency of his grace, My grace is sufficient for thee.*

2 Cor. 12. 9.

S E C T. 5.

Of the manner of Denying our personal corruptions.

2. **W**E are absolutely to deny those *personall corruptions* which we in our particulars are more notably carryed unto. Now for the denying and mortifying of this sin (whatsoever it may be) observe these directions. —

1. Labour we to see the disease; No man will seek for cure, except he see the disease; the sight of the disease is half the cure of it. O then endeavour we to find out, what is our special sinne, our *Dalilah* sinne, let us be perswaded and convinced of it. See the marks whereby to discover it in *Chap. 4. Sect. 4.*

2. Observe the baseness of this condition, which appears partly in the nature of it, and partly in the evil it brings. 1. For it's nature, it is the basest slavery in the world. *Isaiah's* bondage in *Egypt* was but a shadow to this; Men that will not deny their corruptions, they are servants to sin, and servants to Satan, *they walk after the prince of the power of the aire*; nay they are servants to their own corrupt minds, *they are led by their lusts as a fool to the stocks*. 2. For the evil that comes by it, it deprives us of Gods favour and brings upon us infinite sorrows, as blindness of minde, hardness of heart, deadness of spirit, horror of conscience, and without repentance, all the terrors of hell.

Ephes. 2. 2.

3. Abstain we from all beginnings and occasions of this sin: quench it at first; if we cannot put out a spark, how should we put out a flame? If we get not the mastery over the first motion to sinne, how shall we overcome it when it is brought to maturity in action? As a stream riseth by little and little, one shower encreasing it somewhat, and another making it bigger still; so sin riseth by degrees, *James* 1. 14, 15. And therefore take heed to the beginning of our affections, look we to the beginning of this inordinate lust; if we perceive but a glimpse of it, let us quench and resist it; if we hear it knocking at the door of our hearts, do not presently let it in, but ask his errand, plead the cause with it, consider the hindrances and inconveniences that come by it.

4. Proportion the remedy to the disease: As the lust is greater, so use we greater abstinence; make stronger vows against it; if the tyde beat strongly, keep the bank good; repaire it by sweet renewalls of our graces in us; make we new Covenants against it: what though we are weak, and frail, and subject to break our promises in this kinde? Yet remember that they are Gods Ordinances, and he will put to his helping hand to enable us.

5. Turn we our delights to God, and Christ, and heavenly things? There is no true *Self-denial*, that is only privative; a man cannot leave his earthly-mindedness, but presently he must be heavenly-minded; as a man cannot empty a vessel of water, but presently aire will come in its place: so a man cannot deny *sinful-self*, but grace will immediately

immediately enter, and take possession of his heart. And Oh, when it is thus, when the intentions of our mind (as our morning thoughts, &c.) which we spent upon vanities, are now drawn into prayer and holy meditations; then lusts wither, then doth corruption shale off more and more.

6. Maintaine in our souls the authority of Gods truth; Either *Self*, or *Christ* will rule in the soul; and therefore set up truth, and let that be the spring of all our actions; he that will free himself from being an hired servant to this or that Master, he must hire himself. When *David* went to *Achish*, he was free from *Saul*; if we would not have *Saul* and *sinful-self* to rule in us, we must give up our selves to the command of God and his Word.

7. Labour to thwart that particular corruption to which we are inclined. *ex. gr.* Are we given to wrath? Endeavour we to be humbler and meeker then other men. Are we given to the world? look after that better and more enduring substance in heaven; Consider that *the reproaches of Christ are greater riches then the treasures of Egypt*. Contraries in nature do expell one another; cold is expelled with heat, darknesse with light; thus it is in grace. Heb. 11. 25.

8. Pray that *Christ* would baptize us with the holy Ghost, and with fire, that like fire he would heat the faculties of our souls, and inflame our love unto God; for as our love to God is stronger, so our love to holy things will be more earnest, and consequently our hatred to *sinful-self* will be more strong and perfect. O pray for the Spirit, and wait for the Spirit, and labour to be baptized with the holy Ghost more, and more fully. If we be left to our selves, it is impossible for us to deny self, to mortifie self; and therefore we are to pray to God to give us his holy Spirit. It is he that is the refiners fire, and fulfers seape: Now as in refining and purifying, use what means you will, except you use fire, you can never refine silver; so if a man be left to his own spirit, he will run into a thousand noysome lusts; but when Gods Spirit is clothed in a mans heart, then he is kept from sin. Matt. 3. 12.

9. Labour after further discoveries of Christ. Beleeve more, and depend more upon Christ; yea let us trade immediately with Christ, for Christ is the only agent in the work of *Self-denial*. Mistake not, I do not say, that we are meer passives in *Self-denial*; indeed at that first habitual beginning of it at conversion, and at that final perfecting and finishing of it, and carrying away all sinne at death, I beleeve we are meer passives; but now in our progresse we are workers together with Christ: and therefore it is said, that we purge our selves, and that we purifie our selves, and that we, by the Spirit mortifie the deeds of the flesh, because Christ still in going on to purge us, purifie us, and to mortifie our lusts, he doth it by stirring up our graces, and useth therein acts of our faith, and love, and many motives, and considerations to do it. Let us therefore use all means required, but above all let us bring our hearts more and more acquainted with Christ. It is Christ is that great Ordinance appointed by God to get our lusts mortified; how many souls have gone puddring on (as I may so speak) in the use of other means? and though in them Christ hath communicated some vertue to them, yet because they did not trade with him, they had little in comparison: The more distinctly a man understands Christ, and how to make use of him, the more easily he will deny himself, and get his lusts purged; Such a one as trades immediately with Christ, will do more in a day, then an other in a year. Now this is as God opens our Faith to see him, and know him, and to be acquainted with him; Hence it was Pauls desire, that I may know him and the power of his resurrection: That I may know him as a Prophet instructing me, as a Priest sanctifying me, as a King reigning spiritually in me; that I may know the power of his resurrection in the vivification of my soul in the abolition of my sin, and especially of mine own iniquity. It was Christ, Paul made use of in this work. By Christ the world is crucified unto me, and I unto the world. Thus much for the Denial of *sinful-self*. 2 Tim. 2. 21;
1 John. 3. 3.
Rom. 8. 13.

Phlip. 3. 10.

Psal. 18. 24.
Gal. 6. 14.

SECT. 6.

Of the Denial of our external Relations; and first of Cautions.

Secondly, We must deny *natural self*; and this we must deny onely conditionally, and upon supposition of Gods call, whether it be in regard of our being, or well-being.

being. I shall begin with the latter, and that contains either *externall relations, speciall gifts or common ends.*

1. We are conditionally to deny our external relations; To this purpose (saith Christ) *If any man cometh to me, and hateth not father, and mother, and children, and brethren, and wife, and sisters — he cannot be my Disciple.* Not that Religion teacheth, or commandeth, or endureth a Saint to break the ties of Religion, or nature; you see it puts in a plea against such unnaturallnesse, *Honour thy father and mother, is the first Commandment, with Promise.* And the Ravens of the valleys shall pick out their eyes that mock and despise their father and mother. Gods Commandments do not enterfere, the Gospel in this case gives no supersedeas to the law: and therefore in the denyall of relations

I shall lay down } Cautions.
Directions.

The Cautions are these. —

1. That relations are the blessings of God; they are Gods gifts, and bestowed on the Saints in a way of Promise. *Blissed is every one that feareth the Lord, that walketh in his wayes;* How may that appear? *by wife shall be as a fruitful vine by the sides of thine house, thy children like Olive-plants round about thy table. Behold thus shall the man be blessed that feareth the Lord.* Now thus we must not deny, but love, and cherish, and dearly esteem of our relations: they are the gifts of Gods bounty, of his gracious Covenant, proceeding from the free, undeserved love of God; they are the tokens of Gods special good will and favour in Jesus Christ: They are the loving tokens which Christ sends to our soules, that so he might draw our loves to him againe; and hence it is lawful and commendable to rejoyce in them in their way, and especially to lift up our soules in thanksgiving to God for them; for *every creature of God is good* (much more the children of our loynes, and wives of our bosomes) *if received with thanksgiving.*

2. Notwithstanding they are the blessing of God, yet we must deny them for God, as in these cases —

1. If they retard us in the way to Christ, if they entice us to make haltings in our runnings through fire and through water to the Lord Jesus. Thus as it was said of Levi, so should it be said of every Saint, *He said unto his father and mother, I have not seen him, neither did he acknowledge his brethern, nor know his own children.* This is meant either of the Priests continual duty, who, if his father, mother, brother, or child dyed, he might not mourn for them, but carry himself as if he did not respect, know, or care for them: or, it is meant of that fact of the sons of Levi, who being commanded of Moses, they killed every man his brother, friend, neighbour, and son, that had sinned in making and worshipping the golden calf; and to this latter the Chaldee refers it, translating thus, *Who had no compassion on his father, or on his mother, when they were guilty of judgment, and accepted not the persons of his brother, or of his son.* If our dearest relations should beckon us out of the way, or retard us in the way to Jesus Christ, we must not respect father or mother, we must not acknowledge our bretheren, nor know our own children. And Christ gives the reason, *he that loveth father or mother more then me, is not worthy of me; and he that loveth sonne or daughter more then me, is not worthy of me.* A man should love father and mother, and a man will love sonne and daughter, for love descends rather then ascends; but if any man love father, or mother, or sonne, or daughter more then Christ, he is not worthy of Christ, he is not fit to be a Disciple of Christ, or to be saved by Christ.

2. If they draw contrary wayes to Christ, if their wayes be crofs, Christ drawing one way, and relations drawing another way. Now in this case, as Christ said, *if a man hate not father, and mother, and wife, and children, and brethren, and sisters; yea and his own life also, he cannot be my Disciple.* If a man hate not, (i.e.) if a man renounce not all carnal affection, if a man be not disposed (where these loves are incompatible) to hate father, and mother, and all for the love of Christ, he cannot belong to Christ. These two cases may be summed up thus; if our relations do either retard our way to Christ, or draw us from Christ, in this sense they ought to be forgotten, yea, to be hated. Christ in this case, called Peter Satan; *we must not love father, or mother, or daughter, or wife, or child more then Christ.* So Mat. 10. 37. expounds that place of Luk. 14. 26. This is plaine, for we must love Christ *with all our heart, and with all our soul;* and though by the second Commandment, *we must love our neighbour as our self,* yet we must not love our neighbour as our Christ.

S E C T. 7.

Of the manner of Denying our external Relations.

THE directions of *Self-denial* in respect of our *Relations*, are these. —

1. Let us have them, as if we had them not: This is the expression of the Apostle: *The time is short* (saith he) and what then? *it remains, that both they that have wives, be as though they had none, and they that weep as they that wept not, and they that rejoice as if they rejoiced not.* 1. *The time is short*: The Apostle here alludes to Seafaring men that have almost done their voyage, and begin to strike faile, and to fold them up together, and are even putting into harbour; So it is with us; *our time is short*, as soon as we begin our voyage, we are ready to strike faile presently. 2. *It remains that both they that have wives, be as though they had none, &c. q. d.* You that are ready to cast anchor, trouble not your selves about these things, but rather be ye steadfast, gird up the loynes of your mindes, let your care be greatest for Heaven; and as for these outward *Relations*, be as if you had none, or think as soon as you are a shore, you shall have none; do not glut your selves, but moderate your hearts in all such comforts as these.

2. Let us resigne up all to God. This we have done, and this we must do still. 1. This we have done in that day when we made up our bargain for Christ. Every soul that comes to Christ, he parts with all to buy that Pearl, and in selling all he sells not onely his corruptions and lusts, but his father, mother, wife, children, all relations conditionally. 2. This we must do still; we must give up all to God; we and they, and all must be at the command of Christ, at the pleasure of God and Christ; indeed nothing is properly called our own but God and Christ; all other things are Gods gifts, lent of God, and therefore of due (as occasion is) we must give up all to God again.

3. In all things, yea above all things be we fill'd with the Spirit. This will take off our thoughts from other things that are inferiour: If our soules be once filled with the things of a better life, then wife, children, parents, friends will never draw away our hearts. O that our soules would but mount up and take a view of those rare things that are provided for us in another life! What! to have God our Father, Angels our keepers, to be the friends, brethren, companions of Angels! Weigh these things daily, and then we shall *deny our Relations* here: These on earth may be comforts, but what is earth to heaven? what are these joyes to joyes eternal?

4. Let us muse on the many Relations betwixt Christ and us; he is our Creatour, we the work of his hands; he is our Shepherd, we the flock of his pasture; he is our Father, the great Father of the Family, who provides all things necessary for them that be under his government, and we are his children; he is our Bridegroom, we his Spouse: Now if Christ be in stead of all Relations, how should we but leave all for Christ? As a woman leaves her fathers house, and her own people, to co-habite with her husband, so should we *leave our country with Abraham; leave your friends with Levi; leave our possessions with the Disciples*: yea, be ready to leave our life with Paul for the testimony, honour, and service of Christ. The soul that is related to Christ, hath enough in Christ to please and delight it self. Though all friends, according to the flesh, become strangers or prove enemies, yet Christ is in stead of all friends.

5. Let us imitate them (as occasion is) who for Christs sake have not onely in will, but actually parted with their dearest Relations. Thus *Moses refused that relation, to be called the sonne of Pharaohs daughter, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.* Thus the Apostles of Christ refused not some but all their Relations; *Behold we have forsaken all, and followed thee.* To whom Christ answered, *every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred-fold (which Christ gives them in bestowing himself on them) and shall inherit everlasting life.* It was *Jeroms* saying, *If the Lord Christ should call me to him, though my father should lye in the way, and my mother should hang about my neck, I would go over my father, and shake off my mother, and run to my Christ.* But this was onely said; if you would know a greater matter then this done and practised, I shall give you one notable instance, enough to inflame all our hearts towards Christ and his truth in the very publishing of it.

1 Cor. 7. 29,
39.

Gen. 12. 1.
Deut. 33. 9.
Matth. 4. 22.

Heb. 11. 24,
25, 26.

Matth. 19. 27.

29.

I have

I have read a notable history of one *Galeacius Caracciolus* the noble Marquess of *Vico*: This *Vico* was one of the Paradises of *Naples*, and *Naples* was the Paradise of *Italy*, and *Italy* is the Paradise of *Europe*, and *Europe* the Paradise of all the Earth; Yet this Marquess being brought to hear a Sermon of *Peter Martyrs*, God pleased so to work upon his spirit that he began to enter into serious thoughts, whether his way of Popery, wherein he was trained, was right or not. At last having further light let into his soul, not only of seeing truths, but likewise of delivering himself from that Idolatry which he apprehended himself defiled withall, his resolutions were strong to leave the court, and his honours, together with his father, wife, and children, and whatsoever was dear to him. Many grievous combats he had betwixt the flesh and the spirit when he resolved of his departure, but the greatest troubles were his relations; For,—

1. As often as he looked on his father, which he almost did every hour, so often he was stricken at the heart with unspeakable grief; his thoughts run thus, *What? and must I needs forsake my dear and loving father? and cannot I else have God my Father? O unhappy father of my body, which must stand in competition with the Father of my soul!*

2. No lesse inwardly was he grieved in respect of his noble wife; for, having no hope that she would renounce Popery, and go with him, he resolved also for Christs sake to leave her, and to follow Christ, whereupon his thoughts run thus: *And shall I so, yea so suddenly, and so unkindly leave and forsake my wife, my dear and loving wife, the only joy of my heart in this world, and shall I leave her not for a time, but for ever? Poor Lady! how many doleful dayes without comfort, how many waking nights without sleep shall she passe over? what will she do, but weep, and waile, and pine away with grief?* These two cogitations of his father and wife greatly tormented him, and the more because he laboured to keep close this fire which burned and boyled in his heart; he durst not make known his departure, lest it should have been hindred, which he would not for a world.

3. There was yet a third, and special care that pinched him, and that was for his children; which were six in all. It was the more grief in that they were so young, as that they could not yet conceive what it was to want a father: the eldest was scarce fifteen, and the youngest scarce four years old: Towards them, saith the story, his thoughts runne thus. *And shall I within these few days utterly forsake these sweet babes? shall I leave them to the wide and wicked world, as though they had never been my children, nor I their father? — And you poor Orphans, what shall become of you, when I am gone? your hap is hard, even to be fatherlesse, your father yet living. — And what can your wofull mother do, when she looketh on you, but weep and wring her hands, her grief still encreasing as she looks upon you? Yet thus must I leave you all confounded together in heaps of grief, weeping and wailing one with another, and I, in the mean time weeping and wailing for you all.*

This noble spirit thus resolved, at last he left his family, and went to *Geneva*; who no sooner gone, but his friends and family were so astonished, that nothing was heard or seen amongst them but lamentations. The story is large: I shall wind up all in this one passage. By his fathers commands, and his wifes entreaties, he was perswaded to see them once in his life, and to take his journey from *Geneva* to *Vico*; thither come, and having stayed a while, and now ready again to return to his dear *Geneva*, his father, at his farewell, gave him many an heavy and bitter curse; his wife embraced him, and took him about the neck, beseeching him in a most loving and pitiful manner, that he would have care of himself, of his dear wife and children, and not so willingly cast them all away; His young children, all upon their knees with armes stretched out, and hands holden up, and faces swollen with tears, cryed unto him *to have pity on them, his own bowels, and not to make them fatherlesse before the time*: His friends with heavy countenances, and watry eyes looked ruefully on him, and though for grief they could not speak a word, yet every look, and every countenance, and every gesture was a loud cry, and a strong entreaty that he would stay, and not leave so ancient and noble an house in such a wofull, and desolate case. But above all, there was one most lamentable sight: among all his children, he had one daughter of twelve years old, who crying out amain, and wallowing in tears, fell down, and catching fast hold about his thighs and knees, held him so hard as he could by no means shake her off, and the affection of a father wrought so with him, as he could not offer with violence to hurt her; he laboured to
be

be loose, but she held faster; he went away, but she trailed after, crying to him, *not to be so cruell to her his own child, who came into the world by him*: This so wonderfully wrought with his nature, that he thought (as he often reported) that *all his bowels rowled about within him, and that his heart would have burst presently, and there instantly have dyed.*—— But notwithstanding all this, being armed with a supernaturall and heavenly fortitude, he broke through all those temptations, and for Christs sake denied all, and so returned to Geneva (where Master Calvin then lived) a glorious self-denyal, or a glorious denyer of his natural self. And thus much of denying our relations.

S E C T. 8.

Of the Denyal of our special Gifts; and first of Cautions.

2. **V**WE are conditionally to deny our special gifts and endowments; As learning, wisdom, power, or any other abilities of mind and body. In prosecution of this I shall give some } Cautions.
 } Directions.

The Cautions are these,——

1. That learning, wisdom, abilities, are in themselves excellent things. *Aeneas Sylvius* in his Epistle to *Sigismund Duke of Austria*, said, that *if the face, even of humane learning could but be seen, it is fairer, and more beautiful then the morning, or the evening starre*: how much more may be said in respect of divine, spiritual, theological learning, whose subject is God, and Christ, and the things of God? in this respect therefore we must not deny them.

2. Notwithstanding the excellency of learning, wisdom, or other abilities, yet must we deny them, as in these cases,——

1. In respect of any high thoughts of ours, of any overweening conceit of our own excellencies. *Be not wise in our own conceit*, saith the Apostle; to which agrees that of *Solomon*, *lean not to thine own understanding*,——*be not wise in thine own eyes*. It is a sad thing to see in these times how all our debates, differences, controversies, even in spiritual matters, do almost favour nothing esse but of the affectation of naturall wisdom, subtilty, eloquence; how doth pride move men to outstrip one another, either by shewing their parts, as Wit, Language, Reading, Philosophy, History, and other learning; or by lashing and smiting one another with the tongue, to seek a conquest rather by the infamy of others, then by the *armour of righteousness on the right hand and on the left*? By these unchristian and unconscionable wayes the more able men are, the more destructive they make themselves to the comforts of their brethren, and the neerer their debates relate unto Religion, the further off they set themselves, and others, from the Kingdom of Jesus Christ. The respect which is had to gain credite with men, to lose no ground in the debate, and to be thought leaders in the cause, together with the fear lest they should be foyled in any thing, doth even strip them of all Christian simplicity. *With the lowly is wisdom*, (saith *Solomon*) *whereas from pride cometh shame*. That wisdom cannot be true, which brings us nearer to our own wit, and further off from the simplicity and humility which is in Christ Jesus. I suppose this is one cause why so much contempt is now cast upon the name of learning, though it may be wrongfully by men, yet deservedly as from God; and I beleieve God will not cease to *stain the pride of all their glory, and their greatnesse*, by a full discovery of their shame, till they that are learned do shew themselves willing to be reformed herein.

Rom. 12. 16.

Prov. 3. 5, 7.

Prov. 11. 2.

2. In respect of any use of them according to the world. Of this God speaketh when he saith, *I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent*. And thus the Apostle triumphed over the Wisards of the world, saying; *Where is the Wise? where is the Scribe? where is the Disputer of this world? Hath not God made foolish the wisdom of this world?* Worldly wisdom usually scorns and disdaineth the great mysteries of godlinesse, foolishnesse of Preaching, simplicity of the Saints; but this *wisdom descendeth not from above*, (saith the Apostle,) *this wisdom is but earthly, sensuall, devilish*; 1. *Earthly*, it minds only *earthly things*; though a man be to passe perhaps the next day, the next hour, the next moment to that dreadful tribunal of God, yet it so glues his hopes, desires, projects, resolutions to earthly, transitory pelf,

1 Cor. 1. 19.

1 Cor. 1. 30.

James. 3. 15.

and things of this life, as if both soul and body at their dissolution should be wholly and everlastingly resolved into earth or nothing. 2. It is *Sensual*; it prefers the pleasures of sense, and pleasing the appetite, before the peace of conscience and sense of Gods favour; it provides a thousand times better for a body of earth, which must shortly turn to dust, and feed the worms, then for a precious immortal soul, that can never dye; it highly prefers a few bitter-sweet pleasures, for an inch of time in this vale of tears, before unmixed and immeasurable joys through all eternity in the glorious mansions of heaven. 3. It is *devilish*; for it imitates the Devil in plotting and contriving mischief and ruine against the glory of God, the ministry of his Word, the passage of his Gospel, the plantation of his Grace in the hearts of men: or it is *devilish*, because the Devil usually sets those on work that have a little more wit to do him service; He knows they are more able, and active to quarrel, rail, slander, disgrace the truth of God, or Ministry of Christ. O poor souls! how do you barke and snatch at those hurtlesse hands, which would heal and bind up your bleeding souls? O poor Ideots, what wisdom is it for you to endeavour their extirpation, who are as *Starrs in the right hand of Christ*? They that would do Christs Ministers any deadly harme, they must pluck them thence; I could wish those *worldly, earthly, sensuall, devilish-wise*, that imploy their wits, their power, their malice, their friends, their underhand-dealings, to slander, disgrace, hinder, stop the passage of a conscionable Ministry; but to remember those few texts, *He that toucheth you, toucheth the apple of my eye: and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* Surely there is something in it that God so strictly chargeth, *Touch not mine Anointed, and do my Prophets no harme.*

Revel. 1. 16.

Zach. 2. 8.

Luke 10. 16.

Psalm. 105. 15.

S E C T. 9.

Of the manner of Denying our special Gifts.

THe directions of *Self-denial* in respect of our *special gifts*, are these. —

Rom. 12. 3.

1. *Think we soberly of our selves according as God hath dealt to every man the measure of faith.* We were not *sober* in the Apostles phrase, if either we took that upon us, which we have not, or bragged of that which we have.

2. Mind the true ends of learning, wisdom, abilities, and aime at them. What are those ends? I answer, 1. To do God more excellent, and more glorious service. 2. To furnish the soul for an higher degree, and a greater measure of sanctification. 3. *To do more nobly in Ephrata, and to be more famous in Bethlehem.* What a shame and sinne is it for men by their abilities to hunt after certain secondary prizes, as pleasure of curiosity, ability of discourse, victory of wit, gain of profession, inablement for employment and business, and so (by the abuse and misapplying of it) to put their great engine of *gifts* into the Devils hands, for the enlarging and advancement of his Kingdom? O consider those more noble ends, and seek after them.

3. Endeavour to walk before God in humility and lowliness of mind. What? are thy gifts more eminent then others? it is the Lord that makes thee differ; and as God hath been favourable to thee, so should his favours be as obligations to obedience, humility, meekness in thee.

4. Remember it is not the greatness of the *gift*, but the well-using of the *gift* that is the glory of the receiver; it is not the having of any thing whether much or little, but the having of Christ with it, that makes it full and satisfactory, sweet and comfortable, useful and beneficial unto man.

5. Know and be assured, that whatsoever we have, if it please us up, and make us swell, it is not food, but poison; or mercy, but a curse; no evidence of divine favour, but of severe anger to our souls.

Eccles. 9. 11.

6. Observe and weigh well, that the issue and event of all depends not upon the abilities of man, but upon the all-disposing hand of God. *The race is not to the swift, nor the battell to the strong, neither yet bread to the wise, nor riches to men of understanding.* All our abilities are under Gods providence, who puts an efficacy into mans abilities even as he pleases.

Phillip. 3. 8.

7. Esteem we all abilities, *gifts*, knowledge, as *dung and dross* in comparison of the excellency of the knowledge of Christ Jesus our Lord. Thus Paul determined to know nothing but

but Christ and him crucified. All knowledge, Art, learning is nothing to Christ; there is no fulness, no divine excellency in that mans knowledge that knows not Jesus Christ. *Si Christum nescis, &c.* If we know not Christ, it is nothing if we know never so much: *Si Christum distis, &c.* If we know Christ, it is enough though we know nothing more; enough indeed, for in knowing him we have all knowledge; In Christ are hid all the treasures of wisdom and knowledge. Among wise men he is the choicest that knows most of Christ; it is Christ that puts a fulness into our knowledge, as the shining of the Sun in the aire puts a fulness of light into the eye; hence Paul made Christ crucified the Center and circumference of his knowledge, the breadth, and length, and depth, and height of his knowledge, this was the full latitude of his knowledge, to know Jesus Christ; and this is excellent knowledge, excellent for the Author, matter, subject, fruits, and effects of it; this is saving knowledge, this is life eternal to know thee, and whom thou hast sent, Jesus Christ. O never speak of learning, wisdom, gifts, abilities, in comparison of Christ. Bernard could say, *If thou writest, it doth not relish with me, unless I reade Jesus there; if thou disputest or conferrest, it doth not relish with me, unlesse Jesus sound there:* All learning is but ignorance in comparison of the knowledge of Christ Jesus our Lord. Come then, and down with all carnal knowledge in this respect; Come then and submit to that true, spiritual, applicatory, experimental knowledge of Jesus Christ. Henceforth (saith the Apostle) we know no man after the flesh, yea though we have known Christ after the flesh, yet henceforth know we him no more. We know him not after an earthly carnal manner, but after a divine and spiritual manner agreeable to the state of glory whereto Christ is exalted.

1 Cor. 2. 2.

Colos. 2. 3.

Ephes. 3. 18.

Phil. 3. 8.

John 17. 3.

*Si scribas, non
sapit mibi, nisi
legero ibi Jesum
&c.*

Bern.

2 Cor. 5. 16.

8. Consider that gifts and abilities are the stay, and staffe, and strength only of Hypocrites; they only lean on these, they only secure themselves in these: Are they not Hypocrites that dare to plead thus with God himself? Many will say to me in that day, Lord; Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many great wonders? they trusted upon, have we not prophesied? have we not prayed? have we not done wonders? q. d. God hath opened the secrets of Heaven to us, and do you think he will shut the gates of heaven upon us? We have preached, we have been Instruments of saving others, and shall not we be saved our selves? We have cast out devils, and shall we be cast to the devil? We have not walked in an ordinary tract of profession, but we have traded in wonders and done miracles, we have amazed the world with reports of the great things we have done; Is all this nothing? Thus they plead with Christ, as if he were bound to save them by the law of these services; Yet Christ tells them, *Depart from me, I know you not.* One of the ancients represents them in such an amazement. *What means this strange, unexpected answer from Christ, Depart, &c.* Must we depart, who have lived so near thee? must we be damned, whom thou hast thus honoured?

Matth. 7. 22.

*Τίς αὐτὸν ἵκε-
τον ὁ Θεὸς
δοξῶν τὸ τοιοῦ-
τον, &c.*
Chrysostom.

9. Conclude hence, though a man have never such parts and gifts, yet if we have not grace withall, he may go to hell and perish to all eternity, for by his gifts he is not united to Jesus Christ, nor made the child of God, nor estated into the Covenant of grace. You see how it is with children playing together in the day, when night comes, one child goes to his father, and the other to his father; it may be all the day they are so like, that you cannot say, whose child is this, or that: but when night comes, the father then comes to his child, and saith, *Come my child, come in at doors:* and if the other offers to go in there, *no child, you must go home to your father:* So while we are living, grace and gifts are mingled together; some men have gifts, and some men have graces, and they look very like; Ah but when night comes, and when death comes, then saith God to those that have grace, *Come my children, enter in;* but if those that have gifts only come, he sends them away. And if a man do go to hell and perish, the more gifts he hath, the deeper will he sink into hell; as it is with a man that is in the water, sinking in the water, the more he is laden with gold, the more he sinks; and as he is sinking, if he have any time to cry out, he saith, *Oh take away these baggs of gold, these baggs of gold will sink me, they will undo me:* So I say, these golden parts, and golden gifts, will undo men; when men come to hell, and shall perish indeed, the more golden gifts and parts they have had, the deeper they shall sink in hell. And thus much of *Denying our special Gifts.*

S E C T. 10.

Of the Denyal of our worldly Profits: and first of Cautions.

3. **W**E are conditionally to deny our common ends, which naturally men pursue and seek after, as profit, pleasure, and honour. I shall begin with the first, viz. Profit, In prosecution of which I shall give the

Cautions.

Directions.

The Cautions are these—

1. It must be granted that *worldly profits*, such as houses, lands, possessions, are a blessing of God, and usefull in their kind and places; namely, because they serve for the refreshing, comforting, supporting of our frail weak bodies, while we live in this world. And hence it is that God of his infinite bounty and free grace hath undertaken and promised to make competent provision for his children. *O fear the Lord ye his Saints, for there is no want to them that fear him; the young Lyons do lack and suffer hunger, but they that seek the Lord shall not want any good thing. — Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed — The meek shall inherit the earth, and shall delight themselves in the abundance of peace. — Seek ye first the Kingdom of God, and all these things shall be added unto you.* All these argue that earthly enjoyments are in themselves mercies, and the blessings of God to godly men.

Psal 34. 9, 10.

Psal 37. 3, 11.

Matth 6. 33.

2. Notwithstanding this, yet we must deny them as in these Cases.—

Acts 8. 20.

1sa. 30. 22.

2 Kings 16. 4.

1. As temptations and snares; when they are either baits unto sin. Thus Simon Magus offering money for the gifts of the Spirit, the Apostle doth abhorre so abominable a negotiation. Though an Idol be made of silver and gold, yet being an Idol, it must be thrown away with detestation like a menstruous cloth. Even the brazen serpent when it became a snare by the abuse of men, it is no longer preserved as a monument of mercy, but broken in peeces as *Nehushtan*, a peece of brasse. Or when they are themselves the fruits and wages of sin. Thus *Zacheus* denies himself in all his unjust gain which he had gotten by sycophancy and defraudation; and when Christ offered to come into his house, he would not suffer Mammon to shut the door against him; Restitution as it is a most necessary, so it is one of the hardest parts of *Self-denyal*; when a covetous heart must be forced to vomit up all his sweet morsels again; unjust gain is like a barbed arrow, it kills if it stay within the body, and pulls the flesh away if it be drawn out.

2. As oblations and sacrifices, when Christ calls us to dedicate them unto him, then we must deny them. Thus when *Abraham* was called from his country into a land of sojourning which he knew not; and when *Daniel* was called from a Kings court to a den of Lyons; when *Moses* was called from the honours of *Egypt* to the afflictions of Gods people; when the Disciples were called from their nets and ships to follow Christ, immediately they consulted not with flesh and blood, but willingly left their own comforts to obey Gods commands. All we are, or have, we have it on this condition to use it, to leave it, to lay it out, to lay it down, unto the honour of our Master, from whose bounty we received it.

S E C T. 11.

Of the manner of Denying our worldly Profits.

THe directions of *Self-denyal* in respect of our worldly profits are these.—

Prov. 23. 5.

1. Look we on worldly profits as vanity, nothing; *Wilt thou set thine eyes upon that which is not* (saith Solomon) *for riches certainly make themselves wings, they fly away as an Eagle.* Observe first, that riches are not, they are nothing; Those things that make men great in the eye of the world, are nothing in the eyes of God. 2. Observe, the holy Ghost would not have us so much as set our eyes upon riches, they are not objects worth the looking on. 3. Observe with what indignation he speaks against those that will set their eyes upon them, *Wilt thou set thine eyes upon that which is not? q. d.* What a vaine, unreasonable, sottish, senselesse thing is this? 4. Observe, that he sayes, their parting

parting from us is by way of flight, that is a sudden, swift, and irrecoverable motion. 5. Observe, that this flight is *by the wings of an Eagle*, which of all birds hath the most sudden, the most swift, and the most irrecoverable motion. 6. Observe, that none needs to put wings upon them to fly away, for *they make themselves wings*, there is matter enough in themselves to work out their own corruption, and to put themselves into a flight. *Oh that the glory of the world were darkned in our eyes as once it shall be, that it might not be so dear unto us as it is!*

2. Consider them as instabilities, uncertainties; All worldly things whatsoever are mutable, changeable, transitory; and hence the Apostle styles riches *uncertain riches*. All worldly things are like the Sea ebbing and flowing; or like the Moon always encreasing or decreasing; or like a wheele alwayes turning up and down. Such a story we have of *Sesistris King of Egypt*, who would have his chariot drawn with four Kings, and one of them had his eyes continually on the wheele; whereupon *Sesistris* asked him *what he meant by it?* He answered, it put him in minde of the mutability of all earthly things, for *I see* (said he) *that part of the wheele which is now up on high, is presently down beneath, and that part which is now below, is presently up on high*: Whereupon *Sesistris* being moved, considering what mutability might be in his own estate; he would never have his chariot drawn after that manner any more.

3. Consider them as snares, and thornes. To this purpose cryed *Solomon*, *all is vanity, and vexation of Spirit*. Worldlings! do you not feel this true? Mark but how your worldly cares do rush upon you in the morning as soon as you awake; mark but how they accompany you in the day; mark but how they follow you to your beds at night, mark but how they hinder your sleeps, and afflict you in your dreams; O what fears? What suspicions? What undermining of one another? What disappointments? What vexations? What a clutter of businessses crossing one the other? What snares and temptations lie in your way at every hand? *You walk all the day long upon snares*; upon dangerous snares that bring much sin and guilt, and will bring much sorrow and misery.

Eccles. 2. 26.

Job. 18. 8.

4. Consider them as fading in regard of use, which yet may prove eternal in regard of punishment. O what a dreadfull noise is that in hell! *We have lost eternitie for setting our hearts upon things that were but momentany*. A strong motive to work in us a *Self-deniall* of these profits; What? shall I lose eternitie for things momentany? shall I whirle away that time that I have to improve for eternitie, to seek after you, and to take content and pleasure in you? This is no ordinary motive or argument. Indeede the knowledge of this in some generall notion may be ordinary, but to know it powerfully indeed, and effectually indeed, it is a parable, a riddle to the world, *Psal. 49. 4*. Some observe that when God works any saving work upon the soul, he begins in this way, to settle upon the soul this truth, that *all things here are fading*: and what is a year or two to enjoy all the contentments in this world, if then I must be gone, and bid farewell to all? Have not I an immortal soul? and when shall be the time that I shall provide for eternitie? To help on such a soul (now I am upon this subject) consider whosoever thou art, these two or three questions: 1. *What is thy heart upon?* I urge this question as in the name of Christ, and answer thou that readest, *what is thy heart upon?* If thou lookest upon things eternal as high notional things, and fitter for some thoughts hereafter; then 2. *What will be thy thoughts at the hour of death?* it may be these: *Now are all my hopes at an end, now I must bid farewell to all my comforts, I shall never have mirth and jollity any more, the Sun is set, the season is at an end for all my comforts; Now I see before me an infinite vast Ocean of eternitie, and of necessity I must lanch into it, O Lord, what Provision have I for it?* O there's a thought that will rent the heart in peeces! O what a dreadful shriek will that soul give that sees before it that infinite Ocean of eternitie, and sees no provision that it hath made for it? What will it think, but *here's an Ocean of hot scalding lead, and I must lanch into it, and I must swim naked in it for ever and ever*? I know not how this word may work, but if it be trampled under foot, it may be within this year, or two, or three, it will be said of thee; Such a one was at such a Sermon, or such a one read such a book, and learned, that *worldly profits were but momentany*, but now he is gone; or it may be thou wilt say on thy death-bed, *such a book, and such a thing I read, that all worldly profits were but momentany, and that I had not onely a little River to swim over, but an infinite Ocean to lanch into, and yet I would not be warned, and now my season is gone, and I am lanching into eternitie, the Lord knowes what shall become of me. And if thou perish indeed; then* 3. What will be thy thoughts in hell (I speak only to

Psal. 49. 4.

such

such as go on resolutely in their sin, or will take no resolutions of better courses,) it was the sad expression of one *Lyfsmachus*, who lost his Kingdom for one draught of water; *O for what a short pleasure have I lost a Kingdom?* O consider what a soul-sinking thought will this be to think hereafter, *O God for how short a pleasure have I lost a Kingdom? the Kingdom of Heaven?* And again, *for what a short pleasure have I made myself a bond-slave to hell and devils for ever?* It is reported of Pope *Sixtus* the 5th. that to enjoy the glory and pleasure of the Popedome for seven years, he sold his soul to the Devil; what infinite folly possesseth the hearts of the children of men, who were made for eternity, to venture eternall miscarrying for a few years, yea a few hearts-contentments to the flesh.

5. Compare Christ, and the things of Christ, with riches, or *worldly profits* in the particulars forementioned, and thence draw out conclusions: as 1. *Worldly profits* are *vanities*, but Christ and the things of Christ are *realities*, they are true, real, substantial, solid things. 2. *Worldly profits* are *instabilities, uncertainties*, but Christ and the things of Christ are *stable things*; they are things that perish not; an enduring substance; eternall things: So the Apostle, *the things which are seen are temporall, viz. riches, honours, houses, but things which are not seen, as Christ, grace, holinesse, Gods favour, Heaven, are eternal.* 3. *Worldly profits* are *thornes, vexation of spirit*, but Christ and the things of Christ are full of joy and comfort; not like the joyes of earth, that blaze for a time, that are like *the cracking of thrones under a pot*, but yeeld no durable, solid heat; no, no, they are inward, sound, substantial, lasting joyes; and when we come to heaven, they shall be unmixed joyes, pure comforts without any mixture of discomfort, or grief of any kind. 4. *Worldly profits* are but *momentary*, and of a fading, perishing nature; but Christ and the things of Christ are all durable, and lasting, yea everlasting. *Christ is the same yesterday, and to day, and for ever.* And heaven (wherein Christ is) is an inheritance incorruptible, undefiled; that fadeth not away. Spirituall joy is an everlasting joy, and salvation is an everlasting salvation. Oh muse on these differences betwixt Christ and profits! What wise man would make it his businesse to fill his coffers with pibbles, when he may have pearles, gold, or silver? What is a man profited, if he shall gain the whole world, and lose his own soul?

6. Go on in the wayes of godliness, though all our profits be hazarded; keep on our way, and passe not for them, trust God with them; If we do still enjoy them, so it is; if not, yet maintain a constant strong resolution of keeping on in the wayes of Gods fear. Thus did *Daniel*, notwithstanding the Princes and Nobles watched him in the matter of the Lord his God, yet he abated not one whit, he went on in his course for all the hazard he was in; the constant wayes of godlinesse in communion with his God was more sweet and precious to him then all his Court-preferments. *Nehemiah*; notwithstanding the opposition he had, notwithstanding the conspirings, complaints, and many letters sent to informe against him, yet he went on in the work of the Lord. Thus *David* professeth, *Though Princes spake against him, yet he did (and he would) meditate on Gods Law.*

7. Appear for God, and his Cause, his Truth, and People, though the issue may seem dangerous, and when none else will. Thus *Hester* did with that brave resolution of hers, *If I perish, I perish.* Thus *Nehemiah* did, who though he was something afraid at first to speak to that heathenish King in the behalf of his Religion and his People, yet having lift up his heart to God, he spake freely unto him. Oh let not a publike good cause be dashed and blasted, and none have an heart to appear for it, for fear of the losse of worldly profits: Christians should have that mobility of mind which the Prophets had, and the Apostles had, and which they that serve riches cannot have. What? do publike causes for God and his people, call you out to venture your estates? Surely it is beneath true noblenesse of spirit to provide onely for your ease and safety. We should study duty, more then safety.

8. Consider, that our hearts are not perfect with the Lord till we come to a disposition to let go every thing for the Lord. Look under the whole heaven, if there be any thing we would not forsake, or any thing we would not suffer for the Lord, our hearts are not perfect with God. *Whoever he be that forsakes not all (in vote or act) for Christ, he cannot be a Disciple of Christ*; if thou art born to a thousand pound lands a year, yet if God, and a good conscience to witnesse the truth, call for it, thou must forsake all. As Christ said to the young man, *if thou wilt be perfect, go, sell all that thou hast, and give it to the poor, and thou shalt have treasure in heaven*; Were Christ now on earth he might say

John 6. 27.
Heb. 10. 34.
2 Co. 4. 17, 18

Heb. 13. 1.
1 Pet. 1. 4.
Isa. 35. 10.
Isa. 45. 17.

Matth. 16. 26.

Dan. 6. 10.

Nehem. 7. 1.

Psal. 119. 23.

Esther. 4. 16.

Nehem. 2. 4, 5.

Matth. 19. 17.

say as much to any man, and we were bound upon pain of damnation to obey him. O get our hearts into this habituall frame; these thoughts (if well meditated on) would much abase us, and keep us from contemning any man for his mean condition in the world, for we know not how soon a good conscience may bring us into the like condition. Certainly to have these loose and dying affections to the enjoyments of the world, are greater mercies then the enjoyments themselves.

9. Let all go indeed, rather then be brought to the committing of any sinne: it is better to endure all the frowns and anger of the greatest of the Earth, then to have an angry conscience within our brest; it is better to want all the profits and pleasure that Earth can afford, then to lose the delights that a good conscience will bring in: O let the bird in the breast alwayes be kept singing, whatsoever we suffer for it; it is better we lose all we have, then to make shipwrack of a good conscience: In this case we must be willing to lose all, or else we are lost in the enjoyment of ail. I confesse it is no little matter for them who have much of the world to *deny themselves* in those things that give content to the flesh, considering the corruption that is in the hearts of the children of men; it is an hard thing, and seldome hath successe to give rules for the ordering of life to men who are in great prosperity in this world; *For a man to be set on high, and yet to have the heart kept down, it is hard and unusual, sayes Bernard*; but the more unusuall, the more glorious; the more hard, the more honourable; the more rare, the more comfortable it is to yield unto it.

Bern. Ep. 42.

S E C T. 12.

Of the Denyal of our Worldly Pleasures; and first of Cautions.

THe next common end which naturally men pursue and seek after, and which we must deny, it is *pleasure*: In prosecution of this (as in the former) I shall

give some

{ Cautions.

{ Directions.

The Cautions are these.——

1. That *pleasure*, delights, recreations are in some sense lawful and laudable, namely; as in a sober, moderate, seasonable use of them they serve for the refreshing; comforting, and supporting of our frail weak bodies, whilst we live here in this world. In which respect the Preacher could say, *There is nothing better for a man then that he should eat, and drink, and delight his senses.* And again, *I perceive there is nothing better then that a man should rejoyce in his own works, for that is This portion.* And again, *to every thing there is a season, and a time to every purpose under the Sun. A time to weep, and a time to laugh, a time to mourne, and a time to dance.* Thus, and in this sense, and in their season we need not to deny them.

Ecclef. 2. 24.
Ecclef. 7. 22.
Ecclef. 3. 1, 4.

2. Notwithstanding the lawfulness, and laudable use of pleasure, yet we must deny them as in these cases.

1. When they are baits to draw us unto sinne; thus it is said of the wicked, *They take the Timbrel and Harp, and rejoyce at the sound of the Organ, they spend their days in mirth.* — And then it follows, *therefore they say unto God, depart from us, for we desire not the knowledge of thy ways; what is the Almighty that we should serve him? and what profit should we have if we pray unto him?* Men given to pleasure are very ready to cast off their God.

Job. 21. 12, 13,
14, 15.

2. When they are sinne, or the concomitants of sinne, or the fruits, and wages of sinne. Thus Solomon found them, and therefore denyed them, *I said in my heart, go to now, I will prove thee with mirth, therefore enjoy pleasure; and behold this also is vanity; I said of laughter, it is mad, and of mirth, what doth it?* The summe of that book is this, when Solomon forsook God, then he ran to pleasures and vanities, and sought every thing that should please his carnall eye, and tickle his vaine fancy; but he no sooner returns to himself (as the Prodigall did) but he sayes of *pleasure*, this is vanity, and of mirth, this is madness, and of laughter, *what is this thou dost?*

Ecclef. 2. 1, 2.

SECT. 13. Of the manner of Denying our worldly Pleasures.

THE directions of Self-denial in respect of our worldly pleasures are these. —

Amos 6 5, 6

1. Look on pleasures as vanity, and nothing. Thus Amos charging the Courtiers of riotousnesse, he tells them, *They lye upon beds of Ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; they chant to the sound of the vial, and invent to themselves instruments of musick like David; they drink wine in bowles, and anoynt themselves with the chief ointments, they are not grieved for the affliction of Joseph.* This their life might seem to some a most brave and desirable thing, but mark what the Holy Ghost sayes of it, *ye which rejoyce in a thing of naught, q. d. all these pleasures put together, were in a true judgment but a thing of naught, res nihil; they had nothing, no reality in them.*

Veil. 13.

1 Cor. 7. 20.
Prov. 24. 20.

2. Look on pleasures not only as vain, but as vanishing; they are soon gone from us, or we are soon gone from them. 1. They are soon gone from us, *the fashion of this world passeth away.* Solomon compares all the prosperity of the wicked to a candle; and how soon is the candle of the wicked blown out? All pleasures are but like a mountain of snow that melts away presently. 2. We are soon gone from them, it is but a while, and then we and all our pleasures must together vanish; if death draw the curtaine, and look in upon us, then we must bid a farewell to them all, never laugh more, never have merry meeting more; never be in Jollity any more, now all is gone, as Adrian said, when he was to dye, *Oh my soul whether goest thou? thou shalt never jest it, sport it any more.* Oh! when we are called to eternity, then all our delights will leave us, and bid us adieu for ever, and how doleful will this sound be then to all the sonnes and daughters of pleasure! *your season is done, you have had your time, it is gone, it is past, and cannot be recalled.*

Luke. 15. 25.
James. 5. 5.

3. Consider, this is not the season that should be for pleasure. *Some, remember in thy life-time thou hadst thy pleasure,* it should not have been then: The Apostle James layes it as a great charge upon those in his time, that *they lived in pleasure on earth, and were wanton.* This is a time for vertuous actions, to do the great businesse for which we were borne; Oh did we think that our eternity depended upon this little uncertain time of our lives, we would not say that sensual pleasures were now in season. Surely this time should be spent in seeking to make our peace with God; this is a time of suing out our pardon, of mourning, and sorrow, and trouble of spirit, and no time for jollity, and fleshly delights. If a condemned man had two or three dayes granted him that he might sue out his pardon, were that a time for pleasure and sports? Thus it is with us, the sentence of death is upon us, onely a little uncertain time is granted us to sue out a pardon, let us know then what is our work we have to do, and let us apply our selves to it.

Eccles. 11. 19.

4. Meditate on that last and strict account that must be given for them all. *Rejoyce O young man in thy youth, walk in the wayes of thy heart, and in the sight of thine eyes. q. d. live after the lusts, and do what thou wilt; it is an ironical concession: but remember withall, that for all these things God will bring thee to judgement. For all these things.* There is not one merry meeting, not one hour spent in pleasure, not one pleasurable act, or thought, but an account must be given for it. There are three heads upon which the enquiry at the day of judgment will be concerning our pleasures. 1. What kind of pleasures they were, whether wicked in their owne natures or not? 2. What time was spent in them? 3. How far the heart was let out upon them?

Pro. 23. 31, 32.

5. Weigh the fearful end of these delightfull things; those morsels which are sweet in going down, they must come up againe as bitter as gall: Hence Solomon advised; *look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth it self aright; at the last it biteth like a serpent, and stingeth like an adder.* The young man that follows the enticings of the whore, *he goes as an ox to the slaughter, and as a fool to the stocks, till a dart strikes through his liver.* Sensual pleasure leads to, and fits for destruction; *hell hath enlarged her self, and opened her mouth without measure. — he that rejoyceth shall descend into it. They take the Timbrel and Harp, and rejoyceat in the sound of the Organ, they spend their dayes in wealth, and in a moment go down to hell.* And it was said of Babylon, *how much she hath glorified her self and lived deliciously, so much torment gave her.* O how grievous will eternal pain be to them, who are now altogether for delight and pleasure? now they cannot endure any sad thoughts, *O they make them*

Prov. 7. 22, 23.

Isa. 5. 14.

Job. 21. 12, 13.
Revel. 18. 7.

Melancholy.

Melancholly, but how will they endure the dismall thoughts of an accusing, tormenting conscience everlastingly? Now their flesh is dainty, delicate, and tender, it must lye soft, and fare deliciously, but how will it endure those everlasting burnings?

6. Ponder the carriage of the Saints before us. You know the mean provision that *John the Baptist*, the forerunner of Christ had, *his fare was locusts, and wild honey*, and yet there was not a greater born of woman before. *Daniel* was afraid of taking liberty to his flesh in eating the Kings meat, and the time he had his most heavenly vision, *He eat no pleasant briars, neither came flesh, nor wine into his mouth, neither did he annoynt himself at all.* *Paul* was carefull to beat down his body, to club it down, even till it was black and blew, so the word *beat down* signifies. *Timothy*, although he was sickly, yet would not take liberty to drink a little wine, but onely water, till *Paul* wrote to him, and in that liberty there was but a little granted, and that for his stomachs sake, and his often infirmities. *Basil* in an Epistle to *Julian* mentions the mean fare he, and others with him lived withall, *he ate no flesh, they had no need of Cooks, all their provision was but the leaves of plants, and a little bread:* And *Hierome* reports of *Hilarion*, that he never ate any thing before the Sun went down, and that which at any time he ate was very mean: And *Hierome* himself lived so abstemiously, that he had nothing daily but a few dried figs with cold water.

Matth. 3. 4.

Dan. 10. 3

1 Cor. 9. 27

1 Tim. 5. 23

7. Do we in some measure for Christ, as Christ out of measure hath done for us. What? was he content to part with the pleasures of heaven, the bosome of his Father to redeem poor man? and shall not we part with the pleasure of a little meat or drink for him? What? was he content to part with his blood for us? and shall not we be content to part with our lusts for him! Is not all his glory revealed in his word and work sufficient to shew him worthy of our loves, and to make us willing to part with such empty, poor, slight things, as a deal of sensuall pleasures? Surely the daughters of pleasure must undresse; if ever they will be beautifull in Christs eyes, they must lay aside their paintings and dressings, their curlings and perfumings of the haire; *Their ornament must not be the outward adorning of plattning the haire, and of wearing gold, and putting on of apparel, but the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price.*

1 Pet. 3. 3, 4

8. Keep on in the wayes of godlinesse; by this means we shall not lose, but change our pleasures for the better: If things may be rightly scanned there is more pleasure in the very act of Self-denyal, then in all the pleasures of mens lives. and if such pleasure be in the denial of false pleasure, what is there in enjoying of true? Surely God hath pleasure enough for us, if we had an heart to trust him with our pleasure, we shall hereby only lose our sin, but not our pleasure. *Bernard* hath a notable expression to this purpose, *If you be willing* (sayes he) *to sacrifice your Isaac, which signifies laughter, your Isaac, your pleasure shall not dye; it is the Ramme (i.e.) your stoutnesse of spirit, your self-willednesse that shall dye, but Isaac shall live, you shall have your pleasure still.* Do not harbour ill thoughts of God; do not think God is an enemy to your pleasure; If you would trust him with your pleasure, you should have pleasure enough, it may be in this world, or howsoever in the world to come. *Augustine* hath some expressions to like purpose, *how sweet was it to me of a sudden* (said he) *to be without those sweet vanities? Thou Lord who art the true sweetnesse didst cast them from me, and in stead of them didst enter in thy self who art more delightful then all pleasure, and more clear then all light.* Keep on therefore in Gods wayes; *If we would not be sad, let us live well*, said *Bernard*.

Bernard, de bonis differendis.

Aug. Confess. l. 9. c. 1.

Bern. de intern. dom. c. 45.

9. Understand what are the wayes of godlinesse, and what is in the wayes of godlinesse to cause delights. Nothing more deadens the heart to false delights then rightly to know what it is in Gods wayes that causeth true delights: Now it is the love of God that appears upon our souls in every duty which causes delight, it is the presence of God, and the glory of God that appears in every gracious action which makes it delightful; let us therefore thus look upon the wayes of godlinesse. Many go on in duty haled by conscience, but they little understand of the pleasantnesse of Gods wayes, and for want of the sence of these spiritual pleasures, no wonder if they faile in the denyall of outward, sensuall, carnall pleasure.

10. Meditate on those pleasures above, and say (you that have the experience of the pleasantnesse of Gods wayes) if the neather springs be so sweet, what will the upper be? If the lower *Jerusalem* be paved with gold, surely that upper *Jerusalem* is paved with pearls. It is an excellent speech of *Bernard*, *Good art thou O Lord to the soul that*

that seeks thee, what art thou to the soul that finds thee? If grace be pleasant, how pleasant is glory? Therefore the Saints dye so pleasantly, because there is a meeting of grace and glory; grace is delightfull, glory more delightfull; but when both these meet together, what delight will there then be? It is a speech of one speaking of carnal delights, *None can go from delight to delight*; but it is not so spiritually; the more delight we have here, the more we shall have hereafter: And therefore let this be all our prayer, *Lord give us evermore this pleasure, satisfie our souls with this pleasure*; if the drops be sweet, the rivers of pleasure and joy that are at Christs right hand, how sweet are they?

Heb. 3 17, 18.

11. Above all, *Oh taste and see how sweet the Lord is*, even in the want of all outward pleasures; this will bear up the heart when all is gone. *Although the fig-tree shall not blossome, neither shall fruit be in the vines, the labour of the Olive shall faile, and the field shall yeild no meat, the flock shall be cut off from the fold, and there shall be no herd in the stables; yet I will rejoyce in the Lord, I will joy in the God of my salvation.* When all is dark abroad in the world, then let our soules rejoyce in God alone, yea then let us expatiate our joyes to the utmost. As it is a work of grace to moderate all carnall pleasures, and to keep them down, so it is a speciall work of grace to expatiate the soul to the utmost in all spiritual pleasures, and rejoycings in the Lord. And to this purpose we should exercise our faith in the word and office of the Holy Ghost: Look upon the Holy Ghost as designed by the Father and the Sonne to bring joy and delight to the soules of his People. O what a vast difference is betwixt the comforts of a carnal heart, and the comforts of the godly? The one comes from a little meat and drink, &c. but the other comes from the exercise of faith about the office of the Holy Ghost, who is designed by the Father and the Sonne to be the comforter of his Saints. What say we then? are all outward pleasures gone? let them go: only by the help of the Spirit rejoyce in the Lord, and again I say rejoyce in the Lord. Oh taste and see how good the Lord is, even in the want of all outward pleasures.

SECT. 14.

Of the Denyal of our honour, praise, favour, good name among men: and first of Cautions.

THE next common end which naturally men pursue and seek after, and which we must Deny, is *honour, praise, favour, good name*. In prosecution of this (as in the former) I shall

give some { Cautions.
Directions.

The Cautions are these. —

1. That *honour, praise, favour, good name* are the gifts and blessings of God. *Moses* was honourable; and before *Moses* was gathered unto his people, the Lord bade him to put some of his honour upon *Josua*, that all the congregation of the children of *Israel* might be obedient unto him. And God blessed the children of *Israel* themselves with honour, he made them high above all nations in praise, and in name, and in honour. And because *Solomon* begged wisdom of God, the Lord told him that he would give him riches and honour to boot. Yea, that these are Gods gifts, *David* in his prayer speaketh expressly, both riches and honour come of thee, and thou reignest over all. And for a good name which is true honour indeed, the Lord hath made a promise to his, that he will give them in his house a place, and a name better then of sons and of daughters, an everlasting name that shall not be cut off. — Yea, he will make them a name and a praise among all the People of the Earth. Surely these are the blessings of God, yea comparatively far above other blessings. A good name is better then precious ointment. Yea, a good name is rather to be chosen then great riches, and loving favour rather then silver and gold.

2. Notwithstanding they are the blessings of God, yet we must deny them for God, as in these cases.

1. When they are as snares or baits unto sinne. And in all those, *sc. honour, praise, favour, good name*, there are dangerous snares, how prone do they make a man to those sinnes of vain-glory, self-exaltation, self-admiration, self-estimation? Surely it is a great

Numb. 27. 20

Deut. 26. 19

1 King. 3 13.

1 Cor. 29. 12.

Mat. 56. 9

Zeph. 3 20.

Eccles. 7. 1

Prov. 22 1

great mercy of God if any man be preserved from these sins that enjoys those blessings: And hence it is that few honourable men prove *self-deniers*, because they are most prone to those sinnes which are most formally opposit^e unto *self-denial*; what is more opposit^e to *self-denial*, then vain-glory, self-love, self-seeking, self-advancing, desire of mens praise? In this respect Bildad truly speaks of such men, that *they are cast into a net by their own feet, and they walk upon snares*. Take heed of these *snares*; in this respect we had need to *deny* them. Job 48.8

2. When we are called by God to dedicate them to God. The Lord never gave us these things, *honour, praise, good name*, upon any other termes, but that we should be willing to part with them for the *honour* of his name; God never made us owners, but stewards of them for his service, and if ever we were brought to Christ, into Covenant with God in him, we then resigned up all to him, we profest to part with all for him, we entred into bond that we would give up whatsoever we were or had to the Lord when it should be called for. And good reason, for whatsoever honour or excellency we have, it is he that gives it; it is he that made the difference betwixt us and others; the rain-bowe is but a common vapour, it is the Sunne that guilds it, that enamels it with so many colours; the best of us are but a vapour; and if any of us be more glorious, more honourable then others, it is the Lord that hath shined upon us, and hath put more beauty, more lustre upon us, then upon other vapours. The *honour, favour, good name* we have, God hath put it upon us, and seeing it is of him, the glory of it is infinitely due to him; if he calls for it, good reason we should deny it.

S E C T. 15.

Of the manner of denying our honour, favour, praise, good name among men.

THe directions of *Self-denial* in respect of our *honour, favour, praise, good name among men*, are these.

1. Look on *honour, praise, favour, applause*, as vanity, nothing. *Vanity of vanities saith the Preacher, vanity of vanities, all is vanity*. Observe his expression, 1. *Vanity*, not onely vaine, but *vanity* it self. 2. Excessive vanity, for it is *vanity of vanities*. 3. An heap of vanities, for it is in the plurall number, *vanity of vanities*. 4. *All is vanity*, not only profit, and pleasure, but honour too; Solomon had experience of them all, and *all is vanity*. 5. He addes his name to that he saith, *vanity of vanities saith the Preacher*. The word signifies the soule that hath gathered wisdom. There is no reality in *honour, praise, favour, applause of men*, which are so much admired and magnified by the most; honour is but a shadow, a fancy, a wind, a breath, an external additament, for there is no internal excellency in it: a meer fable as *Augustus Caesar* could say on his deaths-bed, *have not I seemed to have acted my part sufficiently in this fable of the world? now then farewell*. Eccles. 1. 2

Sheron in August.

Gal. 5. 25

2. Beware of those attendants, or companions of *honours*, as *vain-glory, self-love, self-exaltation, self-admiration*. Let us not be desirous of *vain-glory*. Let us not exalt our selves above others. Let us not strive or study to be magnified by others. Let us not please and blesse our selves in the vaine applause of others. It is not humane applause, but Gods approbation which ministers matter of true *honour* to a Christian. We should rejoyce to see God honoured, but fear to hear our selves applauded, lest either we be Idolized; our hearts elevated, or Gods honour obscured. Certainly shame will be at last that mans portion that exalts himself. O how should Christ put the Crown of glory on his head, who takes the Crown of praise from the head of Christ? *Them that honour me (saith God) will I honour, and they that despise me, shall be lightly esteemed*. 1 Sam 2. 30.

3. Be convinced, that of all vices *vain-glory, self-admiration, self-exaltation, hunting after mens praise*, are the most invincible. The roots thereof are so deep and strong, and so largely spread in the heart of man, that there is no disease in the soul so hardly cured, no weed in the garden of mans heart so uneasily plucked up: It is the hardest task that ever man undertook truly to deny himself, and fully to prostrate, and put himself under God and Christs yoke. He that can rule his own spirit (saith Solomon) *is better then he that taketh a City*. Prov. 16. 32.

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parifon of a mans overcoming his own corruption. O this *self-exaltation* will stand it out like a mighty champion in the heart when all other lusts seem to fly (as *Shamma* was said to stand it out, and so defend the field when the peo; le fled) other lusts may go out like fire that wants fewel, yet this lust will still put forth, and soare a loft, and strive to climbe up into the throne of God so long as any thing of the old man remains in inan. Of all the evils that are within us, we have most cause to be convinced, yea to watch and pray against this evil of *vain-glory, self-exaltation, self-admiration.*

4. Learne inwardly, by heart, this Gospel truth, that mans *honouring of Christ*, and and being *honoured by Christ* is the truest honour of man. *If any man serve me, him will my Father honour.* As the *honouring* of the father, husband, soveragin, is the honour of a sonne, a wife, a subject: so the *honouring of Christ*, and especially being *honoured by Christ*, it is the glory of them who are the children, spouse, and subjects of Jesus Christ. Vaine and carnal men think no honour comparable to the honour which men give, as it was said of the chief Rulers in Christs time, *They love the praise of men more then the praise of God*; and therefore they strive more to have the testimony of man applauding them, then the witnesse of Gods Spirit sealing them up unto the day of redemption. O but this *honour* should darken the other in our eyes; what great matter is it though the glory of the other be lost, so that God do but highly honour us with this? Whosoever knows himself to be the sonne of God, he never wonders more at that which is humane. Surely he debases himself from the height of true generousnesse, who admires at any thing besides God and Christ himself; all other *honour* is but of nature, but this *honour* is of grace; It is a sparkle of the divine nature, a ray of, the very glory of God himself shining into the soules of his Saints.

5. Let us herein conform our selves to Christ. He came from the bosome of his Father, and from that infinite glory he had with him before the world was; for so he prays, *that the Father would glorifie him with that glory he had with him before the world was.* He left the riches and pleasures of Heaven, and that *honour* which he might have had from all the Angels, and all to save poor wretched sinful creatures; He that was equall with God, so emptied himself that he became man; nay he was made a scorn of men, he was called the Carpenters sonne, as one that was contemptible, he made himself of no reputation, he came in the form of a servant, yea of an evil servant that was to be beaten; he was made a curse, as if he had been the vilest of men living; and yet this was the *honour* of Christ himself, because it was all for God and good of souls. O then who is he that knowes any thing of Jesus Christ, that can think it much to lay down all his *honour*, or any outward dignity under heaven for him? What can be more unworthy? what more detestable then that a man should magnifie himself after he hath seen God humbled? it is intollerable impudency, that where Majesty hath emptied it self, a worme should be puffed up and swell.

6. Let us submit to the meanest service of our God, though it darken our *honours* never so much in the eyes of the world. Thus *Hierome* writ to *Pamachius* a godly young Noble man; that he would have him to be eyes to the blind, feet to the lame, hands to the weak, yea if need were to carry water, and cut wood, and make fires; for what are all these (saith he) to bond, buffetings, spittings, whippings, death. To this purpose *Constantine, Valentinian, Theodosius*, three Emperours called themselves the vassals of Jesus Christ, as *Socrates* reports of them; and *Theodosius* especially did manifest it in the work of his humiliation, when in the face of a full Congregation, he cast himself down upon the pavement, weeping, and lamenting for his sinne; which many haughty spirits, though inferiour to him would a scorned to have done.

7. Let us willingly joyn with those of lower degree in any way of *honouring* God. *Mind not high things* (saith the Apostle) *but condescend to men of low estate.* Thus *Hierome* advised *Pamachius* to equal himself with the poor, to go into the Cells of the needy. Who knows but that the poorest creature may be far more honourable in the eyes of God and of his Saints then we? Where greater graces sit below us, let us acknowledge their inward dignity. *My brethren, have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons.* — *Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, heirs of the Kingdome, which he hath promised to them that love him?* It may be some of them were in Christ before us, and others of them are in Christ as well as the best of us, and if we must differ in glory as we do differ in grace, who can tell but they may be in heaven as the stars of a bigger magnitude, and of a greater glory?

8. Let

1 Sam. 23. 12.

John 12. 26.

John 12. 43.

John 17. 55.

Hierom Epist.
ad Pamach.

Rev. 12. 16.

James 2. 1, 5.

8. Let us bear or suffer the most disgraceful thing that can be put upon us for the cause of Christ; yea, though all the world should frown upon us, and cast us off, and scorne us, and account us as a disgrace unto them. As *Theodoret* reports of *Hermisda* a nobleman in the King of *Persia* his Court, because he would not deny Christ, he was put into ragged clothes, deprived of his honours, and set to keep the Camels; after a long time the King seeing him in that base condition, and remembering his former estate, he pittied him, and caused him to be brought into the palace, and to be cloathed again like a nobleman, and then he perswades him to deny Christ; at which he presently rent his silken clothes, and said, *If for these you think to have me deny my faith, take them again*, and so with scorne he was cast out. We must be content to be made a byword and reproach for Christ: But this an hard lesson, and for which I had need to give other more particular directions in an other Section.

SECT. 16.

Rules how to bear reproaches for the name of Christ.

The directions for Reproaches I shall reckon up { Negatively.
Positively.

1. Negatively thus.

1. We must not bear reproaches *Stoically*, insensibly, for in some sort they are afflictions. *A good name is better then a precious oymment. A good name is rather to be chosen then great riches, and loving favour rather then silver and gold.*

*Eccles. 7. 1.
Prov. 22. 1*

2. We must not bear them *desperately*, as many desperate wretches do, who usually say, *let men speak the worst, I care not, I must appeal unto God*: Though it be true, that innocency is a good bulwark, and a good conscience is a brazen wall; yet we are not only to care to approve our selves unto God, but to men also; We are to provide things honest before all men, especially among the people of God, and the Churches of Christ.

3. We must not carry our selves *passionately* under reproaches; there are many evils follow upon this distemper of heart, as 1. Thereby we greatly disturbe our own spirits. 2. We discover a great deal of evil within us. 3. We shew the baseness of our spirits to be so soon put out of frame. 4. We feed the humors of reproachers, and we make others think we are guilty of those reproaches they lay upon us. It is true we should be more sensible of the wrong done to our names, then of any wrong done to our estates, yet neither are the wrongs of the one or the other to be born passionately.

1 Cor. 4. 13.

1 Pet. 2. 23.

4. We must not carry our selves *vengefully* under reproaches. To this purpose saith the Apostle, *being defamed we entreat*. It is unbeseeming Christians to revile again, & to speak evil for evil. It is said of Christ, that *when he was reviled, he reviled not again*; and if we profess our selves to be Christs, we must not revile again when we are reviled: there is no contending this way where the overcommer is the loser: when *Demosthenes* was reproached by one, *I will not (saith he) strive with thee in this kind of fight, in which he that is overcome is the better man.*

5. We must not be hindred in our way, or break off our course of Christianity when we are reproached. What though filth be cast in our way, shall we decline the way? What though the clouds do arise & darken the light of the Sunne, doth the Sunne cease shining, because it is darkned? no, it goes on in its course, and shines till it breaks forth; so you that are shining in a good conversation, go on, and in time you will break through the clouds.

Psal. 37. 6.

2. Positively thus. —

1. We must bear our reproaches *wisely*. Though we should not be insensible, yet we should not take too much notice of every reproach. Christ himself was silent in this case, *so that the Rulers wondred*. *David* could say, *they spake mischievous things, but I as a deaf man heard not*. But how then should we stop their mouths? I answer.

*Math 26. 62
Psal 38. 12, 13*

1. Let us walk innocently; innocency will clear all, and will overcome all in time. 2. Let us labour to be eminent in that which is quite contrary to that we are reproached for. Perhaps you are reproached for a dissembler, labour for the greatest eminency of plainness of heart and sincerity; Perhaps you are reproached for covetousness, labour to be eminent in liberality, in heavenly-mindedness, in doing good wisely; Perhaps

you

you are *reproached* for pride, clear up your selves (not by yielding to their humour, but) by eminency of humility, that those that can judge right, may see there is humility in you.

2. We must *bear reproaches* patiently. What are we? or what is our names that we should think much to *bear reproach*; Consider, have not others of Gods servant, far holier then we are, been under exceeding *reproach*? nay how is God and Christ *reproached*? how is the name of God slighted? how is the Majesty, and Sovereignty, and authority of God contemned in this world? how are the dreadfull threatnings of God, and the revelation of Gods wrath scorned in the world? What *reproaches* indure Christ in his own person, in his preaching? how was he contemned when he preached against covetousnesse? the Pharisees *scorned at him*, the word signifies *they blew their noses at him*. He was called a devil, a Samaritane, a wine-bibber, a friend of Publicans and Sinners; What worfe can be imagined then was cast upon Christ? They spat on his face, that blessed face of his that the waves of the sea were afraid of, and that the Sun withdrew his light from, as not being fit to behold it; They put thornes upon his head, and bowed to him in reproach. This argument should me thinks move us to *bear reproaches* patiently. But how should we do it? how should we *bear reproaches* patiently?

1. Be we sure to keep conscience clear; O let not that upbraid us; be we carefull of what we do, and then we need not be much carefull of what men say; if conscience do not *reproach* us, *reproach* will not much move us: one of conscience's testimonies for us is more then ten thousand slanders against us. As the stormes and winds without do not move the Earth, but vapours within cause the Earthquakes; So all the railings of all the *Shimes*'s in the world cannot much trouble us, if our consciences within do abound with good works; if I can but say with *Job*, *My heart shall not reproach me as long as I live*, I am safe enough from the evil of *reproach*.

2. If we are failing in any thing, let us begin with our selves before any others begin with us; let us accuse our selves first. So some interpret that place, *I am wiser then mine enemies*. *q. d.* though mine enemies are witty, and do plot, and their malice helps on their invention, yet I am wiser, I can find out the wayes of mine owne heart, and mine own evils better then all mine enemies.

3. Let us exercise our selves in great things, in the things of God, and Christ, and eternity. Labour to greaten our spirits in an holy manner, and be above reproach. Surely if our spirits were but truly greatned (I mean not with pride, but with exercising of our spirits in things that are above the world) *reproaches* would be nothing in our eyes. It is a notable expression that *John* hath against the evil tongue of *Diotrephes*, *He prates against us with malicious words*; in the Original it is, *he trifles*. Although his words were malicious, and *Diotrephes* a great man, yet all was but trifles; so high was *John*'s spirit above them. The sinking of the heart under *reproaches* argues too vile a pusillanimity, such a poor low spirit, as is not consistent with the true magnanimity of a true Christian.

4. Make we our moans to God, and lay our case before him, as *Hezekiah* (when *Rab-shake* came and reviled God, and the people of God) he went and spread the letter before God, and made his moan to God; so if we can but do likewise, we shall find unspeakable refreshments to our souls, and that will be a great argument of our innocency. *My friends scorne me* (saith *Job*) *but mine eye poureth out tears unto God*. And the mouth of the wicked (saith *David*) and the mouth of the deceitful are opened against me, they have spoken against me with a lying tongue. — But I gave myself unto Prayer.

5. Get our hearts quietly and kindly to lament the condition of our reproachers. Their folly should cause us to pitty them, to be patient towards them, and to passe by the wrongs they do to us. This was one of the arguments that *Abigail* brought to *David* to quiet his spirit that was so stirred against *Nabal*, because of his reproaches; O said she, *Nabal is his name, and folly is with him*. *q. d.* It is his folly *David*, and therefore rather pitty him *David*; it is too low a thing for such a spirit as *David* to be stirred with folly. Indeed, in stead of being troubled with *reproaches*, our spirits should be most troubled for their sin; alas, they sin by their *reproaches*, and God hates them for it. *Pride, and arrogancy, and the evil way, and the froward mouth do I hate*. If we have any love, we should think thus; *this poor man, what hath he done? he hath brought himself under the haired of God*. O this should mightily affect the heart of the godly.

6. We must *bear reproaches* fruitfully. Christians should not think it enough

to

Luke 16. 14.
Equum in p. 102

Job 27. 8.

Psal. 119. 58

Job 10

Job 16. 20.
Psal. 109. 24.

Sam. 25. 25.

Prov. 8. 13.

to free themselves from reproach, but they must improve it for good; and to that end—

1. Consider what ends God aims at by it, and labour to work them upon our selves that we may attain to those ends.

2. Draw what good instructions we can from the reproaches of other, as thus; When I hear men reproach and revile, *Oh what a deal of evil is there secretly in the heart of man that is not discovered till it have occasion!* Again, *do I see another so vigilant over me to find out any thing in me to reproach me? how vigilant should I be over my self to find out what is in me to humble me?*

3. Set upon what duty God calls for at the present; *the less credit I have in this world, the more credit let me desire after in heaven; if there be a breach of my name here; let me seek to make up my name in Heaven.*

4. We must bear reproaches joyfully and triumphingly. *We glory in tribulations; said Paul; And if I must needs glory, I will glory in things concerning mine infirmities.* By infirmities, we are not (say some) to understand the infirmities of sin, but his weakness and evils that he endured for Christ. *Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake.* Hierome upon that, *Blessed are you when men shall speak evil of you, and revile you; O (sayes he) who would not be willing to suffer? Who would not wish to be persecuted for righteousness sake? Who would not desire to be reviled? Oh that all the rout of unbelievers would persecute me for righteousness sake!* I would this foolish world would all rise up against me to reproach me: When Christ appeared to Saul, he cried, *Saul, Saul, why persecutest thou me? Who art thou Lord, answered Saul? I am Jesus of Nazareth,* replied Christ. But why Jesus of Nazareth? *does any good come out of Nazareth?* Surely there is something in this; he saith not, I am the sonne of God, the 2d. Person in the Trinity, the King of the Church; no, but *I am Jesus of Nazareth:* that was a reproach cast upon Christ, and Christ glories in that. Reproaches are the ensignes of Heavenly nobility, Christians therefore should not fear them, but bear them joyfully.

Rom. 5. 3.
2 Cor. 11. 30.

2 Cor. 12. 10.

Matth. 5. 11.

Hierome. Epist.
ad Oream.

Acts 22. 7, 8.

5. We must returne good for evil, and then we come to the top of Christianity. This is a signe of great progresse to Religion; *If I be weak (saith one) perhaps I may pardon one charging me falsely; but if I have profited, although not altogether perfect, I hold my peace at his reproaches, and answer nothing; but if I am perfect, I then blesse him that reviles me, according to that of Paul, Being reviled, we blesse.* If we can do thus, if we can heartily pray for our reproachers, and desire good to them, and so heap coals of fire upon them, this is a great signe of grace. *Blesse them (saith Christ) that curse you, pray for them that despitefully use you; that ye may be the children of your father, &c.* Why? were they not children before? yes, but this declares it, now God ownes them for his children indeed. And thus much of denying our common ends, profit, pleasure, and honour.

Ambros. offic.
l. 1. c. 48.

Matth. 5. 44, 45.

SECT. 17.

Of the Denyal of our Very being, our life for Jesus Christ; and first of Cautions.

I Have done with the deny all of naturall self in regard of well-being, I now consider the denyall of naturall self in regard of very being, and so it imports our life, together with the faculties and powers of nature, our understanding, will, affections, senses, fleshy members; all within us must be captivated to the obedience of Christ, and all without us must endure to suffer for the name of Christ.

For them we call faculties or powers of nature, as the understanding, will, affections, senses, I shall dispatch in a word.

1. The understanding must be captivated, as it hinders from Christ. Suppose the word of Christ be contradicted or check't by way of reason or understanding, as in the businesse of the Trinity, Union of two natures, Resurrection of the body. In this case I must deny my reason, and beleve Christ; I must bow down and worship, I must captivate my understanding to the obedience of Faith. We see by experience, those are soonest brought to Christ, who for the most part are foolishly simple, and of weak conceits; whereas those who have been most famous for worldly wisdom and understanding, they have been hardly brought to the subjection of Gods wisdom and truth. This is that which the Apostle doth teach, *Not many wise, nor many mighty are called; &c.*

1 Cor. 1. 28

Verf. 23.
 * Voluntates
 non solum ma-
 las, sed et bonas
 denegemus, ne quod
 enim in Christo
 fuerunt nisi bo-
 ne, et nihilomi-
 nus cum illas
 abnegamus, legi-
 mus. Joh. 5. 30
 Luke 22. 42
 Non mea volun-
 tas, sed tua fiat
 Gal. 5. 24.

We preach Christ crucified, unto the Jews a stumbling block, and to the Grecians foolishness.

2. The Will must be renounced in reference to Christ. Servants must not follow their own will, but their masters directions: how much more ought we; who alwayes may justly suspect our selves, and can never suspect the will of Christ, it being the square of right? For therefore is a thing good, and just, and equal, because God wills it; hence * our will, if good, yet sometimes it must be denied; but if evil, and contrary to the Will of God, it must be subdued. It is meet that *Hagar* should stoop to *Sarah*, our will to Christ's will.

3. Our Affections and Senses must be denied, both as good, and as they are cherish-ers of evil, or opposers of good. This latter is that *crucifying of the flesh, with the lusts and affections*, which the Apostle mentions. But all these being within the compasse of natural life, I shall onely insist on that *Self* which we call *life*. And concerning which (as in the former) I shall

give the Cautions.
 Directions.

The Cautions are these.—

1. That our Being, or Life is in it self the gift of God, and the blessing of God. It was God that breathed into man the breath of life. The Spirit of God hath made me (saith Elihu,) and the breath of the Almighty hath given me life. He gives it, for he is the fountain of it. With thee is the fountain of life, and in thy light shall we see light. This was the summe of Pauls Sermon to the Athenians, he giveth to all, life, and breath, and all things; and to this purpose he cites *Aratus* one of their Greek Poets, in him we live, and move, and have our being. And as it is the gift, so it is the blessing of God: hence the promise of life, and of long life is made to obedient children; and this turned into a prayer by the believing Parents, it is usually called by the name of blessing.

2. Notwithstanding it is the blessing of God, yet we must deny it for God. As in these Cases,—

1. As a sacrifice. If God will rather be honoured by the death, then by the life, by the sufferings, then by the services of his Saints, in this case we should be willing to submit to God. Thus many of the Martyrs who had opportunity of flight, yet tarried to witnesse the truth, and gave their lives to the flames for it. It is not what I, or others may think, that God will be honoured this way or that way, but we should observe what is Gods will, and which way God will be honoured: All our intentions and aims at the glory of God are nothing; God cares not for them, if they be out of his way. It was an excellent resolution of *David*, If I shall find favour in the eyes of the Lord he will bring me back again; but if he thus say, I have no delight in thee, behold here I am, let him do to me as seemeth good to him.

2. As temptation. Thus, rather then sinne, the primitive Christians, when apprehended, chose willingly to dye. We have a notable story of that heroicall mother, and her seven sons, who rather then they would break Gods Law in eating forbidden meats, they dyed one after another the mother in the mean while being content to see them butchered before her eyes, and last of all she dying also. Surely life is nothing in comparison of those glorious invisible rarities which sinne may hinder us from; and therefore if it be on this condition that we may avoid sinne, that we may be sure of the maine, that by losing life we may go to Christ, in whom we shall find with an infinite overplus, whatsoever we can lose for his sake; then we must deny life in self.

SECT. 18.

Of the manner of denying our natural life for Jesus Christ.

THE directions of Self-denial in respect of our naturall being, or life, are these.—

1. Apprehend Gods love to our souls in his Son; he thought nothing too good for us, God so loved the world that he gave his onely begotten Sonne; and this he did for us, when we were enemies; Nay God hath not only given us his Son for a Saviour, but he hath given us himself for an husband; now as the husband loves all in the family, but gives himself to his wife; so God bestowes his Son to shine, and his rain to fall on the good and bad, but he gives himself onely to his Saints. O let us apprehend this love, let us often by sad and solemne meditation renew the sense of this love to us in Christ, and we cannot but give up all we have, and all we are to God.

2. Get

John 3. 16
 Rom. 5. 8

2. Get we a *Soveraigne love to God again*. It was from this *Soveraigne love* that those admirable *Self-denials* of the *Martyrs* sprung; we must not think they had bodies of *brasse*, or muscles of *steel*, or that they were not as sensible of torments as others were; Oh no, it was their love to God did swallow up all: As the heat of a feaver swallows up the heat of an ulcer, or as the heat of a fire swallows up the heat of a feave; So the heat of the *Martyrs* love to God swallowed up the heat of all fires, together with the heat of all loves to their wives, children, friends, and their own lives. We must love the Lord above all, not subordinately as a creature, but soveraignly as a Creator.

3. Let us cleave to God with stedfastnesse and resolvednesse of spirit, come what will come. Thus *Earnabas* exhorts the Brethren, *that with full purpose of heart they would cleave to the Lord*: Thus *Daniel* was purposed not to defile himself with the portion of the Kings meat, though it cost him his liberty or life. *David* could say, that the Princes spake against him; and the Princes persecuted him, yet he was resolved, and his resolution was as strong as an Oath, *I have sworn, and will perform it, that I will keep thy righteous judgments*. This is the nature of Christian resolution, that it chooseth that which the Spirit reveals to be good, notwithstanding all oppositions that come betwixt. When credit, and profit, and vain feares put in, and suggest that the witnessing of such truths may cost us our life; Resolution answers all, *It matters not so I can retain Christ; tell me not of the difficulty of the way, onely let me know which is the way, I am resolved to follow the Lamb whithersoever he calls me; I know there is no threatening so terrible as Christs is, no promise so sweet as Christs is, no command so holy as Christs is, and therefore I am resolved to expose my self to drink that cup, how bitter soever, which my Father shall give to drink*.

Agi. 11. 23

Dan. 1. 8

Psal. 119. 23

161.

106.

4. Endeavour after a disposition or habit to lay down life for a good conscience. It is a true saying, that *none are saved but Martyrs*; I mean *Martyrs* either actually or habitually, having faith enough to encourage, and love enough to constrain them to be *Martyrs*; if the honour of their profession should require it. This takes away their objection, who say, it is harsh and unseasonable to trouble us now with any thorny discourse of *Martyrdome*. 1. We must know that the habit of *Martyrdome* is included in the most fundamental principles of Christianity, and therefore they deserve no answer but silence who think a discourse of it at any time harsh and unseasonable. 2. The Church never enjoys such a calme, but a terrible storme may unexpectedly dash it away; and therefore there is no man, though born in the most peaceable time of the Gospel, but ere the glasse of his life be run out, he may be overtaken with a fiery tryal. 3. There is no professor of the Gospel though he live and dye during the publick tranquillity of it, but he may privately be brought to that plunge that either he must hazard his life, or else in some fearful horrible manner against his conscience dishonour Christ; as, suppose a *Ruffian* that had no Religion of his own should pull any one of us into a corner, and with a naked blade, either make us forswear our Religion, or lose our life. 4. As the Prophet *Ezekiel* forwarned the Jews, *We have had mischief upon mischief, rumour upon rumour*, and if mischief and rumours continue, and multiply upon us as fast as they have done of late, the dayes may be sooner upon us than we are aware, when there may be too much occasion to practise this point of *Self-denial*, and not time to preach it; howsoever let us seek of God for the habit or disposition of it, for that is fundamental.

Ezek. 7. 26

5. Maintain a godly jealousy and fear of our own hearts; for want of this, all the Disciples fainted (especially *Peter*) and shamefully denied Christ. Memorable is that story of *Pendleton* and *Sanders*; *Sanders* as fearful he should not endure the fire; *Pendleton* seemed resolute, *Be not fearful* (saith he to *Sanders*), *for thou shalt see me in this fat flesh of mine fry in the fire before I will yield*. Yet he that was so strong in his own strength fell away, and the other so fearfull was enabled by God to burne for his truth. To fear *Martyrdome*, and to pray against it with submission to Gods will, is warranted by our Saviours own example, *He prayed earnestly that if it were possible the cup might passe away from him*; but still with submission to his Fathers pleasure. That place concerning our Saviour is very remarkable, *Who in the days of his flesh, when he had offered up prayers and supplications, with strong cries and teares unto him that was able to save him from death, and was heard in that he feared*. Heard? how was he heard? not in removing the cup from him, but in strengthening him to drink it with victory. If we pray as Christ prayed, the cup shall be removed from us, or sweetned unto us.

Heb. 5. 7

Gal. 6. 12.

Matth. 16. 23.

Dan. 11. 36.
Heb. 11. 35.
to the end.Ab. 8. 3.
Ab. 12. 1.
1 Cor. 15. 29.

6. Resist wherein we can fleshly impediments ; for the flesh will be ready by all means to hinder us from offering this sacrifice to God. As 1. by distinctions. Is a man resolved to hold his estate, liberty, life, come on what will ? such a one never wants a distinction to mock God withal ; So the teachers of circumcision at Galatia, *As many as desire to make a faire shew in the flesh, these constraine you to be circumcised, onely lest they should suffer persecution for the crosse of Christ.* They did not see, but to avoid persecution they might preach circumcision, being they did it *pro abundanti cautela*, not to overthrow the faith of Christ crucified, but for their security. Such distinctions many use at these times. 2. By perswasions. Thus carnal reason pleads the case, *give a little to the time, save thy self and thine.* Or thus: *What, are you the only quick-sighted men, wiser than a Church, than a State ? May there not, will there not a law come out in a moment, whereby you may be defrauded or exiled, or banished, or burned ?* But to answer these reasonings, remember Christs answer to Peter, *Get thee behind me Satan,* for thou savourest not the things of God, but of men. A certain person perswading another to recant the truth, told him that he spake to him out of love. *O yes* (said the Martyr) *I confesse it, but there is something in you that is mine enemy, meaning the flesh.* And it is said of Master Hooper, that when a box was brought, and laid before him upon a stool with his pardon from the Queen in it, if he would recant ; he being now at the stake, at the very sight of it cryed out, *if you love my soule, away with it, away with it.* 3. By terrors. Thus when the Spirit of God had suggested unto Spira to suffer, or if he doubted of the issue to go away, though never so far, rather than deny the Lord of life, presently the flesh begun in this manner, *Be well advised fond man, consider reasons on both sides, and then judge.* — *Dost thou not foresee what misery this rashnesse will bring upon thee ? Thou shalt lose thy substance, thou shalt undergoe the most exquisite torments that malice can devise, thou shalt be counted an heretick of all, and thou shalt dye shamefully.* What thinkest thou of the stinking dungeon, the bloody axe, the burning fagot ? — *Wilt thou bring thy friends into danger ? thou hast begotten children, wilt thou now cut their throats ?* It concerns us in this case to outwit the flesh, if it tell us of prisons, let us tell it how much more terrible is the prison of hell ; if it present to us the condemnation of tribunals, do we present to it that great condemnation of the great tribunal ; if it threaten us with displeasure of friends, present to it the displeasure of God, and of glorified Spirits.

7. Consider, and peruse the *Acts and Monuments of the Church* in the case of *Martyrdom.* Others sufferings cannot but beget some resolutions in us. And herein if we begin with the beginning of the world ; As soon as we hear of any work of Religion, we hear of the persecution of *Abel.* *Noahs* Arke on the waters was a type of the condition of the Church of Christ in afflictions ; What hard things did *Abraham*, and the rest of the Patriarchs endure in their generations ? Histories tell us that *Isaiah* was sawen asunder with a wooden saw ; *Jeremy* was put into a dungeon, sticking in the myre (as some stories say) even up to the ears, and after was stoned to death ; *Ezekiel* was slain in *Babylon* ; *Micah* was thrown down from a steep place, and his neck broke ; *Amos* was smitten with a club, and so brained. The storie of the persecutions of the *Machabees*, prophesied *Dan. 11. 36.* and recorded by the Apostle *Heb. 11. 35.* is exceeding lamentable ; The text sayes that *they were tortured, mocked, scourged, imprisoned, stoned, sawen asunder, slaine with the sword, wandred up and down in sheep-skins, and goat-skins, being destitute, afflicted, tormented, they wandred in desarts, and mountains, and dens, and caves in the Earth.* And for the Christian Church we know what Christ himself the great leader of his people suffered : When *Stephen*, the first Christian Martyr, was stoned, *Dorotheus* witnesseth that two thousand of others which believed in Christ were put to death the same day. That many suffered in those very times is plain to me from these very Texts, *And Saul made havock of the Church.* — And *Herod vexed the Church.* — *Else what shall they do which are baptized for the dead, if the dead rise not at all ? why then are they baptized for the dead ?* This place is difficult, and many interpretations are given of it ; but this I prefer as most agreeable to the scope of the Apostle ; *Else what shall they do* (what shall become of them, in what miserable condition were they ?) *who are baptized* (with their own blood, not only suffering grievous torments, but even death it self ;) *for the dead* (for the cause and quarrels of the dead, for the faith of them that now are dead, and in special for maintaining this very Article of the resurrection of the dead ?) The force of this argument is very evident, and it well agreeth with the argument of the Apostle that ensueth,

Why

Why stand we in jeopardy every hour? I protest by our rejoycing which I have in Christ, I Ver. 30, 31, 32. dye dayly. And if I have fought with beasts of Ephesus after the manner of men, what advantage it me, if the dead rise not at all? As for the word baptizing, it is not only so taken mo't frequently by the Fathers and Schoolmen, who usually distinguish baptism into *baptisma fluminis, fluminis, & sanguinis*, Of the Spirit, Water, and Blood; but also in sundry places of Scripture, as *Matth. 20. 22. Mar. 10. 38. 39. Luke 12. 50.* I have a baptism to be baptized with, and how am I straitned till it be accomplished? All the Apostles after many sore and grievous afflictions suffered many violent deaths, John only excepted, who yet was banished into *Patmos*, and by *Domitian* thrown into a tun of scalding lead though by a miracle delivered. *Brightman* speaking of the stories of those times, sayes, that every page and leaf is at it were all red-coloured in blood: The Covenant of grace is a bloody Covenant, both in regard of the blood of Christ first sealing it, and the blood of the blessed Martyrs adding likewise their seals in confirming of it.

It is a most heart-breaking meditation to consider the ragings, madnesse, and fury of the Heathen against the Christians in those times. *Hierome* in an Epistle to *Cromatius* sayes, that there was no day in a whole year, unto which the number of five thousand Martyrs cannot be ascribed; except only the first day of *January*. All the policie, wit, strength, and invention of men and devils were exercised and stretched out to the utmost, for devising the most miserable torments, and exquisite tortures; as plates of Iron burning hot, laid upon their naked flesh; pincers red-hot pulling off the flesh from the bones; bodkins pricking and thrusting all over their bodies; casting into lime-kilnes, and into caldrons of scalding lead; whipping, untill almost all the flesh was torne off their bodies, and their bones and bowels appeared, and then laid flat upon sharp shells and knives; their skins were flead off alive, and then their raw flesh was rubbed with salt and vinegar, their bodies were beaten all over with clubs untill their bones and joynts were beaten asunder; they were laid upon gridirons, roasted and baited with salt and vinegar; one member was pulled from another; by fastning them to the boughs of trees, they rent their bodies asunder; they were tossed upon the horns of bulls, with their bowels hanging out; they were cast among dogs to be devoured; they were put under the Ice naked into rivers; they were tortured on the rack, on the wheel, and on the gibbet with flaming fire under them; they made it their sports to see them devoured by wild beasts; and in the night in stead of torches they burnt the bodies of the Saints to give them light for their pastimes. — In after-times Antichrist began to rise, and to bring a fearful darknesse over the face of the Church; of which times the holy Ghost prophesied, *the Moon, and Sunne, and Starres were smitten*. Never will be forgotten those lamentable extremities that Gods poore people then endured, large volumes are extant, the reading whereof might caufe the hardest heart that lives to break. O let us warme our hearts at these fires! Let us peruse and consider those *Acts and monuments of the Church* in the case of Martyrdome.

8. Be acquainted with the promises of *Self-denial*; have always a word at hand to relieve our selves withal in the worst of sufferings. Now these promises are of several sorts. 1. **Of assistance.* 2. **Of acceptance.* 3. **Of reward.* And again the promises of reward are 1. Of this life, *He that forsakes all for Christ shall receive an hundred fold*; saith *Matthew*: *Manifold more in this present time*, saith *Luke*; the joy, the peace he shall have in his conscience shall be many times, an hundred times better than the comfort of all these outward things. O but (may some say) what will become of my posterity? Peace of conscience, and joy in the Holy Ghost redounds only to my self, but for my children I shall leave them fatherlesse and helplesse? To this by way of answer, God often stiles himself *the Father of the fatherlesse*, and if of any fatherlesse, then surely of those whose parents have lost their lives for Jesus Christ. *Leave the fatherlesse children* (saith the Lord) *I will preserve them alive, and let thy widowes trust in me.* 2. Of eternal life, *such shall inherit eternal life.* Be of good comfort (saith *Bradford* to his fellow-Martyr) *we shall have a merry supper with the Lord this night.* Christians! What would we have? the soul indeed is of a large capacity, all things here below can never satisfie it; but eternal life, the inheritance above will fill the understanding with knowledge, and the will with joy, and that in so great a measure, that the expectation of the Saints shall be exceeded? *for he shall be admired of them that believe.*

Luke 12. 50.

Revel. 8. 12.

*Psal. 9. 9, 18.

Psal. 37. 24.

Psal. 46. 1.

in the end.

*Exod. 2. 24.

25.

Exod. 3. 7.

1 Pet. 2. 20.

1 Pet. 19. 29.

Luke 18. 30.

Jerem. 49. 11.

Matth. 19. 29.

Marke 10. 30.

Luke 18. 30.

2 Thess. 1. 10.

9. Mind the principle that must carry us through death, and make death it self honourable. We read *Heb. 11.* That by faith some quenched the violence of fire. — *Others were tortured. — They were stoned, they were sawen asunder, they were tempted; they were slaine with the sword; and all this by faith.* Faith is the grace that enables us to deny our selves, yea life it self; other graces may do much, but faith hath the principal work in this. By faith ye stand, said the Apostle to his Corinthians, it is faith that makes a man stand in his greatest tryals, and therefore when Christ saw how Peter should be tempted, he tells him that he had prayed that his faith should not fail; noting that while his faith held all would be sure; Faith in this case is like the corke that is upon the net, though the lead on the one side sinke it down, yet the corke on the other side keeps it up in the water: David professed that he had fainted unlesse he had believed. Believing keeps from fainting in the time of trouble.

*Heb. 11. 34.
35. 37.*

2 Cor. 1. 24.

Luke 22. 33.

Psalm 27. 13.

10. When sufferings come, then stir up, and put forth the grace of faith in the exercise of it: Look up to God for strength and assistance, commit our selves and cause wholly to him, plead the promise, plead our call that he hath called us to this, plead the cause that it is his. Mr. Tindal in a letter of his to Mr. Fryth who was then in prison, hath four expressions of the work of faith in the time of suffering; *If you give your self, cast your self, yield your self, commit your self wholly and owely to your loving father, then shall his power be in you, and make you strong, he shall set out his truth by you wonderfully, and worke for you above all your heart can imagine.* But because faith is the root, or principle of Self-denial in this case of sufferings, I shall therefore propound two questions in the following Paragraphs.

SECT. 1 *What are the differences betwixt faith and pride of the heart in sufferings.*

I Answer —

1. If *Pride* be the principle, a man is ready to put forth himself though he be not called: it is true that in some extraordinary cases, a man may have an inward calling by some extraordinary motion of Gods Spirit, as some of the Martyrs had; but in an ordinary way a gracious heart fears it self, and dares not venture till God calls, it depends more on Gods call, than any strength it hath to carry it through.

2. If *Pride* be the principle, a man cares not for Gods name any further than he is interested in it; should God use others to honour his name, and he no way come in, he regards it not.

3. If *Pride* be the principle, a man doth not so much strengthen himself with the consolations of God; or the sweet of the promises, as he doth with his own self-proud thoughts; the heart is not so much taken up with the glorious reward of God in heaven, as with some present self-good here: whereas faith is altogether for spiritual and supernatural good, it carries the soul beyond all present things.

4. If *Pride* be the principle, there is no good got by sufferings, the soul doth not thrive under them, it doth not grow in grace by them, it growes not more holy, more heavenly, more savoury in all the wayes of it, the lustre and beauty of godlinesse does not encrease upon such a one, he is not more spiritual, he doth not cleave closer to God, he is not more frequent with God in secret, he doth not enjoy more inward communion with God than formerly; but if faith be our principle in suffering, there is never such thriving in grace as then; Then the Spirit of glory, and of God useth to rest upon Gods servants; a godly mans service prepares him for sufferings, and his sufferings prepare him for service: the Church never shined brighter in holinesse than when it was under the greatest persecution.

Job. 8. 32.

1 Pet. 2. 23.

*Cyprian de dup.
Martyr,*

5. If *Pride* be the principle, there is not that calmnesse, meeknesse, quietnesse, sweetnesse of spirit in the carriage of the soul in sufferings, as where faith is; *Pride* causes the heart to swell, to be boisterous and disquiet, to be fierce and vexing, because it is crossed; but faith brings in the Spirit of Jesus Christ, and that was a quiet and meek Spirit in sufferings, as the sheep before the shearer; When he was reviled, he reviled not again: Where is reviling and giving ill language, there is pride stirring in that heart, Cyprian speaking of the Martyrs contemning death, faith, Wee see not that humble losfrinesse, or that lofty humiliry is any, but in the Martyres of Jesus Christ.

6. If *Pride* be the principle, there is joyned with that mans sufferings a desire of revenge,

revenge, he would if he could returne *evil for evil*, and doth as far as he dares; but those who have *faith* to be their principle, they commit their cause to God; *though man curse, they blesse*; they can heartily *pray for their persecutors*, as *Christ* and *Stephen* did for theirs: The banner over a gracious heart in all the troubles that befall it, is *love*; and therefore whatsoever the wrongs be that are offered to such, there is still a Spirit of love preserved in them.

SECT. 2. *Wherein lyes the power of Faith to carry us through suffering, and death?*

I Answer —

1. *Faith* discovers the reality of the beauty and excellency of spiritual things, which before were but looked upon as notions, conceits, and imaginary things; hence *faith* is described to be *the substance of things hoped for, and the evidence, or demonstration of things not seen*. The things of *Christ*, of *grace*, of *heaven*, what poor empty notions were they to the soul? what uncertain things before *faith* came in? but *faith* makes them to be glorious things: *faith* discovers such reall certain excellencies in them, and is so sure, that it will venture soul and body, it will bear an hardship, yea it will venture the infinite losse of eternity upon them.

Heb. 11. 12

2. *Faith* makes the future good of spirituall and eternall things to be as present to the soule, and workes them upon the heart, as if they did now appear. This comes to passe because *faith* sees things as the word makes them known, it pitches upon the word in that way that it reveales the minde of God; Now the word speaks often of mercies that are to come as present things. *Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem*. Thus the Prophet speakes of the deliverance of the Church from captivity as a thing already done, which was not fulfilled many years after. As soon as *Jehoshaphat* had received the promise, he falls on praising the Lord, as if the mercy were already enjoyed, *Praise ye the Lord, for his mercy endureth for ever*. *Christ* *faith* of *Abraham* that he saw, and rejoiced, and was glad, *Christ*s day was unto him as if it had been then. And it is said of the godly who lived in former ages, that though the promises were a far-off, to be fulfilled, yet they embraced them. The word in the Original signifies, they saluted them. Now salutations are not but betwixt friends when they meet together. *Faith* takes hold upon eternal life; it takes present possession of the glorious things of the Kingdom of God; it makes the soul to be in heaven conversing with God, and *Christ*, his Saints, and Angels already: That which is promised, *faith* accounts it given, *And the land which I gave to Abraham, to thee will I give it*. It was only promised to *Abraham*, but *Abraham*s *Faith* made it to him as given.

Isa. 52. 9, 19.

2 Chron. 20.
17. to 22.
John 8. 56.
Heb. 11. 13.

1 Tim. 6. 19.

Gal. 35. 12.

3. *Faith* makes use of things past as if they were present. 1. It makes use of Gods mercies to our fore-fathers; thus the Church makes use of the mercy of God to *Jacob*, when he wrestled with him and prevailed, as if it were a present mercy to themselves. *He had power over the Angel and prevailed, he wept and made supplication unto him, he found him in Bethel, and there he spake with us*; not only with *Jacob*, but with us. q. d. whatsoever mercy God shewed to him, we make it ours. God spake with us. Thus *David* and his people did when he said, *he turned the Sea into dry land, they went through the flood on foot, there did we rejoyce in him*. The comfort of the mercies of God for many years past to their fore-fathers, they make as theirs, *there did we rejoyce in him*. 2. *Faith* makes use of all the promises that God hath made to any of his people though never so long agoe, yet it fetches out the comfort of those promises, as if they were made now to us. Compare *Josh. 1. 5.* with *Heb. 13. 5.* *God* *faith* to *Joshua*, *I will be with thee, I will not fail thee, nor forsake thee*. This *Paul* applies to the Believers in his time, as if it had been made to them. *Be content* (saith he) *with such things as you have, for he hath said, I will not leave thee, nor forsake thee*. Upon this one instance, whatsoever promise God ever made to any of his people, since the beginning of the world for any good, if our condition comes to be the same, *faith* will make it her own, as if God had but now made it to us in particular. 3. *Faith* makes use of Gods former dealings with our selves: when all sence of Gods mercies failes, that God seems to be as an enemy, *faith* will fetch life from his former mercies, as if they were now present. *I have considered the dayes of old* (saith *David*) *the years of ancient time, I call to remembrance my song in the night*. — *I said, this is my infirmity, but I will remember the years of the right hand*

Hos. 12. 4.

Psal. 66. 6.

Josh. 1. 5.

Heb. 13. 5.

Psal. 77. 5, 6, 10

hand of the most High; He checks himself for doubting of Gods mercies because of his former mercies, and he recovers himself by bringing to minde the former dealings of God with him. Now in this work of faith what abundance of strength doth it bring in from former mercies, former promises, former dealings? O this must needs wonderfully strengthen the heart to any suffering whatsoever.

4. Faith carries the soul on high, above sense, above reason, above the world; when faith is working, Oh how is the soul raised above the fears and favours of men? *Euf. b. l. 3. c. 39* I care not (said Ignatius a little before his suffering) for any thing visible or invisible, so that I may get Christ; Let fire, the crosse, the letting out of beasts, breaking of my bones, tearing of my members, the grinding of my whole body, and the torments of the devils come upon me, so that I may get Christ. Faith puts an holy magnanimity upon the soul, to slight and to overlook with an holy contempt, whatsoever the world proffers or threatens: Faith raises the soul to converse with high and glorious things, with the deep and eternal counsels of God, with the glorious mysteries of the Gospel, with communion with God and Jesus Christ, with the great things of heaven and eternal life. Men, before faith comes into their soules, have poor low spirits, busied about mean and contemptible things, and therefore every offer of the world prevails with them, and every little danger of suffering scares them; but when faith comes, there is another manner of spirit in a man, a princely spirit (as Luther calls it) that dares to adventure losse of life for the name of Christ. When Valens the Emperour sent his officers to Basil to turne him from the faith, they first offered him great preferment; But Basil rejected them with scorn; Offer these things (sayes he) to children; then they threatened him most grievously; nay threaten (said Basil) your purple-gallants, that give themselves to their pleasures. What great spirits did faith put into those worthy, who through faith subdued Kingdomes, stopped the mouthes of Lyons, quenched the violence of the fire, of weak were made strong, &c. Certainly faith is as glorious a grace now as ever it was, and if it be put forth, it will enable the soul to do great things; the raising of the soul above reason and sense, is as great a thing as any of these. *Heb. 11. 43, 34.* The faith of Abraham was most glorious, for which he is stiled the father of the faithful, and yet the chief thing for which he was commended, is, that he believed against hope. When the soul is in some strait, it looks up for some help, and sense sayes, it cannot be; reason sayes, it will not be; wicked men say, it shall not be; yea, it may be God in the wayes of his providence seems to go so crosse, as if he would not have it to be; yet if Faith have a word for it, it sayes, it shall be: Yea when God seems to be angry, when there appears nothing to sense and reason but wrath, yet even then faith hath hold on Gods heart, that his hand cannot strike.

Rom. 4. 18.

5. Faith gives the soul an interest in God, in Christ, in all those glorious things in the Gospel, and in the things of eternal life: faith is an appropriating, an applying, an uniting grace; It is a blessed thing to have the sight of God, there is much power in it, but to see God in his glory, as my God; to see all the Majesty, greatnesse and goodnesse of God, as these things that my soul hath an interest in; to see how the eternal counsels of God wrought for me to make me happy; to see Christ in whom all fulness dwels, in whom the treasures of all Gods riches are, and all these are mine; to see Christ coming from the Father for me, to be my Redeemer; Oh what a blessed powerful thing is this! What is all the world now to such a soul? where is all the bravery of it, or the malice and opposition of it? The losse of outward things, liberty or life are great evils to those who have no interest in better, but to such as have interest in higher things, there is no great matter though they lose all these.

2 Chron. 16. 9.

Revel. 3. 8.

6. Faith sets all Gods attributes on work for the good and relief of a believer; It is one thing to have interest in God and Christ, and another thing to have God and Christ working for us. I will not deny but God and Christ are working still, yet when faith lyes still and is not active, although we do not lose our interests in God, yet we cannot expect such sensible manifestations of Gods workings for us. We have a notable expression of Gods stirring up his strength and wisdom for those whose hearts are right with him. *2 Chron. 16. 9.* The eyes of the Lord runne to and fro throughout the Earth to show himself strong for those whose heart is perfect towards him. Although we be in the dark, and know not how to order our steps, yet there is an infinite wisdom working for us; although we have but a little strength, yet if we have faith to set Gods strength on work, we shall (as the Church of Philadelphia) keep Gods word, and not deny his name. Thus much for the denial of natural self.

SECT. 19. *Of the denial of religious, gracious, or renewed self; and first of Cautions.*

I Must now direct in the last place how we are to *deny religious, gracious, or renewed self*; as a mans own *duties, holiness, righteousness, the graces of the Spirit*. In prosecution of which (as in the former) I shall give some

Cautions.
Directions.

The Cautions are these. —

1. That *graces, duties* are the special gifts and blessings of God. It is *of the fulness of Christ, that all we have received, even grace for grace*. And the Apostle tells us, that *God hath blessed us with all spiritual blessings in heavenly places in Christ*. Me thinks here I see the transcendent excellency of the Saints, the betterness of their condition above all the men of the world; if God hath given a man *grace*, he hath the best and chiefest of all that which God can give; God hath given us his Son, and God hath given us himself, and God hath given us his Spirit, and God hath given us the *graces* of his Spirit; these are the finest of the flower, and the honey out of the rock of mercy; they that have this gift need not to be discontented at their own, or envious at the condition of any other; they have the principal verb, the one necessary thing. *O blessed be the God, and Father of our Lord Jesus Christ who hath thus blessed us: How? with all spiritual blessings in heavenly places.* John 1. 16.
Ephes. 1. 3.

2. Notwithstanding they are Gods special gifts, yet we must *deny them* comparatively, and in some respects, as in these Cases. —

1. In point of *justification*, in relation to righteousness, in comparison of Christ, in the notion of a Covenant of life and salvation. It is a dangerous thing to hang the weight of a soul upon any thing which hath any mixture of weakness, imperfection, or corruption in it, as the purest and best of all our *duties* have; it is a dangerous thing to teach, that *faith*, or any other evangelical *grace*, as it is a work done by us, doth justify us: there is nothing to be called our righteousness, but *the Lord our righteousness*. *Faith* it self doth not justify habitually, as a thing fixed in us, but instrumentally, as that which receives and lets in the righteousness of Christ shining through it upon us; as the window enlightens by the Sun-beams which it lets in, or as the cup feeds by the wine which it conveys. So then in point of *justification* we are to renounce all our *duties and graces*. Ier. 23. 6.

2. In point of *sanctification*; For so we are to attribute the strength, the power, and the glory of all our *graces and duties* unto Jesus Christ, and nothing to our selves. And yet understand we aright, though every believer is thus to *deny himself* in spiritual things, even in the point of *sanctification*, yet he is not to speak evil of the *grace* of God within himself; he may not miscall his *duties and graces*, saying, *these are nothing but the fruits of hypocrisy*, for then he should speak evil of the Spirit, whose works they are; neither is he to trample or tread on these *graces* of God. A man tramples and treads upon the dirt, but he will not trample upon gold or silver; why? because that is a precious mettall, and the stamp or image of the Prince is upon it; Now our *duties and graces, our righteousness and holiness*, as to the matter of *justification*, they are nothing worth, and so we trample upon all; but as to the matter of *Sanctification*, they are precious mettall, and they have the Image of Christ upon them, and therefore for a man to tread on them, for a man to say, *all this is nothing but hypocrisy*, that is not *Self-denial*; properly *Self-denial* in spiritual things, as to the matter of *justification*, it is to renounce all; and as to the matter of *sanctification*, it is to attribute the strength, the power, and the glory of all unto Jesus Christ, and nothing to ones self. *This is true Self-denial.*

SECT. 20. *Of the manner of denying our religious, gracious, or renewed self.*

THe directions of *Self-denial* in respect of our *religious, gracious, or renewed self*, are these. —

1. Be we sensible of, and humbled for our pride in spiritual things. There is nothing that a Christian is more apt to be proud of than spiritual things. Before he takes up profession, possibly he is proud of his clothes, or friends, or honours, or possessions; but

but afterwards there is nothing that he is more apt to be proud of than of his parts, and gifts, and graces, and spiritual things; for look where a mans excellencie lies, there his pride growes, now the excellency of a Christian lies in spiritual things, and therefore there his pride growes, and there he is most apt to be proud. O be we sensible of this, and mourne for this! It was Mr. Fox his speech. *As I get good by my finnes, so I get hurt by my graces.* It is a dangerous thing to be proud of mans duties and spiritual gifts, we had better to be proud of clothes, or friends, or honours; for this pride of spiritual things is directly opposite to a mans justification. The first step to humility is to see ones pride; the first step of self-denial is to be convinced of ones inclination or desire after self-exalting, self-admiring, self-advancing. *Oh what a proud heart have I? what a self-advancing heart have I?* There is no believer but he hath something of self; be he never so humble, yet he hath something still that tastes of the Caske; there was never any that was so transformed, melted, or changed into the mould of the Gospel, but there was still some savour of self remaining in him: We had need therefore to be jealous of our selves, and to watch over our selves; and if at any time self break out, if at any time the soul begins to be advanced in regard of duty, or spiritual things, let us fall down before God, and humble our selves for the pride of our hearts.

2. Look up, and consider the glory, purity, and holiness of God. This consideration will humble a soul, and cause it to deny it self in spiritual things. See this in Job; no sooner had he a great prospect of the glory of God, but he denies himself concerning his own righteousness, which before he stood much upon to his friends. *I know it is so of a truth; but how should man be just with God? if he will contend with him, he cannot answer him one of a thousand.* Gods fulness will convince us abundantly of our emptiness, his purity will shew us our spots, his all-sufficiency our nothingness. When Job was brought a little nearer to God, he was more humbled before God. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee.* (i. e.) I have a clearer and more glorious manifestation of thee to my soul than ever: I now perceive thy power, thy holiness, thy wisdom, thy faithfulness, thy goodness, as if I saw them with my eye, *Wherefore I abhorre my self in dust and ashes.* He could not go lower in his thoughts of himself then this expression laid him; abhorrence is a perturbation of the mind arising from vehement dislike, or extreme disesteem; abhorrence strictly taken is hatred wound up to the height; and to abhorre, *repenting in dust and ashes*, is the deepest act of abhorrence; Thus low Job goes, not only to a dislike, but to the farthest degree of it; *abhorrence of himself* when he saw the Lord. See this in Isaiah; when God came near him, and he saw much of God, then he cried out, *Woe is me, for I am undone because I am a man of unclean lips.* How knowes he that? *Why mine eyes have seen the King the Lord of Hosts.* What? did not Isaiah know he was a man of polluted lips till then? yes, but he was never so sensible of it as then; He saw his pollution more then ever by the light of the glory of God that shone round about him; he never saw himself so clearly as when the Majesty of God dazzled his eyes. When the Sun shines bright in a room, we may see the least mote in the aire; so, when the glory of God irradiates the soul, we see all the moats and atomes of sin, the least spot, and unevenness of our hearts and lives.

3. Have Christ in eye. The more we see an humble Christ, a self-denying Christ, the more shall we learne humility and Self-denial. Now Christ was the most eminent, transcendent example of Self-denial that ever was. *He thought it no robbery to be equal with God, and he humbled himself and took upon him the form of a servant.* O what Self-denial is here! was there ever such a Self-denial as this! Christians! consider your Christ, and the more will you learne to deny your selves even in spiritual things.

4. Acknowledge we our selves debtors to Christ for all our gifts, and for all our graces. Possibly a man may wear brave apparel, but he owes for them at such a shop; whiles he is abroad he swaggers, and is proud of his clothes, but when he comes into the shop, and looks upon the book, and considers what he hath to pay, he strikes fall then: Thus the Gospel is the great shop, and from Christ in the Gospel we have all our gifts and graces, and though I may be proud in spirit at another time, yet if I come into the Gospel, and see what an infinite debtor I am to Christ, and to free grace for all that ever I have, then I think, *What? shall I be proud? What? shall I not deny my self in spiritual things?*

3. Study the Gospel, and the way of the Gospel. Where shall we see an humble Christ but in the Gospel? Where shall we see the rich and free grace of God in Christ, but in the Gospel? Where shall we get faith in Christ, but in the preaching of the Gospel, and in the studying of the Gospel? Surely this grace of *Self-denyal in spiritual things* growes onely in the garden of the Gospel; I deny not but there is a common, field-Humility, or *Self-denyal*, as I may so speak; such a *Self-denyal* I mean, as growes among the Heathen, and among moral men; but betwixt that and this we may observe these differences.

1. Take a moral, civil man, and though he may seeme to be humble and to *deny himself*, yet he is proud of his humility. A Philosopher coming into *Plato's* house, and seeing it very neat, *I trample upon Plato's pride*, said he. But (said *Plato*) *not without your own pride*. Now a believer doth not onely deny himself, but he is sensible of his own pride in that very thing wherein he is humble.

2. Take a moral, civil man, and though he may seem to *deny himself*, yet it is but in this or that particular thing; but a Believer *denyes himself* in every thing. *I count all things but dung and drosse* (sayes the Apostle) *for Jesus Christ*. Phil. 3. 8.

3. Take a moral, civil man, and though he may seem to *deny himself*, yet it is but the artifice of his reason and resolution; if *I goe on in such and such a way* (sayes he) *I am undone*. Hence he denies this pleasure, and that company. But now a Believer *denyes himself in spiritual things* by the beholding of Jesus Christ.

4. Take a moral, civil man, and though he may seem to *deny himself*, yet there is no myserie in it; but there is ever a great myserie of grace in a Believers *self-denyal*. As thus, he ever cryes, *What shall I doe to be saved?* and yet he professeth that he doth not expect to be saved *by his doing*; here's a myserie. Again, he counts himself *lesse than the least of all Gods mercies*, and yet he thinks God hath done more for him than if he had given him all the world; here's a myserie. Again, he looks upon himself as *the greatest sinner*, and thinks of every one better than himself, and yet when he looks upon a drunkard, or a swearer or the like, he professeth that he would not change his condition with such a man for all the world; what a myserie is this!

5. Take a moral, civil man, and though he may seem to *deny himself* in temporal things, which devils themselves may do, yet he cannot, as the Believer, deny himself in spiritual things. One makes mention of a certain godly man that was fore tempted by Satan in his time, the godly was much in duty, to whom Satan said, *Why takest thou this pains? thou dost watch, and fast, and pray and abstainest from the sinnes of the times; but O man; what dost thou more than I do? Art thou no drunkard, no adulterer*, sayes Satan? *no more am I*. *Dost thou watch, and fast*, sayes Satan? *I never sleep, I never ate, nor drank; what dost thou more than I? I will tell thee*, said the godly man, *I pray, I serve the Lord, I walk humbly, I deny my self*; Nay then, sayes Satan, *thou goest beyond me, for I am proud, and I exalt my self, and therefore herein thou goest beyond me*. And thus we may difference betwixt true *Self-denyal* and false.

6. Rest not on any thing below Jesus Christ. Neither grace, nor duties, nor holiness are to be trusted upon. We must hold them fast in point of practice and obedience, but it is our sinne and danger to hold them fast in relyance and confidence. I desire to be rightly understood in this truth. Some, because they need not to rely on duties, they let go their duties, they let prayer, and repentance, and sorrow for sinne go; they say *it is no matter for duties, they need not to trouble themselves, Christ hath done all*. This is to turn the grace of God into wantonnesse: We must let go both our graces and duties in point of justification, but hold them we must as our lives in the tenour and conversation of our lives; Prayer, hearing, fasting, repenting must not dye whilest we live; do them we must, but glory in them we must not: we must not rest in any thing whatsoever below Jesus Christ. I shall instance in these particulars.

1. We must not rest upon our own preparations for duties. It is a commendable thing to prepare our hearts; we must pray that we may pray; we must have secret communion with our God, before we come to seek communion with him in a Sermon; but we must not rest upon our own preparation when we have prepared; if we advance that into the throne of Jesus Christ, and rest upon that when we should only rest upon him, it is the way to make all our preparations miscarry.

2. We must not rest upon our enlargements in duties. It may be we have a spring-tide of assistance comes in; a Minister preaches with great presence of the Spirit of God, and a Saint prayes (as we find it) *in the Holy Ghost*; (i.) he finds the holy Spirit Jude 20.

of God sending him from petition to petition melting him with brokenness when he is confessing sin, filling him with rejoicing when he is remembering mercy, raising him with an high wing (as it were) of importunity, when he is begging of favour (as it was an admirable temper in holy *Bradford*, that he was not content till he found God coming into his spirit with several dispensations according to the several parts of his prayer) and now as soon as the duty is done, it may be he goes away, and strokes himself. * *Oh what an admirable prayer was here ! surely I shall do well this day, I shall be able to wrestle with all temptations,* this is the very way to miscarry, thousands have found it ; so that when he comes to pray again, it may be he prays most dully and flatly, the Spirit is grieved and gone, and he can say little or nothing.

* In this case I may not only say, take heed of resting in ena gements, but take heed

of self ! What ? are there any such risings within, *Oh what an admirable prayer, &c.* Take heed now of pride, ambition, self-seeking. One observes, that in any times the more excellent a Sermon is, the more carnal the heart of a Preacher may be ; and the stronger invention a private Christian hath in his prayers, the weaker his grace may be : and those expressions which seem excellent to others may come from a root very bitter to God ; even as in a Meadow full of grasse and pleasant flowers, if you digge to the bottome of them, there is nothing but noysome earth ; so if you go to the fontaine from whence all these expressions, and vehement expostulations that are used in prayer do flow, you may see its a poisoned fountain. As on the other side, an heart contrite, and full of grace before God, may not be so admirable in expressions ; as they say, the ground full of mines of gold, is very barren for grasse.

* Do not go away from a duty rejoicing, because of thy affections or ravishments merely in duty ; but consider whether the ground upon which these are built be solid and enduring. Burges of graces. Nehem. 1. 10. Matth. 26. 33. Job. 21. 15, 16, 17.

3. We must not rest upon the comforts we have in duty, or after duty. It may be when we have been at duty, and have had some soul-ravishments. * *O, now we think our nest is built very high, and our rock is firme, and we shall go on vigorously ; Chrysome hath a saying to this purpose, Me thinks (saith he) a Saint when he comes from a Sacrament should be able to fyie in the face of a devill, and though he walk in midst of snares, yet he should be able to encounter with them all.* Comforts are very sweet things, and indeed strengthening things ; The joy of the Lord is our strength, saith *Nehemiah* ; and joying more animates souls than joy ; onely here is the danger, if we rest on these joyes and comforts, the Spirit of God is a most choise and tender thing, it dwells in none but a clean pure Temple most cleanly swept, if any pride spring up in our hearts we lose ours comfort.

4. We must not rest upon graces. This was *Peters* fault, he was full of conceit, and self-confidence, he had grace, and he rested on it. *Dords, though all forsake thee, yet will not I ; yet soon after Peter did forsake and deny his Master, and we do not find Peter so confident afterwards : when Christ said to him, Simon Peter, lovest thou me more then these ? No comparative words now ; no more than Lord, thou knowest I love thee. Peter was whipped with self-confidence, and the woful fruits of it, and now in a good degree it was purged out of him. Surely it was a lesson well worth the learning though it cost the whipping. We must not rest on graces, nor on any thing else on this side Jesus Christ.*

7. Be often putting forth new actings of faith in Jesus Christ. The more we believe, the more do we deny Religious selfe. Hence it is that *Self-denial in spiritual things* is not to be found in the Law, but in the Gospel ; the Law though it hath its use (and we dare not but make use of it) yet properly it will not make a man to deny himself, but rather to seek himself in spiritual things ; Obey and live saith the Law, but if thou failest in any one point thou art lost for ever ; in this case (if there were no other way) who would deny his own righteousness ? nay, who would not seek to save himself by his own righteousness ? But now sayes the Gospel, by workes thou canst not live, but if thou wilt throw down all thy own righteousness at the feet of Christ, and believe on him, and rest only on him, thou shalt be saved. O this will make a man to deny his own righteousness, and to deny himself in spiritual things. Go we therefore to Christ, let us maintain believing apprehensions of the Lord Jesus Christ. He alone is the humble self-denying person that seeks justification, not by workes, but by faith only.

8. Let it be the joy of our souls to exalt and set up Christ within our souls. Though in order to justification we must deny our graces, eye Christ without us ; yet in order to sanctification we must have a care to see and feel Christs Kingdome within us, to set up Christ in our hearts, and to discern him ruling and commanding there as a King in his Throne. And there is true *Self-denial* in this, for whereever Christ reignes, there sin goes down. As the people would have all the men put to death which would not have *Saul* to reigne over them ; so doth a true believing soul mortifie whatsoever opposeth Christs Kingdome, he removeth whatsoever may hinder Christs spiritual Dominion, he makes all vail and stoop for Christs exaltation within him. Other

let

let Christ reigne over all within us, in our understandings as a Prophet enlightening us; in our wills as a King commanding us; in our affections as a Priest mortifying us; in our loves as a husband marrying us; let the whole man be subject unto whole Christ. This is the character of a true *self-denyer*; Christ rules within him, he every way subjects himself to Christ, in his understanding to know Christ, in his will to choofe and embrace Christ, in his thoughts to meditate upon Christ, in his fear to serve and honour Christ, in his faith to trust and depend upon Christ, in his love to affect Christ, in his joy to delight in Christ, in his desire to long after Christ, in his endeavours to exalt Christ, in all his *duties, graces, gifts, abilities*, to make them serviceable unto Christ: Why this is to *attribute the glory of all our duties and graces to Jesus Christ, and nothing to our selves*. Now is Christ *all in all*; now we truly *deny our selves, our sinful-selves, our natural-selves, our religious-selves* Thus much of *Self-denial*.

CHAP. VI. SECT. I.

Of the Nature of

Experiences.



Experience (say some) is a knowledge and discovery of something by sense not evident in it self, but manifested by some event or effect. This description contains both Natural and spiritual Experiences; but my purpose is to speak only of the latter, and in that respect I look strictly at Experiences, as *Real proofes of *Scripture-truths*. When I marke how true every part of Gods Word is, how all the Doctrines, Threatnings and Promises contained therein; are daily verified in others, and in my own self, and so improve or make use of them to my own spiritual advantage, thus I call *Experience*.

*Experience is a sensible evidence of Gods truth Callings

SECT. 2. Of the gathering of Experiences.

THat our Experiences may further us in the way to Heaven, we must learne, 1. To gather them: 2. To improve them.

1. For the gathering of them, the only way is, —

1. To mark things which fall out; To observe the beginnings and events of matters, to eye them every way, on every side, that they may stand us in stead for the future: This observation and pondering of events, with the causes that went before, is the ripener of wit; *Who among you will give care to this? who will hearken for the time to come? whosoever is wise, and will observe those things, even they shall understand the loving kindnesse of the Lord.*

Isa. 42. 23.
Psal. 107. 43.

2. To treasure up, and lay in these observations, to have ready in remembrance such works of God as we have known and observed. The Philosopher saith, that *Experience is multiplex memoria, A multiplied memory*, because of the memory of the same thing often done, ariseth *Experience*: *I remember the dayes of old*, saith David; I remember how thou didst rebuke *Abimelech*, and overthrow *Nimrod*, and *Pharaoh*, and *Abisophel*: and thus would we treasure up *Experiments*, the former part of our life would come in to help the latter, and the longer we live, the richer in Faith we should be; even as in Victories every former overthrow of an Enemy, helps to obtain a succeeding Victory. This is the use of a sanctified memory, it will lose nothing that may help in time of need, or in the evil day; it records all the breathings, movings, stirrings, workings of a soul towards Christ, or of Christ towards a soul.

Psal. 143. 5

3. To cast these things thus marked and laid in under several Spiritual heads, of *Promises, Threats, Deceits of the heart, Subtilties of Satan, Assurancements of the world, &c.* I might enlarge the Heads into any thing that is *good or evil*: 1. Into any thing that is *good*, whether it be *God*, or the *things given us by God*; his Spirit, his Counsels, his Ordinances, his Work of Sanctification, and all the fruits of the Spirit. 2. Into any thing that is *evil*, whether it be *Sin* or the *fruits of Sin*, as Corruption, Inability to good, Vanity of all the Creatures, the Judgements of God.

Some have given us a Catalogue of the several sorts of *Experiences*, thus; They are either,

1. *Experiences* of Gods anger and justice, and these are of notable use for instruction and caution; it was Gods command oft-times renewed in the Law, that when his wrath was executed upon sinners, *all Israel should see, and fear, and do no more so wickedly.*

2. *Experiences* of Gods goodnesse, and love, and they are either, —

1. *Experiences*, of God in a way of common providence, evidencing what God is to his people in a way of bodily mercy, when they are in straits, to deliver them, in afflictions, to help and succour them, &c.

2. *Experiences* of Gods special mercy in a way of saving grace, or first grace, evidencing how true God is in his promises to poor, lost, perishing creatures; how ready he is to pardon scarletfins, &c.

3. *Experiences* of Gods special mercies in a way of strengthening grace; evidencing what God is to poor creatures labouring under, 1. Strong corruptions, helping them to overcome them. 2. Strong temptations, helping them to resist them. 3. Hard and difficult duties, helping them to go through with them.

4. *Experiences* of Gods special mercy in a way of quickning grace: 1. Shining upon the soul in dark and low conditions, and chearing it with the light of his countenance. 2. Enlivening the soul to serve him with alacrity and cheerfulness, &c. Thus we must sort our *Experiences*, as the Apothecary sorteth his drugs.

SECT. 3. Of the improving of Experiences.

2. **F**Or the improving of *Experiences*, —

1. We must consider what Scripture-truth is verified thereby.

in } Others.
 } Our selves.

1. In *others*, as, if we consider how God blesteth and cheareth the religious, wherein that Text is verified, *Blessed are the righteous, for it shall be well with them, for they shall eat the fruit of their doings*: Or, if we observe how God punisheth the carnal and hypocritical, wherein that text is verified, *Wo unto the wicked, it shall be ill with them, for the reward of their hands shall be given them.*

2. In *our selves*, as, if by a spiritual Experience We taste God to be good; wherein that text is verified, *If so be ye have tasted that the Lord is gracious*: If we finde the things given us of God to be good; as that his Spirit is good, according to that Text, *Thy Spirit is good*: That his Ordinances are good, according to that Text, *It is good for me to draw near to God*; — and, *This is my comfort in affliction, for thy word hath quickened me*: That Sanctification, and the fruit of the Spirit, are good; according to that Text, *It is good that a man should both hope, and quietly wait for the salvation of the Lord*: — *It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most High*: — *It is good to be zealously affected always in a good thing*: — *It is a good thing that the heart be established with grace*; or if by Experience we discern the evil of sinne it self out of measure sinful, according to that Text, *Sinne by the commandment is become exceeding sinful*: If we finde out the corruption of our own Nature, according to that Text, *Behold, I was shapen in iniquity, and in sin did my mother conceive me*: If we discover the abomination of our own righteousness, according to that Text, *We are all as an unclean thing, and all our righteousnesses are as filthy rags*: If we feel our own inabilities to do any good, according to that Text, *To will is present with me; but how to performe that which is good, I finde not*: — *Not that we are sufficient of our selves, to think any thing as of our selves, but our sufficiency is of God*: If we have tryal of the vanity of all creatures, as of Riches, Honour, Wisdom, according to that Text,

Vanity

Deut 13. 11. 17
13, 19, 20.

Isa. 3. 10.

Isa. 3. 11.

1 Pet. 2. 3.

Psal. 143. 10.

Psal. 73. 28.

Psal. 119. 50.

Lam. 3. 26.

Psal. 93. 1.

Gal. 4. 18.

Heb. 13. 6.

Rom. 7. 23.

Psal. 51. 5.

Isa. 64. 6.

2 Cor. 3. 5.

Rom. 7. 18.

Vanity of vanities, all is vanity: O ! how will these blessed *Experiences*, backed by Scripture-truths, kindle our affections ! I deny not Faith works more stedfastness, and firmness of adherence, but *Experiences* usually breed the greater strength of affections: *I love the Lord* (saith David) and why so ? *because* (of this *Experience*) *he hath heard my voice, and my supplications*. Eccle. 1. 2.
Psal. 116. 1.

2. We must endeavour to produce that fruit, that frame of heart, which the Lord requires, directs, and looks for in such and such cases. Thus the Sanctification of *Experiences* is evidenced by the *Dispositions* answering Gods minde, which are left upon the heart, and brought forth in the life afterwards; namely, when Divine discoveries are the more strongly believed; the heart by threats more kindly awed; adherence to the Promises more strongly confirmed; the deceitful heart more narrowly watched; Satans suggestion more watchfully resisted; the bewitchings of the world kept at a greater distance from the soul; in a word, when by this experimental application of Gods works to his word, God is more advanced, and Self more abased, the honour of the Lord is more studied, and the edification of his people endeavoured, holy love encreased, service quick'ned, faith strengthened, Christ improved; then is this business Christianly managed indeed. But of these more largely in the next Section.

SECT. 4. Of the Sanctification of Experiences in their several Uses.

THe Sanctification of *Experiences* is evidenced (as we said) by such *Dispositions* as these: —

1. When Divine discoveries are more strongly believed; this is one fruit of *Experience*, it wonderfully strengthens our faith: When the *Israelites* saw the *Egyptians* drowned, then *they believed the Lord, and his servant Moses*. When we finde all things in the event to be as we believed, this confirms our Faith, as *David knew that God favoured him, by his deliverances*. Exod. 14. 31.
Psal. 41. 11.

2. When the heart by threats is more kindly awed: this is another fruit of *Experience*, *The righteous also shall see and fear*; first see, and then fear: When the Primitive Christians saw *Ananias fall down, and give up the ghost*, then *great fear came on them that heard those things*; this holy fear many a time possesseth the Saints: *My flesh trembled for fear of thee* (saith David) *and I am afraid of thy judgements*. — *When I heard, my belly trembled* (saith Habakkuk) *my lips quivered at the voice*; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: As the child quaketh when he seeth his Father correct a servant, so the faithful tremble when they observe the severity of Gods wrath against impenitent sinners. Psal. 52. 6.
Aps. 5. 5.
Psal. 119. 120.
Hab. 3. 16.

3. When the deceitful heart is more narrowly watched: Hath it cozened us once and again? *Experience* hereof will breed in us a godly jealousy and suspicion over our hearts; we are now conscious of our own weakness, and of the snare that is in every creature, to take and entangle us; and this will make waking Believers circumspect and careful, how they entertain evil motions, how they keep up holy thoughts, how they perform holy duties, how their affections move towards that which is above, lest they should miscarry upon the sands.

4. When Satans suggestions are more watchfully resisted, this is the voice of *Experience* in such a case, *Doth Satan furiously assault us? be not dismayed*; *Are his temptations most fierce? be we most diligent in the means of grace, the practice of holiness, the labours of an honest calling*; pray earnestly, exercise faith, stick faster to the word of promise, stop our ears against scruples and doubtings, Draw nigh to God, for Satan will then cease to vex thee with his temptations any more: *Resist the Devil, and he will fly from you*: it is true, the Believer is too weak of himself to withstand the least assault, but if we rely on the Lord, we may through his power be made victorious in the greatest assaults whatsoever; and here is the comfort of *Experience*, That a soul having once returned with victory, through the power of his might, *He will abide in the secret place of the most high for ever*. Jam. 4. 7.

5. When the bewitchings of the world are kept at a great distance from the soul; This was *Solomons* case and cure, after all his travels and great delights, he no sooner returns as to himself, but he fills the world with this news; What news? *Vanity*. And what more? *Vanitie of vanities*; And what more? *All is vanitie*: *Experience* of its *vanitie* weans him from the love of this earth, it takes him off the creature, and lifts him Eccles. 1. 2.

him unto the Lord his Creator ; so should we (if ever we were charmed with such Syren songs) be more careful, lest we be drawn away with the pleasing delights of things transitory, and keep them at a greater distance from us.

6. When the Lord Jesus is more studied and advanced : The man that feels Christs gracious power and virtue will be sure to exalt Christ, and set him up on high ; when *Israel* saw the mighty work of *David* in overthrowing *Goliath*, then *David* was much set by : The Believers experience of Christs mighty and gracious working, makes Christ very precious to him, then he cries as the souldiers of *David*, *Thou art worth ten thousands of us* : Hence it is that Gods people value him above all their profits, friends, ease, credit and lives. *Matthew* left the Receipt of Custom, *James* and *John* their Ships, and Nets; and Father, and followed him, yea, many for his sake loved not their lives unto death ; no wonder, for they had many sweet experiences of Christ : Christ to their apprehension was the fairest of ten thousand ; none but Christ, none but Christ.

7. When the peoples edification is endeavoured : Have we tasted of the goodnesse of God ? let us then provoke others to believe, and to serve the Lord together with us ; this is one end of Experience, and that use we should make of it towards others. When *Gideon* heard the telling of the dream, and the interpretation thereof, he worshipped, and turned into the host of *Israel* ; and said, *Arise, for the Lord hath delivered the host of Midian into your hands*.

8. When a mans own self is more abased : Do we live the life of grace and true holiness ? this will teach us to deny our selves wholly : *If any man (saith Christ) will come after me, let him deny himself ; q. d.* If any man will come after me in the knowledge of my Will, in the belief of my promises, in the love of my Truth, in the obedience of my Precepts, let him deny himself, let him lay aside his own wisdom, his own will, his own imagination, his own affections, his own ends, as base and unworthy marks to be aimed at : *Let him deny himself* ; whatsoever is of himself, or belonging to himself, as a corrupt and carnal man ; let him go out of himself, that he may come to me ; let him empty himself of himself, that he may be capable of me, that I may rule and reign in him, and that he may wholly subject himself to me and my service : This the Apostle files, *Living, not unto our selves, but unto him that dyed for us* ; he alone understands, and hath experience of the end of Christs death, that makes Christs glory the end of his life, and lives not to himself, but to Christ.

9. When holy love is more encreased : *I love the Lord, because he hath heard my voice and my supplication* : We cannot taste of the Lord, but we must have an hearty love to the Lord : Will you hear the voice of Experience ? tis this, *O taste, and see how good the Lord is* ; and then, *O stay me with flaggons, and comfort me with Apples, for I am sick of love*, such a one truly affects Christ, and all that follow Christ ; such a one loves the person of Christ, without his priviledges, a naked Christ, as well as a Christ cloathed with all his robes, in all his glory and resplendent beauty, Christ in a Prison, as well as Christ in a Throne : Thus *John* (after all his Experiences of Christs love to him) could love Christ on the crosse, when others forsook him, as well as in the Temple, when he was working miracles.

10. When hope is quickened, such times may come, that death and darknesse may surround us ; and we may grovel in the dust ; But here is our comfort, *That tribulation worketh patience, and patience experience, and experience hope* : Have we any Experience of Gods gracious dealings with us in former times ? have we sometimes been refreshed by his hand ? hath he sometimes helped us ? was he found of us when we sought him ? nay, often unsought for ? hath he come to our souls, and renewed our stock, and filled our becalmed spirits with fresh gales of grace ? how should we then but hope ; *As it was in this respect, it is and ever shall be* ? if new temptations arise, and new lusts break in and spoil, it is the voyce of Experience. *I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evil work, and will preserve me, unto his heavenly Kingdom, to whom be glory and dominion for ever and ever* — and *We had the sentence of death in our selves, that we should not trust in our selves, but in God which raiseth the dead, who delivered us from so great a death, and doth deliver us, in whom we trust he will yet deliver us*.

11. When joys of the spirit are raised and stirred up : Who is he that hath not been delivered out of some miserable exigents ? and if we have, we may well say with *David*, *Thou hast shewed me great troubles and adversities, but thou wilt return and receive me, and wilt come againe and take me up from the depth of the earth, and comfort me* : Former

Former comforts are as a bill obligatory under Gods hand, to assure us that he will not forsake us: *Whom God loves, he loves unto the end.* — *Because thou hast been my help, therefore in the shadow of thy wings will I rejoyce.*

Johu. 13. 1
Psal. 63. 7

12. When Faith is more and more strengthened, *Experiences* should be turned into *Confidences*: Thus David improved his *Experiences*, *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistin*: In like manner should we take notice of Gods dealings, and after we have once tryed him and his truth, let us trust him for the future; *Tryed Truth, and tryed Faith unto it, sweetly agree, and answer one another.* Hence it is that *Experience* of Gods love, should refresh our Faith upon any fresh onset; *So let all thine enemies perish* (said Deborah, the heart of that blessed woman was enlarged, as it were Prophetically) *when one falls, they shall all fall*; there is the like reason, *So let all thine enemies perish, O Lord.* *Experience* in our selves or others, will enlarge our faith to look for greater matters still from our gracious powerful God: *Hath the Lord given us a victory over the Philistins?* then *Awake, awake Deborah, awake, and be enlarged, O my faith!* Every new *Experience* is a new knowledge of God, and should fit us for new encounters: I deny not but we ought to trust God upon other grounds; though we had never tryed him; but when he helps our faith by former *Experiences*, this should strengthen our confidence, and shore up our spirits, and put us on to go more chearfully to God, as to a tryed friend. It was the speech of one eminent in holinesse, upon occasion of the accomplishment of a great request made to God by him, *I have tryed God often, now I will trust him indeed.* If we were read in the story of our own lives, we might have a Divinity of our own, drawn out of the observation of Gods particular dealings towards us: we might say, *This and this truth I dare venture upon, I have found it true, I dare build all my happinesse upon it*; as Paul, *I know whom I have trusted, and I am perswaded he is able to keep that which I have committed unto him against that day*; q. d. *I have tryed him, he never yet failed me, I am not now to seek how faithful he is to all those that are his.*

1 Sam. 17. 36
37

Judges. 5. 31

2 Tim. 1. 12

13. When scruples and doubts are removed, O (cryes the soul) how may I know that my *Experiences* of Gods goodness are true *Experiences*? 1. If thy *Experiences* be but the counterpoises to promises, it is a signe they are true *Experiences*. *As we have heard, so have we seen in the City of our God.* *Experiences* are false when they do not answer promises, *as face answers face in a glasse*; whosoever hath an *Experience* of Gods goodness, hath also an *Experience* of Gods truth: *Experiences* of this sort, are but the fulfillings of promises; it is an ill thing, very ill hearing, to hear wretches talke of *Experiences*, how much of God they have found in this or that way, since they left ordinances, and gaped for revelations, &c. When as possibly the persons are so notoriously vile and licentious, that they plainly evidence, never did any promise belong to them: and as promises were never made to such persons, so they were never made to such wayes; but now if thy *Experiences* answer thy promises; if thou hast found after long seeking and waiting, that *God is good to those that seek him*, this now is a sweet, and probably a true *Experience*, otherwise not.

Psal. 48. 8

2. *Soul-experiences* manifested in inward dispensations, are rather to be trusted to, and builded upon for true *Experiences*, than outward *Experiences* manifested in external providences; the reason is plaine, because outward mercies may come, and ordinarily do come in a way of common providence, and there must be many notable circumstances to evince a special love in the dispensation of them. Solomon after a diligent observation of it, saw, that *as it happened to the foole, so it happened to him in this life*, and therefore determines that from outward events here, there could be no judgment made what the man was; therefore I say, inward dispensations, and *Soul-experiences* are more to be trusted to, than outward providences, for *Experiences* of Gods goodness; yet even in these there may be cheats; the Devil, and our owne base hearts which are *deceitful above all things*, may cry *peace, peace, when there is no peace*, and so put off the soul with a cheat and delusion, instead of a true peace. True *Experiences* of Gods goodness are strong foundations, they are rare things, and of very rare use; but they are rarely found: yet thou mayst know further whether thy *Experiences* be true either by considering the way how thou gottest them, or by considering the fruit and effect of them.

Eccles. 1. 15

For the first observe. 1. If by the application of some word to thy soul thou at any time procuredst to thy self peace; this was a true *Experience*, Psal. 119. 18.

Jerem.

Jerem. 15. 16. 2. If it hath been obtained after much prayer, this was a true *Experience*,
1 Sam. 1.

For the second, observe. 1. If thy former *Experiences* have increased lively hope in thee, it is a signe they have been true, Rom. 5. 4. 2. If thy *Experiences* have increased thy faith and confidence in God, they were true *Experiences*, Psal. 27. 2, 3. 3. If after an *Experience* of the goodnesse of God towards thee, thou feelest thy heart warmed with more love to God, and thy self more quickened to an holy and close conversation, this looks like a *Dauids Experience*, Psalm. 116. 1, 9, 12, 14, 18.

O but (cries the soul) I have had, I suppose, many of these *Experiences*, but no comfort as yet. Thus *David* after the remembrance of his sorrows in the night, left his soul still in doubt; and he goes on to say, *Will the Lord cast off for ever? and will he be favourable no more?* In this case it is the duty of Christians, to call to minde their former *Experiences* of Faith and Joy again and again; for though they comfort not at one time, yet they may at another. Have we found a Promise (which is a *breast of Consolation*) milkelesse? yet again suck, Comfort may come in the end: If after we have impanell'd a Jury and Grand Inquest to search, and our first Verdict condemns, or they bring in an *Ignoramus*; yet do, as wise Judges often do, send them about it again, they may finde it the next time: *Jonah* look'd once, it seems, and found no comfort, for he said, *I will look again towards thine holy Temple*: So some have look'd over their hearts by signes at one time, and have to their thinking found nothing but Hypocrysie, Unbelief, Hardnesse, Self-seeking, &c. but not long after, examining their hearts again by the same signs, they have espyed the Image of God drawn fairly upon the Tables of their hearts, and so found a world of comfort.

O but (cries the soul!) *I have tossed and tumbled over my heart; I have searched into the Registers and Records of Gods dealings, and me thinks, I can call nothing into remembrance betwixt God and me*: What, nothing? look again: Did God never speak peace to our hearts? Did Christ never shed his love abroad into our souls? Have we at no time found in our heart pure streins of love to Christ; Pure drops of godly sorrow for offending Christ? Have we never an old tryed Evidence, which hath been acknowledged and confirmed again and again in open Court? What not one? Surely, if we can now call to mind but one, if in truth, it may support us: If one promise do belong to us, all do: for every one conveyes whole Christ, in whom all the Promises are made, and who is the matter of them: As in the Sacrament, the Bread conveyes whole Christ, and the wine conveyes whole Christ: so in the Word, every promise conveyes whole Christ: if we can but say as the Church of *Ephesus*, *This thing I have, that I have sin*: we may plead this to God, yeathough it be in lesser degree, if in truth and sincerity (see in the duty of *Self-tryal*) if it be true gold, though never so little of it, it will passe current with him: *He will not quench the smoking flax*, though it be but a smoake, not a flame; though it be but as a weel in the socket, (as it is in the Original) likelier to dye and go out thanto continue, which we use to throw away, yet he will not quench it, but accept it. O let us comfort our selves with these words!

O but (cries the soul again!) *I have searched all crevices for light, but alas, I cannot see the least beam of it: What help now remains?* If it be thus, poor soul, *Be not faithlesse, but believing*. Christ helps some to live above glorious Manifestations; sometimes in absence of these Manifestations, just ones may live, and rejoyce in the invisible Essence of God: Christians may live waiting on God, when his face is wholly hid from them; or Christians may live depending on God, when all other subordinate Rays or helps are lost: In such a soul there may be this resolution, Let God do what he will with me, I'll hang on him still, *Though he kill me, yet will I trust in him*, and there is comfort in this.

If so (saith the soul) then what need of *Experiences*, so long as I have the Promises, and may live by Faith? O but for all this, be not carelesse of *Experiences*: for 1. It is the goodnesse of God, that besides the promises of good things to come, he is pleased to give us some present evidence and taste of what we believe: This heightens his mercy, that besides Faith, he should train up his children by daily renewed *Experiences* of his fatherly care. 2. Though it be one thing to live by Faith, another thing to live by sight, yet the more we see, and feel, and taste of God, the more we shall be lead to relye on him, for that which as yet we neither see nor feel; This is the very meaning of God, that by that which we feel, we might be strength'ned in that we look for.

SECT.

SECT. 5.

The consideration of Experiences in a practical course, or some practical Rules to be observed.

IT were good for Christians, intending the practical part, to observe these or the like Rules.

§ Some Cautionary.
§ Some Directory.

1. The Cautionary Rules may be these: —

1. In gathering Experiences, Beware of misprision of Gods Providences. There are many mistakes now a days, and therefore it is our best & only course, for our security, to interpret all Gods works out of his Word: We must make the Scriptures [as we said before] a construing book to the book of Gods Providences: Judge neither better of prosperity, nor worse of adversity, than Gods Word warrants us. This was the Psalmists cure, his Experience put a *Probatum est* to this prescription, *When I thought to know this, it was too painful for me, until I went into the Sanctuary of God, then understood I their end:* God may prosper a wicked man, and he may contrive this as an argument, and note it as an Experience of Gods gracious dealing with him, and dear love unto him: O take heed! *To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them.* Psal 119, 37.

Isa 8. 20.

2. In improving Experiences, observe these cautionary rules. 1. Beware how we argue from one Experience to another: Judgements threatned, are not alwayes inflicted after one and the same manner; God meets with the wicked sometimes in this life, and sometimes he reserves their plagues for another. In like manner the gracious Providences of God are not always dispensed after one and the same manner; indeed David could say, *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistin;* and Paul could say, *I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evil work:* and so we may say, that God many times hath delivered us, and doth deliver us, and therefore that he will deliver us still: But this manner of arguing, as it is demonstrative, so it hath some limitatious, which we must carefully take notice of; as —

1 Sam. 17 36;

37.

2 Tim 4 17, 18

1. That besides a meer Providence, we take notice of some Promise of God on which we build: Thus Paul delivered from death at one time, argued that God would deliver him at another time; but in his arguing he eyes the Promise, he hangs on God, *which (saith he) raiseth the dead.* 2 Cor. 1. 9, 10.

2. That we consider the manner of the Promise, because,

1. Some Promises are disjunctive; as when God in his mercy conveys any thing to us either in particular, or in the equivalent, by way of commutation and Compensation with Spiritual things. Thus a Christians Experience works Hope, but not alwayes of the self-same outward issue, and manner of deliverance out of his trouble, which he hath before-time found; No, we must hope according to the word, or according to the quality of the Promise: Pauls hope (after Experience of many deliverances) was not expressly or peremptorily, that *the prick in his flesh should be removed*, but that Gods grace should be sufficient, and so he had the fruit of his former Experience, because he obtained an equivalent supply, but not otherwise.

Rom 5. 4.

2. Some Promises are conditional in respect of us; as when God promiseth protection from contagious sickness, and from trouble, and war: *If my people, which are called by my Name shall humble themselves, and pray, and seek my face, and turn from their wicked wayes, then will I heare from heaven, and will forgive their sinne, and will heal their land.* In these or the like promises, God may give us the Experience of his Word at one time, but deny it another, because we fail in the condition of the Promise on our parts. Observe Christians! would we conclude a deliverance as formerly, be sure then to look to the frame and disposition of our Spirits: If we are in the way of the Promise, then we may conclude it for certain; if we meet God in the course of his Providence, or in the improvement of the meanes he hath appointed, then we may set it down, That God will do whatsoever he hath promised to give, in his own way, or otherwise not.

2 Chron. 7. 15.

3. Some Promises are indefinite; as that in *Jam. 5. 14. 15. Is any sick among you?*

let

Jam. 5. 14, 15. *let him call for the Elders of the Church, and let them pray over him: — and the prayer of faith shall save the sick, and the Lord shall raise him up:* In this case God may sometimes, yet doth not alwayes performe promise according to the letter, though a man may be truly qualified with the conditions specified in that Promise, *toties quoties*, again and againe. It only intends thus much; That God may, and sometimes will save the sick, and raise him up at the Churches prayers, but he will not ever do so. Now as God doth not alwayes perform, so neither are we absolutely, or infallibly, or universally to conclude: The Promise is not universal, but indefinite, and accordingly our Conclusions should not be universal, but indefinite: we should indeed, because of the Promise, adventure our selves upon God in such a condition, not knowing but in his outward dispensations he may make it good to us, yet with submission to his pleasure, if otherwise he dispose of us: And as this is all we must do, so this is all we can say, or conclude in such a case as this is.

2. *Beware how we receive comfort in an evil day from our own or others Experiences.* No question comfort is the issue of blessed Experiences which arise from Gods love or goodness; but how far I may take comfort is a question: and concerning the latitude of the comfort of Experiences we had need to enter a Caveat; For —

1. If thou art not a Saint, thou canst not take comfort from a Saints Experiences, there is no strength in this Argument; *God did thus once to his own children, and therefore he will do thus to me that am a childe of the Devil.* You cannot thus argue amongst men, *such a father gave his children a Portion, therefore he will give mine a Portion*; there is no reason for it.

2. If thou beest a Saint, one that feares the Lord, yet thou canst not stretch such Experiences, as were, 1. Miraculous: Or 2. Such as the servants of God have had upon particular engagements: Or 3. Any other Experience in respect of circumstances, to build up comfort to thy selfe from the hope of the like: as, suppose thou wert condemned by persecutors to a Den of Lyons, or to a fiery furnace, here thou hast Daniels and the three childrens Experience to comfort thee, but thou canst not comfort thy self thus: Or, suppose thou art sick unto the death, and a Physitian or a Prophet tells thee, *set thy house in order for thou shalt dye and not live*; here thou hast Hezekiahs Experience to comfort thee, to whom a particular promise was made; but thou canst not comfort thy self thus: Or, suppose at such a time thou wast in affliction, and thou criedst unto the Lord, and within so many dayes he delivered thee, or in such a manner he delivered thee; Here is an Experience of such and such circumstances to comfort thee, but thou canst not comfort thy selfe thus; The reason is plaine, because God is no where tyed to circumstances; God hath several wise ends why he delivers one Christian this way, another that way; why some of his Saints have but an houre, others a year of temptation, some but a nights darknesse, others many nights lye amongst the pots.

In what manner then may I draw comfort from these blessed Experiences?

I answer thus, and thus far. —

1. Thou mayst from these Experiences gather this knowledge, that in such or the like straits God taketh care for his people, God will not give thee up to an affliction; and for this thou hast general promises, *He careth for you.*

2. Thou mayest from these Experiences learne this for thy comfort, that God will do good for his servants in an evil day; his care shall not be an idle care; he will not onely cast a providential eye upon them, but he will do good unto them, *all things shall work together for the good of them that love God.*

3. Thou mayest from these Experiences take this comfort to thy self, that the same God that before hath shewed thee, or others mercy in delivering thee, or them out of a tryal of affliction, will also one way or other deliver thee, or them out of affliction, or from the evil of affliction, either by life or by death, and this is all we can say, or conclude in this case.

2. The Directory-rules may be these. —

1. Let us communicate our own Experiences to the good of others. David in his deliverances invites others to have recourse unto him. *Bring my soul out of prison, that I may praise thy Name, then shall the righteous compass me about when thou shalt deal bountifully with me.* Conceal not within our bosomes those things, the communicating whereof may tend to publicke profit; surely it were a course much tending to the quickning of the faith of all, if we would impart to one another our mutual Experiences.

2. Let

2. Let us trade others *Experiences* to our own particular profit. Thus *David* in desertion hath recourse to Gods gracious dealings with his fore-fathers, *Our fathers trusted in thee; they trusted, and thou didst deliver them; they cryed unto thee, and were delivered; they trusted in thee, and were not confounded.* What favour God shewed to any one, he will vouchsafe to every one that seeketh him diligently, if it may be for his good. Thus we finde in Scripture that sometimes a personal *Experience* was improved to an univerfal advantage, *James* 5. 11. *Hebr.* 13. 5, 6.

3. Let us above all minde the *Experiences* of Gods special mercy in a way of saving grace; and from thence we may for our comfort fetch conclusions for the conferring of all grace. If we can say, *the Lord hath called us out of darkness into marvelous light,* then we may conclude that *the Lord will sanctifie us, and strengthen, and quicken, and stablish us, and keep us to the end:* for this we have a warrant from the Apostle. *But God commends his love to us-ward, in that while we were yet sinners Christ dyed for us, much more now being justified by his blood we shall be saved from wrath through him; for if when we were enemies we were reconciled to God by the death of his Sonne, much more being reconciled we shall be saved by his life,* *Rom.* 5. 8, 9.

4. Let us cast our *Experiences* under several heads, and make the word and works face one another, and answer one to another; or to make the work compleat, it were not amisse to distribute the frame into three columns; and in the first to set down *Experiences*, in the second the *Texts*, in the third *Dispositions* answering Gods minde, in such and such a case, to be left on the heart afterwards.

5. Let us pray with fervency (whenever we set a time apart to view over our *Experiences*) that those *Dispositions* answering Gods mind in every particular *Experience* may be written in our hearts, and brought forth in our life afterwards. This will be the chief use and choice comfort of the soul in this duty. And this Method a poor creature and servant of Christ hath followed in his own particular practice; whereof I shall give you a taste in the following Section.



SECT. 6.

The Experiences of a weak Christian, cast into the Method propounded.

SECT. 1. Gods anger and justice against sinners.

Experiences.

Texts.

Dispositions required in this case, and to be prayed for.

1643.

Feb. 6. *Preston* was taken by the Parliaments forces, several Papiſts ſlain in it, ſome naturally of a good diſpoſition; and therefore many mourned for their untimely death, but rejoiced in the accompliſhment of the Promiſe.

Rev. 16. 6, 7. *They have ſhed the blood of Saints, and thou haſt given them blood to drink: Even ſo Lord God Almighty, true and righteous are thy judgements.*

Rev. 19. 2. *He hath judged the great whore, which did corrupt the earth with her fornication, &c.*

Rev. 18. 4. *Come out of her my people that ye be not parakers of her ſins, and that ye receive not of her plagues.*

Rev. 18. 20. *Rejoyce over her thou Heaven, and ye holy Apoſtles and Prophets, for God hath avenged you on her.*

1648.

Octob. 29. This day a Souldier was slain in *Preston*, in the open Faire, and not long after, another Souldier was slain in the very act of drunkenness; it is reported that he was drunk the night before, and that he threatened that very morning before night, either to kill or to be killed.

Texts.

Gal. 5. 19, 20, 21. Now the workes of the flesh are manifest, which are these; Hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.

Rom. 1. 29, 30. God gave them over to a reprobate mind, to do things which are not convenient. --- Being full of envy, murder, debate.

Dispositions, &c.

Gal. 5. 16. Walk in the Spirit, and ye shall not fulfill the lusts of the flesh.

Gal. 5. 24. They that are Christs have crucified the flesh, with the affections and lusts.

1 Cor. 6. 20. Ye are bought with a price, therefore glorifie God in your body, and in your Spirit, which are Gods.

SECT. 2. Gods love to the Saints.

Experiences.

1641.

May 20. This day the Lord cast one into a spiritual, heavenly, ravishing love-trance; he tasted the goodness of God, the very sweetness of Christ, and was filled with the joyes of the Spirit above measure. O it was a good day, a blessed foretaste of Heaven, a love-token of Christ to the Soul, a kisse of his mouth whose love is better than wine.

Texts.

Cant. 2. 3. I sate down under his shadow with great delight, and his fruit was sweet to my taste.

2 Cor. 7. 4. I am fill'd with comfort, I am exceeding joyfull in all our tribulation.

Acts. 13. 52. And they were fill'd with ioy, and with the holy Ghost.

Revel. 2. 17. I will give him to eat of the hidden Manna, and I will give him a white stone, and in the stone a new name written, which none knoweth but he that receiveth.

Dispositions required in this case, and to be prayed for.

1 Pet. 1. 8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing ye rejoyce with joy unspeakable, and full of glory.

Rev. 22. 17, 20. And the Spirit and the Bride say, come; and let him that heareth say, come; & let him that is athirst, come: --- He which testifieth these things saith, Surely I come quickly. Amen. Even so come Lord Jesus.

1647.

July. 1. This day R. M. lying on his deaths-bed was filled with the comforts of the Spirit, and sweet assurance of faith; at last drawing nearer his end, he proclaimed Gods goodness, and sweetness, and mercy, which were his last words; and after in the midst of our prayers, he gave up the ghost,

Texts.

Psal. 116. 15. Precious in the sight of the Lord is the death of his Saints.

Revel. 14. 13. And I heard a voyce from heaven, saying unto me, write, Blessed are the dead which dye in the Lord from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them.

Dispositions, &c.

Deut. 32. 29. O that they were wise, that they understood this, that they would consider their latter end.

Job. 14. 14. All the days of my appointed time will I wait, till my change come.

Revel. 22. 20. Surely I come quickly, Amen. Even so come Lord Jesus.

SECT. 3.

SECT. 3.

Several Chastisements or Afflictions on my self and others.

Experiences.	Texts.	Dispositions, &c.
1648. I An. 24. One had a grieved and troubled heart, by reason of some opposition of wicked people: At night he read a feeling passage of Mr. Rogers on Judges 13. thus; — <i>I have often thought it Gods mercy, to keep the knowledge of such discouragements from them that are to enter into the Ministry, lest they should be deterred wholly from it, till by Experience they be armed against it.</i>	Joh. 15. 20. <i>Remember the word that I have said unto you, The servant is not greater than the Lord, if they have persecuted me, they will also persecute you.</i> 1 Cor. 4. 13. <i>We are made as the filth of the world, and are as the offscouring of all things unto this day.</i> Psal. 69. 20. <i>Reproach hath broken my heart, and I am full of heaviness, &c.</i>	Mat. h. 5. 12. <i>Rejoyce and be exceeding glad, for great is your reward in heaven: for so persecuted they the Prophets which were before you.</i> Matth. 5. 44. <i>Pray for them which despitefully use you, & persecute you.</i> Rom. 8. 35. <i>Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution? &c.</i> Rom. 12. 14. <i>Bless them which persecute you: bless, and curse not.</i>

SECT. 4.

Performances of gracious promises to my self and others.

Experiences.	Texts.	Dispositions, &c.
1642. I An. 6. This day a private Fast being observed, the Lord gave some that Exercised, the very Spirit and power of prayer, to the ravishment of hearers: Surely it was the Spirit spake in them, Christ manifesting his presence in those very enlargements; To him only be the glory.	Zech. 12. 10. <i>And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and of supplications.</i> Rom. 8. 26. <i>Likewise the Spirit also helpeth our infirmities, — it maketh intercession for us, with groanings which cannot be uttered.</i>	Jer. 29. 12, 13. <i>Then shall ye call upon me, & ye shall go and pray unto me, and I will hearken unto you; and ye shall seek me, and finde me, when ye shall search for me with all your heart.</i> Jer. 31. 9. <i>They shall come with weeping, and with supplications will I lead them.</i>

SECT. 5.

The Temptations of the World ensnaring, of Sin prevailing, of Satan cheating.

Experiences.	Texts.	Dispositions, &c.
1647. M Arch 27. Ones heart was overpowered, and exceedingly troubled with the cares of this life. O base world, how dost thou vex them that intermeddle with thee?	Ecclef. 1. 2, 14. <i>Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity; — Behold, all is vanity and vexation of Spirit.</i> Matth. 13. 22. <i>The care of this world, and the deceitfulness of riches choke the Word.</i>	Luk. 21. 34. <i>Take heed to your selves, lest at any time your hearts be overcharged with — the cares of this life.</i> 1 John 5. 4. <i>This is the victory that overcometh the world; even our faith.</i> <i>Experiences.</i>

Experiences.	Texts.	Dispositions, &c.
1648. April 4. and 17. A poor creature in the night was fearfully troubled in his dreams with devils and torments and Satans power over his soul; he apprehended strongly that Satan was with him, and very busie to ensnare him, which at his very first awaking struck him with trembling and horror of heart.	2 Cor. 2. 11. <i>We are not ignorant of his devices.</i> Ephes. 6. 11. <i>--Of the wiles of the devil :--</i> Revel. 2. 24. <i>Of the depths of Satan. ----</i> 1 Thes. 3. 5. <i>By some means the tempter hath tempted you.</i> 1 Pet. 5. 8. <i>Your adversary the devil as a roaring lyon, walketh about, seeking whom to devour.</i>	Eph. 6. 11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Jam. 4. 7. Resist the devil, and he will flee from you. 1 Pet. 5. 9. Whom resist stedfast in the faith. 2 Pet. 2. 9. The Lord knoweth how to deliver the godly out of temptations. Eph. 6. 16. Above all take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

SECT. 6. *Victories of the World, Lusts, Temptations, Corruptions, Satan.*

Experiences.	Text.	Dispositions, &c.
1647. M ^{Arch} 27. A poor soul being mightily insnared with the world, and finding by experience its vanity & vexation, he resolved against it; desiring thenceforth piously to make his soul to rejoyce in Gods blessings and his own labours, and to give himself to the Lord wholly for the remainder of his days: This desire he makes at the feet of Christ.	Eccles. 2. 14. & 3. 22. & 5. 19. <i>There is nothing better, then that a man should rejoyce in his own works for that is his portion: Every man also to whom God hath given riches, and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God. Surely he will not much remember the dayes of his life, because God answereth the joy of his heart.</i>	Philip. 4. 11. I have learned in whatsoever state I am, therewith to be content. 1 Tim. 6. 8. And having food and raiment, let us be therewith content. 1 Tim. 6. 17, 18, 19. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, --- that they be rich in good works, ready to distribute,

Experiences.	Texts.	Dispositions, &c.
1648. M ^{March} 6. This night in his sleep a troubled soul was by Satan tempted to sin, but the Lord stood by him, put prayers into him though asleep, whereby he overcame the temptation; then awaking, he deeply apprehended Satans approach and busie temptations: it struck him into fears, but praising God for his assistance he received boldnesse, and then slept again.	2 Cor. 12. 7, 8, 9. <i>There was given to me a thorne in the flesh: ---- for this thing I besought the Lord thrice that it might depart from me; and he said unto me, my grace is sufficient for thee, for my strength is made perfect in weaknesse.</i> Rom. 7. 24, 25. <i>O wretched man that I am, who shall deliver me from the body of this death. I thank God through Jesus Christ our Lord.</i>	1 Cor. 15. 57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 2 Cor. 12. 9. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Jam. 4. 5, 6. The spirit that dwelleth in us lusteth to envy: but he giveth more grace.

SECT. 7.

SECT. 7. Observations of Gods Providences.

Experiences.	Texts.	Dispositions, &c.
1648. M Arch 1. This day one musing on Gods Providences, he occasionally took up a Book, and read in it, that <i>The Recording of Providences is not the least portion of Gods Praise, of our Duty, of Posterities patrimony.</i>	Job. 5. 27. <i>Lo, this we have searched, so it is, hear thou it, and know it for thy good.</i> Job 42. 5. <i>I have heard of thee by the hearing of the ear, but now mine eye seeth thee.</i> Isai. 40. 28. <i>Knowest thou not? or hast thou not heard that the everlasting God, the Lord hath created the ends of the earth? &c.</i>	<i>Psal. 34. 8, 9. O taste and see that the Lord is good; blessed is the man that trusteth in him: fear the Lord ye his Saints.</i> <i>Psal. 48. 8, 9. As we have heard, so have we seen in the city of the Lord: --- we have thought of thy loving kindnesse, O God.</i>

SECT. 8. The breathings of the Spirit in others and my own Soul.

Experiences.	Texts.	Dispositions, &c.
1648. M ay 7. This day one felt many sweet impressions of Gods Spirit in his heart, sometimes melting, and sometimes chearing his soul in the publick Ordinances of the Word and Sacraments: This could not but be the breathings of Christ.	<i>Cant. 1. 5. I am come into my garden, my sister my spouse, I have gathered my mirrhe with my spice; I have eaten my bonycomb with my hony, I have drunken my wine with my milk.</i> <i>Psal. 19. 9, 10. The judgments of the Lord are truth--- more to be desired then gold, yea then fine gold, sweeter also then honey and the hony comb.</i>	<i>Psal. 89. 15. Blessed is the people that know the joyful sound, they shall walk O Lord in the light of thy countenance.</i> <i>Can. 5. 1. Eat, O friends, drink, yea drink abundantly O beloved.</i> <i>Fer. 15. 16. Thy word was unto me the joy, and rejoycing of my heart.</i>

SECT. 9. The withdrawings of Christ from the Soul.

Experiences.	Texts.	Dispositions, &c.
1648. J uly 1. or thereabouts, one gave me a Relation of her sad desertion, thus: --- That one night as she fate by the fire, she thought she saw the ground open, and a gulf of fire appearing; whereupon she cryed, <i>I am damned, I am damned:</i> If at any time she saw any fire, she supposed that she must go into it, and that the devils would fetch her into it. Once wringing her handes, she cried out, <i>O what was I borne into the world for?</i> one standing by, answer'd to <i>glorifie God; to whom she reply'd,</i>	<i>Job 13. 24, 26. Wherefore hidest thou thy face, and holdest me for thy enemy? thou writest bitter things against me.</i> <i>Psal. 88. 14, 15, 16, 18. Lord, why castest thou off my soul? why hidest thou thy face from me? I am afflicted and ready to dye. --- while I suffer thy terrors I am distracted, thy fierce wrath goeth over me, thy terrors have cut me off. --- Lover and friend hast thou put farre from me, and mine acquaintance into darknesse.</i> <i>Prov. 11. 14. The spirit of</i>	<i>Psal. 77. 5, 6, 7, 10. I have considered the dayes of old, the years of ancient times: I call to remembrance my song in the night, I commune with my own heart, and my spirit makes diligent search; will the Lord cast off for ever, and will he be favourable no more? and I said, This is my infirmity.</i> <i>Isai. 50. 10. Who is among you that feareth the Lord, that obeyeth the voyce of his servant that walketh in darknesse and hath no light? let him trust in</i>

reply'd, you say true, for God shall be glorified in my damnation: If any offered to pray, or to read, she usually cryed out, it was too late to pray for her; and they should not read that pure Word of God by her, for it belonged not to her. At last God appeared and she felt marvellous comforts.

of a man will sustain his infirmity, but a wounded spirit who can bear?

Isai. 54. 8. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

in the Name of the Lord and stay upon his God.

2 Cor. 12. 8, 9. For this thing I besought the Lord thrice that it might depart from me, and he said unto me, My grace is sufficient for thee.

SECT. 10. Deceites of the heart beguiling.

Experiences.	Texts.	Dispositions, &c.
1648.		
O Job. 24. One thus took notice of the slipperiness of his heart in the very act of performance: Sometimes it slyly steals away after idle and wandering imaginations: Sometimes it lets in base thoughts of praise, vain-glory, &c. Sometimes it raiseth up many good and holy motions, meditations, desires and affections; which yet are nothing to the present performance; and therefore come not from the Spirit of Grace, but from Satan. O cheating, cozening heart.	Jer. 17. 9. The heart is deceitful above all things, and desperately wicked, who can know it? Rom. 7. 21, 22, 23. I finde then a law, that when I would do good, evil is present with me: for I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my minde, and bringing me into captivity to the law of sin which is in my members.	Gen. 15. 11. And when the fowles came down upon the carcases, Abraham drove them away. Mat. 26. 41. Watch and pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak. Rom. 7. 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord: So then, with my minde I my selfe serve the Law of God, but with my flesh the law of sin. 1 Pet. 4. 7. Be ye therefore sober, and watch unto prayer.

I had gathered many more Experiences, but that all offence (though but taken,) may be removed, let these suffice. Onely for his own private use let the Christian reader adde these, which I look upon as the most considerable of all the rest.

SECT. 11. Saving grace, or first grace to poor perishing creatures.

SECT. 12. Quickning grace, either shining on the soul in a dark condition, or enlivening the soul to serve God cheerfully.

SECT. 13. Strengthening grace, either overcoming corruptions, or resisting temptations, or going through hard and difficult duties.



CHAP. VII. SECT. I.

Of the Nature of

Evidences.



HE Scriptures set out the wayes of discovering things spiritual, by sight and by taste. By taste, Experience is meant; and by sight, Faith, and assurance of faith is intended: Peter speaks of tasting that the Lord is gracious; and Moses by faith saw him which is invisible: David joynes both together, O taste and see that the Lord is good: Blessed is the man that trusteth in him. We have done with tasting, the next is seeing, which I call Assurance, or Evidence: Would we know what these

Evidences are? I look at them as inherent and habitual observations of the Spirits actings in the Soul; or as gracious acts within us, declaring our interests to pardon and life, and yet so as they manifest this only by the light of the Spirit; of which the beloved Apostle speaks so often, Hereby we know that we know him, if we keep his Commandments. — We know that we have passed from death unto life, because we love the Brethren: — By this we know that ye love the children of God, when ye love God and keep his Commandments. — These things have I written unto you that believe on the name of the Sonne of God, that ye may know that ye have eternal life; and the Apostle Paul, Now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.

1 Pet. 2. 3
Heb 11. 27
Psal. 34. 8

1 John 2. 3

1 John 3. 14
and 5. 2.
and 5. 13

1 Cor. 2. 12

SECT. 2. Of the gathering of Evidences.

NOW for Evidences, it is our duty {

1. To gather them.
2. To keep them.
3. To improve them.

1. For the gathering of them, observe we {

1. A right season.
2. The right way.

1. Seasons must be observed; for when thick mists surround us, and black clouds cover us, we cannot so well judge either of our selves, or of our own concerns. David in desertion refuseth to be comforted; he spilt all the cordials and physick that was brought him, he was not only void of comfort, but refuseth it: What? bring me promises (will a Soul then say) you may as well carry them to one in Hell; What? are these the evidences of Gods love? I see no such thing, here's nothing but scruples, and doubts, and flaws: O how apt is such a one at such a *time, to forsake his own mercy, to take Satans part, to plead against his own title, his own interest, in the best things he can have interest in: Now therefore, if we will draw a Book of Evidences, it is good to observe times, and such precious opportunities of comforts and refreshings as God vouchsafeth unto us.

Psal. 77. 2.

Jonah 2. 8.
*At such a time the proper duty of a godly man, is to throw himself boldly upon the promise, as Job said, (though he kill me yet will I trust in him,) David in exigencies called upon his soul to trust in God, and to wait on God: it was no time for Evidences.

2. The right way must be observed, and that consists —

- In eying {
1. The precious promises of Christ.
 2. The inward graces unto which those promises are made.
 3. The truth of those graces written in our hearts.
 4. The testimony of the Spirit, witnessing with our spirit that we are the children of God.

Z

1. We

1. We must eye the precious promises, and yet not so as that we must close with them, or rest on them alone, without seeking for, or closing with Christ in those promises; the Promise is but the Casket, and Christ the Jewel in it; the Promise is but the field, and Christ the Pearl hid in it, and to be chiefly look'd at; the Promises are the means by which we are assured, not the things on which we are to rest; It were folly for a man to think he hath an interest in an Heire's Lands, because by some means or other he hath got the writings of her Estate into his hands; all know that the interest of the Lands goes with her person, and with relation of marriage to her, otherwise without a title to her self, all the writings may justly be fetch'd out of his hands again; so it is with the *Promises*, they hang all upon Christ, and without him there is no interest to be had in them.

2. We must eye the inward graces to which the promises are made, not that we must be too much carried away with the signs of Christ in our hearts, and not after Christ himself; as pleasures that are lawful in themselves may be unlawfully used, when our thoughts and intentions are too long, or too frequent, or too vehement in them, so as to dead the heart either to the present delighting in God, or pursuing after him with the joynt-strength of our Souls, as our only chiefest good; so an immoderate recourse unto signs (barely considered as such) is as unwarrantable, when thereby we are diverted, and taken off from a more constant actual exercise of daily thoughts of Faith towards Christ immediately, as he is set forth to be our Righteousnesse and yet the mindes of many are so wholly taken up with their own hearts; that, as the Psalmist sayes of God, *Christ is scarce in all their thoughts*: Let these consider, what dishonour this will be to Christ, that his train and favorites (our Graces) should have a fuller court, and more frequent attendance for our hearts than himself, who is the King of glory: Now to rectifie this error, the way is not wholly to reject all uses of such *Evidences*, but to order them rightly, as thus,-----

1. Let not the use of graces go before, but follow after an address of Faith renewed, and acts of Faith first put forth upon Christ himself: Thus, wheresoever we would go down into our own hearts, & take a view of our graces, let us be sure first to look wholly out of our selves unto Christ, as our Justification, and to close with him immediately, as if we had no present or by-past grace to evidence our being in him; and if then (whiles Faith is thus immediately clasping about Christ) we find either present or fore-past graces coming in, as handmaids, to attend and witness to the truth of this adherence unto Christ, this will derogate nothing from Christs honor, or the Doctrine of *Free-grace*.

2. Let us in the closure of all, begin afresh to act Faith upon Christ immediately, with redoubled strength; as faith should give a leading to the use of Graces, so the sight of our Graces should be as a back-door to let Faith in again, to converse with Christ: Even as at the Sacrament, the elements of Bread and Wine, are but outward signs to bring Christ and the heart together, and then Faith lets the outward elements go, and closeth and treats immediately with Christ: So grace is an inward sign and whiles men make use of it, onely as of a bare sign to let them come in to Christ, and their rejoycing is not in it originally, but in Christ; their confidence is not upon it, but upon Christ; There is no danger at all in making such use of signs, for thus we make our Graces subordinate and subservient to Faith, whilest it makes Christ its *Alpha and Omega*, *The beginning and the end of all*. I know it is strongly objected against Christians, That many forget, and seldome use an intire, immediate close with Christ, whilest in the mean time the stream of their most constant thoughts and deepest intentions are ever running upon their graces, and the gracious workings thereof in duties towards Christ: Others on the contrary run all on Christ, despising the Graces of the Spirit, because (say they) *Christ is all in all to them*; so that if we ask such, Have you any Grace, change of heart &c? tush, what do you tell them of Repentance, Holiness, &c? they have Christ, and that is sufficient; they have the substance, and what shall they now do with shadows of Ordinances, Duties, Graces? they have all in Christ, what should they look for *Evidences*, from any Graces inherent in themselves? O let those mourn over themselves, that have with much affection been seeking after Christs benefits, peace of conscience, holiness of heart and life, but have not sought first and last to embrace, and have the person of the Lord Jesus Christ himself; and let such tremble, who in advancing Christ himself, and *Free-grace*, will needs abolish and despise those heavenly Graces which flow from him unto all the Elect; *The Law of God is written on the heart of Christ*, Heb. 10. 7. and if ever he

wraps us up in the Covenant of Grace, *He will write his Law in our hearts also*, Heb. 8. 10. The right way for both, is to order their *Evidences* aright, and by this course Graces will have their due, and the life of Faith will still be actually maintained and kept upon wing, in its full ure and exercise towards Christ alone for Justification.

Why would not some men have Grace or Sanctification an Evidence?

Quest.

Ansiv.

In some it ariseth from their lusts, which they have a minde to live quietly in, desirous to keep their peace, and yet unwilling to forsake their lusts; and hence they exclude this *Witness of water* or Sanctification, to testify in the Court of Conscience; in others, I think, it doth not arise from want of grace, but because the Spirit of Grace and Sanctification runs very low in them; it can speak little and that little very darkly and obscurely for them, therefore they have no great minde that it should be brought in as any witness for them; others I think may have much Grace, yet for a time they cast it by, as an *Evidente* unto them, because they have *Experience* how difficult & troublesome it is to finde this *Evidence*, and when 'tis found, how troublesome to read it, and keep it fair, and thereby to have constant peace and quietness. And hence arise those speeches, *Why do you look to your Sanctification? it is a blotted Evidence, you may have it to day, and lose it to morrow, and then where is your peace?* These men, because they feel not that measure of Sanctification they would, do therefore vilifie and deny that they have, because they feel a *Law of sin in their members*, leading them away captive, therefore they will not take notice of the Law of their mindes, whereby that *inner man delights in the Law of God*, and mourns bitterly under the body of death, by which they might see with Paul, That there is no condemnation to such, Rom. 8. 1. But I shall propose one thing to Conscience; Suppose thou wert now lying on thy death-bed, comforting thy self in thy elected and justified estate: suppose the Spirit of God should now grapple with thy Conscience, and tell thee. *If thou art justified, then art thou sanctified*, see those texts in the margin. *Is it thus with thee?* what wilt thou answer? if thou sayest, *Thou art not sanctified*, the Word and Spirit will bear witness against thee, and say, *Thou art not then justified*: If thou sayest, *Thou knowest not*, thou lookest not to Sanctification, or the fruits of the Spirit; they will reply, *How then canst thou know or say thou art elected or justified?* for it is a truth as clear as the Sun, *None are justified, but they are sanctified, and if they are not sanctified, they are justified*: O bleesse God for any little measure of Sanctification, so it be in sincerity: do not scorn or secretly despise this Spirit of Grace, knowing that without it thou shalt perish, but if thou hast it, thou hast an *Evidence* of thy part in Christ; surely Grace is the image of Christ stamped upon the Soul, and they, who reflecting upon their Souls see the image of Christ there, may be sure that Christ is theirs, Christ hath given all himself to those, to whom he hath given this part of himself; upon the view of thy *Evidences* say, *all these great and heavenly things could not be in my soul were not Christ and his Spirit there: this rich and glorious furniture could not be in my soul, were not the King of glory there: the flowers of this garden would not smell so sweetly, did not the wind blow upon them.*

Rom. 8. 1

2 Ths 2. 13.

Psalm 103. 3.

Isa 4. 4

Psalm 32. 2

Romans 8. 1

1 Cor. 6. 11

AB. 26. 18

T. 3. 5, 7

3. We must eye the truth of those Graces thus written in our hearts: There is a great deal of counterfeit Grace in the world; a true Christian can have nothing, as discernable to others, but an hypocrite may have and do for the outward semblance as much as he; it is good therefore to try the truth of our Graces, and herein the rise, manner and end of our Motions carry much manifestation in them. But of this more largely in the *Duties of Self-Examination, and Receiving of the Lords Supper*.—Only in this place, I think it most suitable to adde a little further, concerning this truth of Graces, As —

1. There is, and may be truth of grace, though not perfection of grace; and hence it is that we may have infallible assurance, but for any perfect certainty in degree, it cannot be attained in this life, one arguing against universal obedience as an *Evidence*, because no man could performe it, or if it should be limited to purpose of heart, yet none hath such a constant purpose, because of many corrupt suggestions and concussions within, by lusts; herein he shewed his error; for we look not for perfection of grace, but onely for truth; the least grace discovered in the soul that is sincere and upright, though it be not grace to satisfie the desire of a Christian, yet it ought to be a sure *Evidence* to confirme his judgement of his interest in Christ. It is observed, that many of Gods Children make many sad wounds for themselves, in not distinguishing between

Dr. Crisp in his Sermon of inherent qualification.

the truth and Essence of grace, and the degrees of grace; whereas the Scripture makes them blessed that *hunger and thirst*, yea it doth often describe the godly by their desires, and *seeking of his face*; now this error is the more fastened upon them, because when they read in books of the nature and property of any grace, they are not able to find it in such a vigorous and powerful manner in themselves; whereas they ought to know, it is one thing to speak of grace in *Idea, in se*, in its own nature and definition, another thing to speak of it as in *subiecto*, as the subject partakes of it; for so it is much debilitated. We do not argue assurance, from perfection of grace, from a full and perfect obedience unto Gods Law, but onely from the truth and sincerity of grace, with many defects that are washed away by Christs blood.

2. The Scripture attributes blessednesse and salvation to several graces; and we cannot deny, but that all the graces to which those promises are annexed are good and proper *Evidences*: thus sometimes *fear of God*, sometimes *poverty of Spirit*, sometimes *hungering and thirsting after righteousness*, sometimes *repentance*, sometimes *love*, sometimes *patience*, sometimes *faith*, is a signe or *Evidence*. And if a godly man can find any one of these; or the like in himself in truth or sincerity, he may conclude of his salvation and justification, though he cannot see all these in himself, and many times the people of God perceive one *Evidence* in themselves, when they cannot see an other; in this case suppose doubts and temptations arise about the truth of this or that *Evidence*, yet I may argue from that which is more known to that which is lesse known; I may proceed from those that are more facile to those that are more difficult: If I can but say, here is one *Evidence in truth* and sincerity, I may assuredly gather all the rest are there, because of the harmony and connexion of graces.

3. As faith is the root of all other graces, and so in some sense more hidden than they are, as the root of the tree is more hidden in the earth, than the body or the branches, yet if we consider faith as an inward grace planted in our hearts, as well as any other sanctifying grace which springs therefrom; and as the condition of the Covenant expressed directly in the conditional promises, all other graces being onely brought in, as accompanying faith, and flowing from faith, faith shewing it self by them; in these respects there cannot be a more direct, certaine, and infallible *Evidence* than faith. This is so sure away of tryal, that the Apostle himself directs us thereunto, *prove your selves whether ye be in the faith*. If we would know our selves to be such as are not *adversarij*, to be disallowed or rejected, there is no better way to know it then by our faith; a weak believer inquiring how he may know that he shall be saved, the Apostle answers his doubt, not by ascending or descending hither or thither, but by looking to his faith, *for if thou beleevest with thine heart in the Lord Jesus thou shalt be saved*.

2 Cor. 13. 5.

Romans 10. 9

Object.

But the especial act of faith is to look wholly out of our selves unto Christ, as if we had no grace within us: And the reason why some mislike *Evidences* is, because Christ without us is no more looked upon.

Answ.

The soul of man hath two kinds of acts or workings; the former are direct acts, such as go immediately to their object; as when by faith I take Christ, and adhere to him; the latter are reflex acts, which are onely in reasonable subjects, and this is when a man doth perceive or discern those direct acts in him, as when I perceive that I do thus adhere to Christ; now our *Evidence*, certaintie, or assurance is properly in this latter way, when we know that we beleeve, and therefore this assurance is called by some *sensus fidei, the feeling or perceiving of faith*.

Object.

But what is this reflex act but an humane testimony which is subject to falsehoods and delusions? and how incongruous is that to witness the things of God?

Answ.

An humane testimonie may be an introductory preparation to believe that which is divine. 2. The feeling of faith is efficiently from the spirit of God, and so it is not a meer humane sense or discerning, but divine and infallible, even as faith is; in this respect we fear no delusion, for as the Spirit of God cannot externally witness any thing that is false, so neither can it inwardly in the soul of a man perswade that which is false.

Object.

How is it then that the Saints are usually so full of doubtings?

Answ.

Because there is nothing in us perfect in this life; in all our honey there is some gall. Such an assurance as excludes all doubting is onely proper to the glorified: not, but that God is able to give us perfect grace, and perfect assurance, but he may do what he pleaseth with his own, and accordingly he hath thought good in this life to exalt imputed righteousness, rather than inherent.

To

To what purpose then is assurance by the sense and Evidence of imperfect grace? doth not this derogate from that relying act of faith, and from the promise of grace, as if they were not enough?

Object.

No, in no wise; we preferre faith of dependance, and adherence, and belief in the promise, as a more noble, and excellent way; and yet the Evidence of graces in us is not in vain; for it hath pleased God to multiply those things which may confirme our faith. Thus, although every word of God hath immutable verity in it, yet he confirmed it also with an oath, after the manner of men, to end all those controversies, which diffidence and distrust may raise between God and us, *Heb. 6. 6.* and although God hath given us his promise, and nothing can be surer then that, yet he addeth servants to seale and confirme his promise to us; so although we do well, chiefly to depend and relye immediately on Christ; yet there is great usefulness of the reflex act of faith, and of all other Evidences. For,

Answ.

4. We must eye the testimony of the Spirit, witnessing with our spirit, that we are the children of God: As God hath set up a frame of holiness in every Believer, so he hath given unto us the earnest of the Spirit: The graces of the Spirit are a real earnest of the Spirit, yet they are not alwayes an Evidential earnest, therefore an earnest is often superadded to our Graces.

Rom. 8. 16.

2 Cor. 5. 5.

There is a threefold work of this Spirit.

1. To convey and plant grace in the soul.
2. To act and help us to exercise the Graces which are planted there.
3. To shine upon and enlighten those Graces, or to give an earnest of those graces.

This last work the Spirit fulfils two ways;

1. By Arguments and Inferences, which is a mediate work.
2. By presence and influence, which is an immediate worke.

These the Apostle calls *Witnesse-bearing*; the Spirit brings in the witnesse of the water, and of the blood, which is his mediate work; but besides and above these, he gives a distinct witnesse of his own, which is his immediate work, and is in a way of peculiarity and transcendency, called, *The witnesse of the Spirit*: concerning both is that of the Apostle, *We have received, not the Spirit of the world, but the Spirit which is of God, that we may know the things that are freely given us of God.* The things freely given us, may be received by us, and yet the receipt of them not known to us; therefore the Spirit for our further consolation, doth (as it were) put his hand and seal to our receipts; whence he is said, *To seal us up unto the day of Redemption.*

1 John. 5. 8.

1 Cor. 2. 12.

Eph. 4. 30.

But how may a man discern between the testimony of the Spirit, and the illusion of Satan.

Quest.

I Answer, There is ever an harmony and sweet accord between the inward and outward testimony, between the Spirit of God, and the Word of God and therefore we may discern the testimony of the Spirit by the Word. Thus in the Old Testament, all Revelations were to be examined by the Word, *Deut. 13. 1.* *Isa. 8. 20.* and in the New-Testament our Saviour tells us, *That the Spirit shall lead you into all truth: How so?* is that which he speak of himself, but what he shall hear, that shall he speak: And what *For he shall not Spirit heareth*, is it not that which is already contained in the Scriptures?

Answ.

John 16. 13.

Nay then (say some) the credit of the voyce of the Spirit must depend upon the Word, but this must not be allowed, that any thing should be of such credit, as to give credit to the Spirit.

Object.

Dr. Crisps assurance of faith Sol.

I answer, Why not? the Scripture we know is already known and received as the Word of God, and therefore what cometh after it, must needs borrow credit from it: Indeed, the truth of what the Spirit speaketh doth not depend upon the Word, yet the credit of it doth.

But there is no more Evidences (say they) save onely the revealing Evidence, the Spirit of Christ, and the receiving Evidence, which is faith; the Spirit within thee saith, Thy sin is forgiven thee, and Faith receiveth it, and sits down satisfied; now here is thy Evidence, if thou hast only these two, thou hast thy portion, thou needest no more.

Object.

Dr. Crisp ibid

I Answer: 1. In this way, what profane person is there in this world, which may not conclude for himself, if he will but force upon himself this perswasion, *That the Spirit saith it, and I believe it?* 2. The revealing and receiving Evidence (i.) the Word of the Spirit, and the subscription of Faith, do not lay the ground of perfect peace, except

Sol.

except there come in also the *Evidence* of inherent qualifications. For the better understanding of this, observe, That the Evidence of the Spirit is either mediate, when it enables the soul to frame a Syllogism, wherein the *minor*, *sc.* the dictate of the conscience, so far maketh to this Evidence as our graces are witnessed unto by the Spirit, 1 Cor. 2. 12. or immediate, which is indeed without any such discourse of our conscience, and wherein our spirit is merely passive or receptive; it is an act of irradiation or impression of Gods love, or (as some call it) a transcript of the decree of Gods election set upon the Conscience; the Scripture calls this especially, *A seal of the Spirit*, which imports the meer passiveness of the heart to it, as of the wax to the seal; and this Evidence is solitary, without reference to inherent Graces; yet howsoever, it excludes them not, nor cometh in till that mediate evidence precede, Eph. 1. 13. Hence I infer, the mediate testimony of the Spirit, that ordinarily concludes for *hic & ille*; doth not speak according to the Word, but where a Text of Scripture hath a *Quicumque* for the Proposition, and a work of the sanctifying Spirit for the assumption; as thus; the Scripture saith, *They that repent and believe: — They that are led by the Spirit of God, are the Sons of God*, Mark 1. 15. Rom. 8. 14. Hereupon the renewed and sanctified Conscience saith, *I do repent and believe, I am led by the Spirit: therefore I am the child of God*: Now this conclusion deduced, if afterwards the immediate testimony of the Spirit (manifested by an heavenly impression and irradiation upon the soul) comes in with his attestation to confirm it, we may not doubt either of this or of the former testimony, because now they both speak according to the word and work of Grace in the heart; the ground of all this is in the nature of this testimony of the Spirit, which is rather an attestation, then a testimony, a secondary, not first deponent: Is not this rightly concluded (so far as it implies the immediate testimony from that of *Rom. 8. 16. *The Spirit witnesseth with our spirit?*) where we have two witnesses joining together their testimonies to assert this truth, *That we are the Sons of God*; two, I say, *viz.* our spirit, and the Spirit of God: The witness of our spirit (*i.*) of our renewed conscience, is the first, the Spirit of God is the second: His work is not *passive* but *active*, to witness together with our Spirit; (*i.*) To confirm and ratify what that hath asserted; so that indeed the evidencing of this testimony of the Spirit, is after the testimony of our own conscience; if this do not first speak and conclude, that other of the Spirit speaks not at all: Now the testimony of the Conscience is the conclusion of the practical Syllogism, and the certainty of this conclusion depends upon the verity of the assumption which mentioneth the work of Grace in the heart: So then let it be the care of the Christian, to make good the verity of the assumption, that he may truly say, *I do repent, I do believe, I am led by the Spirit*; and this shall not only afford him comfort by the Conclusion, but also (when the immediate testimony of the Spirit comes in with his attestation to confirm it) it will assure him, that he is not misled by the suggestion of Satan, but guided by the Spirit in this point of assurance: Surely (will he say) *this is the Spirit of God, for now he speaks according to the Word of God, and according to the work of his own grace within me.*

because I grant that the testimony which is by the effects and fruits of Gods Spirit, is the ordinary, safe and sure way: yet as I dare not deny the immediate testimony, so neither dare I exclude it out of his text.

SECT. Of the keeping of Evidences.

IF in eyeing the promises, and graces, and truth of those graces written in our hearts, the Spirit shall come in, and shine upon our graces, either mediately by way of argument from sanctification, or more immediately by way of presence, then labour to keep our Evidences clear and fair, maintain that which we have gotten, and keep it as the best treasure under heaven. Christians! we had need to preserve our Evidences clear and bright, that they may be seen and read upon all occasions.

But how should we keep thus our Evidences?

1. Hearken to the Word, and hearken to our own consciences, and hearken to the Spirit! What say all these to our souls? *Ex. gr.* The Word saith thus, *Whoever loves the brethren, he is translated from death life*; now doth thy conscience tell thee, that so do I, in truth and sincerity? then here is the Word and thy conscience for thee; and doth the Spirit come in, and witness with thy conscience that it is so indeed? then

it

Quest.

Ans.

John 3. 14.

it is well with thy soul, thou keep'st thy *Evidence* to purpose.

2. Be daily renewing our faith in Christ, especially that act of faith, by which our souls knit, or tie themselves to Christ for salvation: Cause our souls every day in solemn manner to act that part: put forth this primitive act of faith in our souls: the daily exercise of this will encrease and strengthen the divine habit of faith in the soul, and make the soul sensible of every act of it. By frequent believing we shall feel at our very hearts-root that we do believe, and so we shall have the witness in our selves that we are in Christ, we shall knowingly carry in our hearts the Counterpart of all the promises.

1 John 5. 10.

3. Performe all those duties and exercises of Religion which God hath ordained for this very purpose: As 1. Reading the Word, *These things write we unto you, that your joy may be full.* 2. Hearing the Word, for therefore is the Ministry of Christ to give knowledge of salvation to his People by the remission of their sinnes. 3. The Sacraments, for they are the seals of the righteousness of faith. 4. Prayer, *Ask and you shall receive, that your joy may be full.* To this purpose is Gods promise, *I will bring my people to my holy mountaine, and make them joyful in my house of Prayer.*

1 John 1. 4

Luke 1. 17

Romans 4. 11

John 16. 24

Esa 56. 7

4. Maintain holiness and purity of life. The effect of righteousness is quietness and assurance for ever, and to him that ordereth his conversation aright will I shew the salvation of God. The Saints while they keep their sincerity enjoy assurance, for the Spirit of God, which is in them, sheds abroad the love of God in their hearts, enabling them to cry *Abba father*: and bears witness with their spirits that they are the children of God. But when they fall into wilful transgressions, and grieve the Spirit of God, assurance is gone. This made David after his foul sins, to cry out so vehemently, *Make me to hear joy and gladness. Restore me to the joy of thy salvation.* O take heed of spotting our *Evidences*, of defiling our *Evidences* by any sinful acts.

Esa 32. 17

Psalme 50. 23

Roman. 8. 15,

16.

5. Take heed of yielding to any base doubts, or fears, or objections of Satan and our own hearts; deny not the work of grace in us, lest we grieve the Spirit of God; if any shall yield so slavishly to the misgivings of their own hearts, or to the temptations of Satan, that they shall conclude against themselves, *they have no faith, no love*, though all other Christians can see these in them, what dishonour is it to God, and to the Spirit of God? what, hath God written thy name in heaven, and wilt thou attempt to rase it out, and to write thy name on the doores of hell? sic upon these injurious (if not blasphemous) thoughts; what, shall a dark humour, a melancholy thought prevaile on thy soul more than the Word, and more than the testimony of thy own conscience enlightened by the spirit? Take heed of this as of a great pride in thy heart: what, to yield more to a sturdy, dark, un subdued humour, than to *Evidence* it self? O take heed! O hearken not to what fear sayes, or to what humour sayes, or to what Satan sayes, or to what the world sayes, but hearken to what truth it self sayes, and hearken to what conscience sayes, when it is illight'ned by the Spirit, as in good times, when we are at the best: *Hearken to these, and so get our Hearts and Wills over-powered with the *Evidence*, and yield and subject our selves to it.

*Get alone, by question with thy self, bring thy heart to the bar of tryal, force it to answer the inter-

rogatories put to it: set the conditions of the Gospel and qualifications of the Saints on one side, and thy performance of those conditions, and the qualifications of thy soul on the other side, and then judge how near they resemble. Baxter's Everlasting Rest.

6. Keep the graces of the spirit in continual exercise upon all occasions: habits are not felt immediately, but by the freeness and facility of their acts; the fire that lieth still in the flint is neither seen nor felt; but when you smite it and force it into act, it is discerned: many question their *Evidences*; they know not whether they have *repentance, or faith, or love, or joy*; but if they were more in the acting of these, they would easily know. Christians! draw forth an object for godly sorrow, or faith, or love, or joy, and lay your hearts flat unto it, and take paines to provoke it into suitable action. Sometimes grief for sin is in us when we think there is none, it wants but stirring up by some quickning word; the like we may say of love, and of every grace, how can we doubt whether we love God in the very act of loving? or whether we believe in the very act of believing? If we be assured, whether this sacred fire be kindled in our hearts, blow it up, get it into a flame, and then we shall know: Believe till we feel that we believe, and love tell we feel that we love, for grace exercised, both brings and maintains certain comfort; it may be with a Christian in his feelings, as with the work

worst man living, but he may thank his own negligence, his own dullness, his not stirring up of the graces of Gods spirit in him; O therefore it is, that he hangs the wing upon every petty crosse, upon every petty occasion: labour to have an heart ready to exercise grace suitable to every condition, for then grace will reflect sweetly, then we shall maintain and continue our comforts. The soul that is best furnished with grace, when it is not in action, is like a lute well stringed and tuned, which while it lieth still doth make no more musick than a common piece of wood, but when it is taken up and handled by a skilful lutanist the melody is most delightful.

SECT. 4. Of the improving of Evidences.

FOr the improving of *Evidences*, we must endeavour to produce that fruit, that frame, that disposition of heart which the Lord requires, directs and looks for in such a case, as the admiring of Gods unsearchable grace in Christ Jesus; a sober, moderate and self-denying use of our *Evidence-comforts*; a fiducial pleading of all the precious promises of the Gospel; a chearful bearing of crosses, a holy contempt of Creature-comforts, a bold approaching to the Throne of Grace upon all occasions, a valiant adventuring for Christ, longings for the appearings of the Lord Jesus; a confident contest with sin, a courageous resisting of temptations; I may adde humility, love to God, fear of offending, zealous labours to advance Christ in the power of grace, &c. all which are the fruits of legible *Evidences* in true Christian hearts: And our *Evidences* thus improved, then is the whole business Christianly managed indeed. But of these in the next Section.

SECT. 5. Of the Sanctification of Evidences in their several uses.

THe Sanctification of *Evidences* is manifested (as we said) by several *Dispositions*: To enlarge my self; No sooner is the Soul settled in its Scripture-perswasions, and Spirit-perswasions, that God hath translated it unto Christ, but immediately there follows.—

1. A deep admiring of Gods unsearchable grace in the Lord Jesus Christ: *Hath the Lord assured me that I am his? O my Soul, stand amazed at this endless boundless love of the Lord; it is of his grace that ever I did bethink my self of the danger of my sinful course I was formerly in; it is of meer grace that the Lord Christ dyed for my sins, and rose again for my Justification; It is of his special grace, that the Spirit of Christ should thus whisper to my spirit, Thy sins are forgiven thee. O the bountifulness and love of God to man! O I am swallowed up in this depth! It is a mystery which may astonish Angels, and Orient Pearle which out shines all the sparkling Jewels of the whole Creation.* When the Jews heard of the Proclamation of King Cyrus, by which they were set free from their long and tedious captivity, they were rapt with joy, they were like to men that rather dreamed, than possessed the thing that their souls longed after: How much more will Assurance that we are set free from the perpetual bondage of sin, and restored to the everlasting freedom of righteousness and life, make us wonder at the infinite wisdom, and unspeakable goodness of our heavenly Father? The Saints considering the goodness of God towards man in his creation, break forth into holy admiration, *Lord, what is man, that thou art mindful of him?* The Prophet calling to minde long after, what God had done for his soul, cannot passe it over without fervent praise, *What shall I render to the Lord for all his benefits towards me?* How much more ought and will that man that is assured of Gods favor and love towards him, for ever admire the mighty power, unspeakable goodness, and rich mercy of God, who hath delivered him from the pit of hell, from the power of Satan, from the curse of the law, and from the waiting for of all the wicked Devils, and damned spirits; and withal, hath translated him into the kingdom of his dearest Son? O! needs must his heart be inflamed with love, and enlarged in praises!

2. A sober, moderate, and self-denying use of *Evidence-comforts*; I speak not herein against the frequent actings of graces; or against the simply looking on them, or comforting our selves in them, especially under sad hours, but against the excessive, overflowing, over-loving way of *Evidence-comforts*, against the abuses thereof: which may be

Psal. 1:6. 1

Psalme 8. 4. 5.

Psal. 116. 12.

be in these particulars ; as 1. When we pore more frequently upon the comforts of our own gracious actings, than upon Jesus Christ and his death ; when we live too much on the sight of a new-created birth in our selves ; and the image of the second Adam, though indeed we have Christ himself to live on. 2. When we wonder so much at what is done in our selves by the grace of Christ, that we begin to make a mixture of self therewith, and immediately we sit down and write of our selves an hundred in stead of fifty. 3. When we think graces and comforts so rooted in our selves, that we neglect God and Christ for the upholding, encrease and exercise of them. 4. When we rest upon, and too much confide in the power of inherent grace, former revelations, and witnesses of Gods Spirit, which are all but creatures, acts of God upon us, and in us; and therefore in doing thus, we make an Idol of inherent grace, and put that trust in it, which we should repose in the Lord alone : and so, as the Lord speaketh, *We go a whoring after our own hearts.* Now all these flow from the corruption of our nature, and not from the nature of assurance ; the product of true Evidences, is a praising of God for them, and a comforting our selves in them, as in the fruit of his eternal and unchangeable love : *Our rejoicing is this, even the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in the world ; but not a making of them the only or chief grounds of our hope and comforts, for God in this case may leave us to our selves, That no flesh should joyce in his presence.*

Numb 15. 39

2 Cor. 1. 1, 2

1 Cor. 1. 19

3. A fiducial pleading of all the precious promises of the Gospel ; And hath the Lord indeed given me a kisse of his mouth, a sure signe of his love ? Why then, O my soul, arise, and lay hold on all the Promises, which God of his mercy in Christ doth offer in the Gospel : Be not dismayd by reason of thy unworthiness, for the Promise is of grace, freely offer'd, and freely given to them that be most unworthy in their own eyes : Thou art unworthy of the least crum of Mercy, but of the riches of his grace God hath given thee the Promises of highest advancement, if thou wilt but embrace them, I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty : ----- And it shall be in the place where it was said unto them, *Ie are not my people, that there they shall be called, The children of the living God : ----- He that overcometh shall inherit all things, and I will be his God, and he shall be my Son.* Surely Lord I will lay hold on these promises, I will yet draw nigher to thee, and put my trust in thy mercy ; I will henceforth flie to the throne of grace ; to get my title made surer and surer unto my conscience. O Lord, I believe, help thou my unbelief. Thus the soul pleads with God, and God is well-pleased with such pleadings ; the soul is assured of salvation, and yet prayeth in the midst of assurance, *Who am I, Lord, that thou shouldst make such ample and free promises unto thy poor servant ? Of thy free mercy, and according to thine own heart hast thou spoken all these great things, to make thy servant know them ; and now O Lord God, establish, I beseech thee, the word that thou hast spoken concerning thy servant.*

2 Cor. 6. 28

Romans 9. 16

Rev. 21. 7

2 Sam 7. 23

4. A chearful bearing of crosses : Hence Paul eyeing that object of assurance, that weight of glory, he counts all his affliction light, momentary ; he sung in the dungeon, and reckoned it a special favour to be a sufferer for Christ ; The fire of divine love so inflames Christians in this condition, that much water of Persecution cannot quench it ; yea, such is the nature of this fire, that it feeds on those waters, and grows more fervent by that which would quench it : no wonder : it is but a light affliction, but it causeth unto us a more excellent and eternal weight of glory ; and parts of this glory, the Christian now receiveth aforehand, as earnest of the whole : This makes him to joyce (even in the midst of crosses and losses) with a joy unspeakable and glorious : And hence it is that a Christian despiseth the sufferings for the joys, yea, the sufferings are overcome by the joys, that the sufferings do not turn his joys into sadnesse, but this assurance turns the sadnes of his sufferings into joys, for he joyceth in his sufferings.

2 Cor. 4. 17

Phil. 2. 17

5. An holy contempt of Creature-comforts : This is another fruit of assurance, it will make a man endeavour to rid himself from such feculent matters here, to contemn them, to trample them under his feet, and out of the greatnesse and goodness of his spirit, ambitiously to long after the presence of the Lamb. Do I speak or write to the denizens of Heaven ? Tell me then you that carry the Evidences of Heaven in your hands and hearts, Is it not thus with you ? hath not God wrought your hearts to this frame and divine disposition ? if not, he will do it first or last ; for citizens of heaven set not much by the best things on earth, when they are themselves, and as like their Saviour. It was a good speech of an Emperour, whatsoever he himself was, *Tou (said he) gaze on my purple Robes, and golden Crown, but did you know what cares are under them, you wou'd*

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not

not take them up from the ground for them; but suppose there had been no cares, but pleasures in them, yet Moses when he had this assurance of Faith, *He refused to be called the son of Pharaoh, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompence of reward.*

6. A bold approaching unto the throne of Grace upon all occasions: Because we are assured, therefore we beg any thing of God with greater affiance; *Prayer is nothing else but the stream and river of faith, and an issue of the desire of that which we joyfully believe.* Our Saviour Christ knew that his sheep should never perish, and yet he prayeth, *Holy Father, keep them in thy Name:* Paul knew assuredly, that the Lord would deliver him from every evil work, yet without ceasing he prayeth to be delivered from evil. Assurance adds fervency to prayer; the firmer our faith, the more free is our access, with boldness and confidence to the throne of Grace, the more fervently and boldly can we pray, *Abba Father:* Assurance hearkneth what the Lord speaketh, and speaketh back again in fervent groans and desires; it hath the promise of God, and therefore is bold to pray, and will not keep silence, *Thou, O Lord of Hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee;* nay, assurance puts on the soul to ask any thing it wants; these be the times when the spirit moveth the waters, therefore, *Now (saith Assurance) cast in your petition, and whatsoever grief it hath in it, you shall be cured of it.* Now the King holds out his golden Scepter, *And therefore (saith Assurance) let the Queen come in boldly with her request, though it be for a kingdom;* yea, this King likes it best, if first we seek a kingdom, and the rightness is inseparably annexed to it, for then we shall have all other things with it.

7. A valiant adventuring for Christ: Is a man assured of Gods love in Christ? such a one fears not any troubles, he knows all comes through his fathers hands, and that man and Devil cannot do what they would, and therefore he goes on comfortably to day, to morrow, and to the end; he is like one of Davids Worthies, or like David himself, that having got experience, fears nothing; he walks up and down the world like a Gyant, higher by head and shoulders than most men, he holds in his hand a strong shield, that the Devil himself cannot pierce, but it quencheth his fiery darts: He gets a victory against the world by his Faith, and Samson-like, breaks all bands of temptation as straw, he leaps over a wall; breaks a bowe of steel, lays heaps upon heaps.

8. An earnest longing for the appearing of the Lord Jesus: As he adventures and conquers in life, so he can think of death, without any prevailing fear; he can say with Paul, *I desire to be dissolved, and to be with Christ;* and with Stephen, *Lord Jesus receive my spirit;* and with the Spouse in the Canticles, *Come away, my Beloved, and be thou like a Rose, or to a young Hart upon the mountaines of spices.* It is the voice of Assurance, *My life is hid with thee, O Christ, and therefore appear quickly, my Life, my Jesus, that I may quickly appear with thee in glory;* let the day of gladness quickly come, wherein both soul and body, even my whole self, may eternally enjoy thee: *I cannot be still put off with these tastes and earnestings, my love and longing is rather enflamed by them to the fruition of thee:* The very voice of these earnestings is, *Come;* yea, they scarce know any other language but *Come,* therefore again and again they say, *Come;* yea, after they have said, *Come,* as if that were not enough, they say, *Come quickly;* and now, what can the soul say more to her Lord? only as before she still said, *Come,* so now will she still say, *Amen, Amen so, Amen and Amen.*

9. A loathing of sinne, indignation for sin, contest with sin, and a continual watch against the baits and allurements of sinne: How can it be conceived that a man should be assured of the pardon and forgiveness of many sins, but it will work a greater loathing and detestation of sin, unfeigned abasement for former weakness, and continual watchfulness, to keep himself pure for the future that he lose not his comfort, nor dishonour God, who hath done so great things for him? it is Satans cavil against the Saints, *That Assurance begets security:* Assuredly, if it be true Assurance, it will through Christ mortifie our lust, and quicken us to more sincere, settled and constant obedience; nor is it possible that a Christian should hold his assurance any longer, than whiles he follows, cherishes, and feeds in himself this heavenly affection.

But some may object, *If we say we have no sin, we deceive our selves: ---- Who can say his heart is clean? ---- There is no man just, that sinneth not: ---- And how can these two stand together, Sin and Assurance.*

I answer,

Object.

1. John 1. 8,
Prov. 20. 9.
Eccles. 7. 20,

I answer, Gross sins, grievous sins, are not compatible with the hope and assurance of a Christian, especially reigning sins committed with delight, or indulgence: and yet such sins, as we call infirmities, blemishes, remainders of Original corruption, under which the Regenerate must labour so long as they live: These are not altogether incompatible with assurance, nor do they hinder the lively workings of faith, in receiving the promises; it is good therefore to distinguish betwixt sins, which administer matter of humiliation, and such as may give occasion to the soul to question its Regenerate estate: As ----- 1. There are sins of simple ignorance, unavoidable infirmity, sins of forgetfulness, inconsideration, passion, pettishness, inordinate fear; whereto there is no advised consent and these may stand with Assurance. But 2. There are foul sins, enormous crimes (not to speak of sins wilfully committed with full consent, delight and contentment to the utter extinguishing of the Spirit of Grace, which shall never befall them that are called according to the purpose of God) and those sins hinder assurance, so that the sinner cannot for the present lay actual claim to any one privilege of grace formerly enjoyed; I deny not but he may still retain his right and title to eternal life, but he is in this condition suspended from actual claim, untill he rise again by Repentance, and so recover not a new right and title, but a new claim by vertue of the old title.

Sol.

10. A courageous resisting of * doubts, scruples, temptations; not but that doubts will come after assurance: We see the Sun is one day bright, and the next day is covered; Evidences may be lost, though interest be continued: yet Assurance and Evidences rightly improved and sanctified to us, may help us against all the shakings, and shiverings, and doubtings of the Soul, and of their own nature they do resist them: Hence the best cure* and remedy of doubtings, is to perfect and strengthen our assurance; the more purely the fire burns, the less smoak it hath; when the light and heat of the Sun are greatest, then the clouds and misty vapours are fewest: Assurance and Doubting are like a pair of scales, where the weight of the one bears away the other.

*It is a question whether any Christian in this life can attain to such an assurance, as excludeth all doubting, Paul indeed speaks of full assurance, but that (say some) is in comparison of lower degrees.

greet, and not because it is perfect: But howsoever assurance may be so great in some, that it may overcome all sensible doubting or sensible stirrings of unbelief, by reason of the sweet and powerful acts and effects of that assurance, which is all I contend for. Baxter's Everlasting Rest. There may be an infallible certainty which hath many degrees, and yet not a perfect or undoubting certainty: whilst we are here we but know in part, and believe but in part, and yet as our faith is prevailing, and our assurance doth tread down and subdue our doubtings, though not quite expel them, we may walk in joy, and maintain our peace. Ibidem.

But how should assurance be strength'ned?

1. Quest. Answ.

1. Go we to God, for God who gave it can strengthen it: Every grace depends upon him, not only for birth, but also for complement; his strength must lead us on from strength to strength, and therefore if we would have strong assurance, we must go to a strong God, and beg of him for it: O Lord (say) my knowledge is dim; lighten that candle, open mine eyes yet more and more, that I may see thy truth; my assents many times shake, but do thou establish and confirm my heart in thy truth; my embracings, applications, are very trembling, and broken, and interrupted; but do thou guide my eye to look upon my Saviour, and do thou guide my hand to lay hold on him, do thou enable my will and affections, to embrace all the goodness of thy self, of thy Christ, of thy Word; my faith is but weak, but Lord, I would have more faith, even full assurance of faith, and thou canst work it, O do it for thy weak servant.

2. Be in the way of strength: There are wayes in which God doth reveal his arm (i.) his Ordinances; he that is too good for the Ordinances, will ever be too weak in his faith. One thing (could David say) have I desired of the Lord that I may dwell in the house of the Lord all the days of my life: and to what end? that I may behold the beauty of the Lord, and visit his Temple: what this beauty is, he himself expounds, We thought of thy loving kindness in the midst of thy Temple: The loving kindnesse of God, his mercy & countenance upon his own servants, that is the Lords beauty, that is it which makes him amiable in his own people.

Psal 27. 4.
Psal 43. 9.

3. Let assurance know its privileges, and then it will grow stronger. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: they who descended from the blood of Abraham had more privileges than others, and have not they greater, who come of the blood of Christ? The Priests of the Law had singular exemptions, and Kings of all men are most highly privileged; and do believers come short, who are not

1 Pet. 2. 3.

prophane, civil, typical Priests, but *royal Priests*? who are not Priests only, nor Kings only, but both *Kings and Priests*: *A royal priesthood, an holy nation, a peculiar people.* If we did once throughly know our priviledges, the grants of favour, the free access, the singular acceptance we have with God, in and through the Lord Jesus Christ; how might we keep down our fears, & our doubtings, & with fullest eagerness embrace our God, our Christ, our Promises?

4. Observe, and call to mind our former *Experiences* of Gods favour and love: *I will remember* (saith David) *the years of the right hand of the most high* (i.e.) the years and times of my life, wherein I had sweet experiences of Gods mercies and love: why, what of that? he tells you, *Because thou hast been my help, therefore in the shadow of thy wings will I rejoyce.* But of this point in the last Chap.

Psal. 63. 7.
2 Quest.

But what if after all these means used, no Sun appears, our Evidences are quite lost, God suspends all comforts?

Ans.

In such a case we must endeavour to live above *Evidences*, by working the soul to close with, and depend upon an absolute promise: To this purpose it pleaseth the Father of Mercies, sometimes to convince and perswade the soul, that he will supply what is wanting, *heal back-slidings freely, work both will and deed fully*, whereby he sustains the soul in life, and raiseth it up as it were from the grave of despair & dismal distress. Thus David expected to receive his *Assurance*: when he cryed, *Why art thou cast down, O my soul?* ----- *Hope thou in God, for I shall yet praise him for the help of his countenance*: And if at our first conversion, when we had nothing but the offer of Free-grace to look upon, we cast our selves on God, why not now, when our *Assurances* wholly fail?

Psal. 41. 5, 12.

SECT. 6.

The Evidences of a weak unworthy servant of Christ, laid down according to the Rules afore-mentioned.

Gal. 1. 20.

THe life of all we have said, is *Practice*: Hence I make bold to lay down the *Evidences* of a poor creature, not worthy to be named, much less to have his name written in the Book of Life. ----- He gives them thus: -----, wherein howsoever he speaks in the first person, as intending them for his own use; yet he desires to correct himself therein as Paul did, *nevertheless I live; yet not I, but Christ liveth in me.* On every evidence he desires this to be written, and thus to be understood, *I live, yet not I.*

1 The Text containing Promises.

2. The graces to which Promises are made; or my particular Evidences.

3 The rubric of these graces examin'd.

4. The testimony of the Spirit.

After acts of faith first put forth upon Christ himself, and closing with him immediately, as if I had no present or by-past grace to evidence my being in him: I now bring in these graces or workings of the spirit of Christ in me as handmaids to attend, and to witness to the truth of this adherence unto Christ: which I call my Evidences.

See in the duty of Self-trial and Receiving of the Lords-Supper:

Which is either by Arguments and Inferences from the word and work of grace in the heart, or by presence and influence, manifested by an Heavenly impression and i. rad. i. ad. upon my soul.

1 John 3. 5. 8
1 Pet 1. 23

2 John 1. 11, 12
2 Pet 1. 3, 4
3 Gal 2. 20

4 Psal 11. 9,
6, 7

5 Psal 119. 5,
128.

6 2 Cor. 7. 10

1. My Conversion from corruption to Christianity, the time whereof (I bless God) I remember.

2. My desire and endeavour to rely on the Promises of Christ, both for this life and that to come.

3. My Experience that I could act Faith, and lay hold, and rest upon the promises of God in divers cases and conditions.

4. The chief aim and bent of my heart, which for the main is God-ward and Christ-ward.

5. My respect to all Gods Commandments, desiring that I could give up myself wholly to God to do all his will.

6. My renewed repentance for my often failings, and sins committed against God.

7. My

1. The Texts containing Promises.

7. Ezek. 9. 4, 6.
Psal. 119. 135
2 Pet. 2. 7, 8.
8. Rom. 10. 1.
9. 1 John 4. 19
Psal. 119. 165
1 Job 3. 10, 14
1 John 4. 7.
10. Rom. 7. 23
Gal. 5. 17.
11. Psal. 19. 12
2 Cor. 7. 1.
2 Cor. 10. 5.
12. 1 Job. 3. 3
Rev. 15. 3.
13. Mat. 10. 39.
Mark 10. 21.
Luk. 9. 23, 24.
14. Psal. 89. 15
1 Isa. 12. 3
John 15. 11.
Rom. 14. 17.
Gal. 5. 22.
2 Pet. 1. 8.
15. Mal. 4. 2.
Eph. 4. 15.
2 Pet. 3. 18.
16. Psal. 119. 67
Hab. 12. 7, 8.
11.
17. Col. 2. 2.
Heb. 6. 11. 19
Heb. 10. 22
2 Cor. 5. 17
Gal. 5. 22.
Rom 8. 15, 16.
18. Psal. 27. 14
Psal. 40. 1.
19. Psal. 28. 6
Psal. 66. 18, 19
Psal. 116. 1, 2
20. 2 Tim. 4. 8
Rev. 22. 20
21. Phil. 1. 10, 11
22. Psal. 139.
23, 24.
23. Rom 7. 24
Rom. 8. 13.
Gal. 5. 17.
Col. 3. 4, 5, 8, 9
Tit. 2. 12, 13.

2. The Graces to which promises are made, or my particular Evidences.

7. My grief for the sins of the times and places where I lived.
8. My earnest desire and prayer to God for Israel, and for all I know, that they might be saved.
9. My love to God in Christ, to his Word, Service, Saints, and all things that belong to him.
10. My sense and feeling of the fight and combat between the flesh and the spirit.
11. My watch to strive against secret sins, or evil thoughts, which no eye sees, as well as against publick, notorious, scandalous sins.
12. My desire after Christ for his holiness, as happiness; taking him for my King and Husband & as for my Jesus and Saviour.
13. My willingness on right grounds, and pure ends (which of necessity must qualify this evidence) to suffer shame & disgrace, & (if my heart deceive me not) persecution & death for Christ my Saviour.
14. The unspeakable joy of Gods Spirit, which sometimes I have felt in and after Ordinances; and especially once, when for the space of two dayes I was carried away into extasie and ravishment: This was when I began to see Spiritual things; and (that which makes it my Evidence) upon which followed more desire and endeavours after grace.
15. My sensible growth in the Measure of Gods sanctifying graces, as in knowledge, and faith, and hope, and patient expectation of Gods presence and assistance in all things to come.
16. My patience under infirmities and afflictions, with an earnest desire that I may be bettered by my afflictions.
17. My assurance of faith, and of my spiritual safety; which is 1. By the evidences of internal vision or reflection, for I know that I believe, as certainly as I know that I live: and 2. By application of the Promises of the Gospel: and 3. By the effects and fruits growing from the root of grace: and 4. By the testimony of Gods Spirit, which sometimes (after prayer especially) hath suggested to my Spirit that I am Gods child.
18. A desire to wait upon God, if at any time he delay to hear prayers.
19. The return of my prayers which many a time God hath graciously made sensible and known to my soul.
20. My sincere and hearty longing for the time of restoring, and for the appearing of Christ, who is my chiefest treasure, and my All in All.
21. My Conscience hath born witness with me, that my heart was sincere towards God.
22. I rest not in the approbation of men, unless I can approve my heart unto God.
23. Besides these and the like, I may fetch (say some Divines) as good if not better Evidences from Mortification, in denying my self, in overcoming my passions, in crucifying my corruptions, as from any graces whatsoever. But Evidence laid down in the duty of Self-trial may be instead of all these.

But O my soul, rest not on these inward graces of the Spirit; now when all is done, begin again to att faith upon Christ immediately with a redoubled strength.

His Evidences thus gathered in, the prime and especial work of the soul is, the keeping, and improving of Evidences in their several uses. But of that before, Sect. 3. 4. 5. And thus much of Evidences.

3. The truth of these graces

See in the duty of self-tryal, and Receiving of the Lords Supper.

4 The testimony of the Spirit.

This is either by Arguments and Inferences from the word and work of grace in the heart, or by presence and influence of the Spirit, manifested by an Heavenly impression and irradiation upon the soul, by a sweet motion and feeling of Gods goodness, and pardon, and mercy. and saving presence to me, without any reference to inherent graces.



CHAP. VIII. SECT. I.

Of the Nature and Kinds of

Meditation.

Meditation is a deep and earnest musing upon some point of Christian instruction, to the strengthening of us against the flesh, world and devil, and to the leading us forward toward the Kingdome of Heaven; or Meditation is a steadfast bending of the mind to some spiritual matter, discoursing of it with our selves, till we bring the same to some profitable issue. Or, Meditation is a separating of our thoughts and affections from the world; a drawing forth of all our graces in their order, and an exercising of each of them on its proper object, and holding them to this, till we perceive successe, and till the work doth thrive, and prosper in our hands.

Now this Meditation is either sudden, or set; occasional, or solemne; extemporal, or deliberate.

1. *Sudden, Occasional, or Extemporal Meditation*, ariseth from such things as God by his providence offers to our eyes, ears and senses. When I consider the heavens, the work of thy fingers, the Moon and Stars which thou hast ordained: What is man that thou art mindful of him, or the son of man, that thou visitest him? This Meditation of Davids was occasional.

2. *Deliberate, set, or solemne Meditation* ariseth out of our own hearts, when purposely we separate our selves from all company, and go apart to performe this exercise more thoroughly, making choice of such matter, time and place as are most requisite thereunto; Now this Meditation is double, for it is either conversant about matters of knowledge, for the finding out of some hidden truth, or about matters of affection, for the enkindling of our love unto God, or if you will, for the acting of the all the powers of our soul on some spiritual object. The former of these two we leave to the Schooles and Prophets; the latter we shall search after, which is both of larger use, and such as no Christian can reject, as either unnecessary, or over-difficult.

SECT. 2. The Circumstantials of Meditation.

THe circumstantials of our Meditation, are time and place; I shall adde to these, (though I cannot call them circumstances) the *subject matter*, and the frame of our spirit, which by way of preparation to the duty we may take notice of.

1. For the *time*: No time can be prescribed to all men; for neither is God bound to hours, neither doth the contrary disposition of men agree in one chioice of opportunities; some find their hearts most in frame in the morning; others learn wisdom of their reins in the night-season; others finde *Isaac's* time the fittest time, *who went out in the evening to meditate*: No praetice of others can prescribe to us in this circumstance; it is enough that we set apart that time wherein we are aptest for that service. Onely I like not their opinion who say, that we should then only meditate, or then only pray when we find the spirit provoking us to it; if the spirit in Scripture bid me meditate, I dare not forbear it, because I find not the spirit within me to second the command; if I find not incitation to duty before, yet I may find assistance while I wait in performance; but I approve their advice who wish us to choose the most seasonable

seasonable time, and when we find our spirits most active and fit for contemplation, then to pitch on that time. It is a choice part of a Christians skill to observe the temper of his own spirit, and if besides he do observe the gales of grace, and the Spirit of Christ moving on his Spirit, it is good then to be doing, and the rather, because at that time a little labour will set our hearts a going.

2. For *place*. We judge solitariness and solitary places, fittest for *Meditation*, especially for *set and solitary Meditation*: Thus we found Jesus meditating alone in the Mount, John Baptist in the desert, David on his bed, Daniel in his house, Isaac in the field. *The Bridegroom of our Soul, The Lord Jesus Christ, is bashful* (said Bernard) *and never comes to his meditating Bride in the presence of a multitude*: Hence was the Spouses invitation *come my beloved, let us go forth into the field, let us lodge in the villages, let us go up early to the vineyards, let us see if the vine flourish, whether the tender grapes appear, and the pomegranates put forth, there will I give thee my love*: We must in this case abandon worldly society, both outward and inward: Many sequester themselves from the visible company of men, which yet carry a world within them; Both these societies are enemies to this *Meditation*.

Cant. 7. 11, 12.

3. For the *Matter of our Meditation*, it must be Divine and Spiritual; viz. Gods Word, or some part thereof: It is woful to think how some meditate on sin, contrary to Gods Word, studying to go to Hell with the least noise of the world; others bend their thoughts onely on the search of natural things; as, The motion of the Heavens, the reason of the ebbing and flowing of the Seas, the kinds of Simples that grow out of the earth, and the Creatures upon it, with all their qualities and operations; but in the mean while, the God that made them, the vileness of their nature, the danger of their sin, the multitude of their imperfections, the Saviour that bought them, the heaven that he bought for them, &c. are as unregarded, as if they were not: The matter of our *Meditation* must be something Divine; *I remember thee on my bed, and meditate on thee*: — *I will meditate of all thy works, and talk of thy doings*.

Psal 63. 6. and 77. 12.

4. For the frame of our spirit, the successe of the work doth much depend on this: now then when thou *settest on this duty*. 1. *Get thy heart as clear from the world as thou canst*, wholly lay by the thoughts of thy businesse, of thy troubles, of thy enjoyments, and of every other thing that may take up any room in thy soul. 2. Set upon this work with the greatest seriousness that possibly thou canst; labour to have the deepest apprehensions of the presence of God; if some Angel from heaven should but appoint to meet thee, how dreadfully, how apprehensively wouldest thou go to meet him? Why, consider then with what a spirit thou shouldst meet the Lord, and with what seriousness and dread thou shouldst converse with him?

SECT. 3. Of occasional Meditation.

Occasional Meditation ariseth from such things as God by his providence offers to our eyes, ears, or sense: Examples of this sort are infinite, for a taste take these few.

1. Upon our first waking in the morning, meditate how the Lord can at the last day, as easily raise up our dead bodies from the dust, as he hath now awaked us out of sleep; and as now we rise from *the grave our bed*, so then we must arise from that *bed our grave*.

2. Upon sight of the morning sky, meditate, That if one Sun make so bright a morning, what a shining morning will that be, when Christ (*the Sun of righteousness*) shall appear attended with all his bright Angels, Arch-Angels, Cherubims, Seraphims, Bodies and Souls of Saints! When there shall be as many Sunnes on a day, as there are stars on a bright winters night! —

3. Upon the view of grasse, or flowers in our field, or garden, meditate: O here's a goodly shew or paintry, but alas these things are only for season, they will soon fade away of their own accord, but *if the Sunne arise with a burning heat*, Jam. 1. 11. (or as it is in the Original, *with a burning wind*) *they will wither sooner*. By this *grasse and flowers* are resembled earthly riches, and by *the Sun, or burning wind*, the hand of providence that sometimes is stretched out against those riches: certainly there is a time of publicke desolation, there is a time when God is overturning all there is a time when God goes forth to blast all worldly glory. *And O my soul, if this be the time, if now the glowing*

glowing burning Eastwind be on all these things, O consider now the vanity, the transitoriness of earthly riches ! O sin not against providence in seeking great things for thy self. Jer. 45. 4. 5. What wouldst thou have a prosperous condition in a time of publick desolation ? Why is this as if a man should be planting flowers, when there is a glowing burning Eastwind gone forth to blast them.

4. Upon the occasions of the day, meditate, how the Lord seeth thee, and understandeth all thy thoughts, and is acquainted with all thy ways : The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in behalf of them, whose heart is perfect to wards him, and therefore thou shouldst do all things as in the awful presence of thy God.

4. Upon our particular callings we may accordingly meditate ; as—

1. A Magistrate, thus, As I judge others, so will the Lord judge me ; it will not be long ere death arrest, and I must go without bail : Me thinks I hear that sound in mine ears, I have said ye are gods ; but ye shall die like men.

2. A Minister, thus ; The time I have to spend is not mine, but the peoples ; Me thinks whilst I idle it away, I hear them crying after me, to your closet, and there pray for us that we perish not ; study for us, that we may learn of you how to walk in his paths ; for if we perish, and you will not give warning, then must our blood be required at your hands.

3 A Tradesman, thus ; What is that ballance in my shop, but a memento of distributive and commutative justice ? if my dealings be not just to a point or pin, I shall then be weighed in Gods ballance, and be found too light : A false ballance is an abomination to the Lord, and so is a true ballance, without true dealing with all men.

4. An Husbandman, thus ; As I sow in spring, so I reap in harvest, and God hath said, He that soweth iniquity, shall reap vanity ; but they that sow in tears, shall reap in joy ; Lord, whilst I sow in tears, give me April-showers of repentance, that when the harvest comes, and the Angels must reap, they may gather me into thy barne of heaven.

5. A Souldier, thus ; What trade is this I follow ? what devices are these I carry about me to murther afar off ? whose image do I bear in this killing disposition, but his whose true title is, The Destroyer ? I had need look about me that I be in a righteous cause ; I am sure, all the titles of God found of mercy and gracious respects to man, God the Father is his Maker and Preserver, God the Son his Saviour and Redeemer, God the Holy Ghost his Sanctifier and Comforter : O Lord, that my enemies may be thy enemies, and my cause thy cause, or that I may leave this calling.

5. Upon night approaching, meditate, That seeing our dayes are determined, and the number of our moneths are with the Lord, and our bounds are appointed which we cannot passe, that one day more of our limited time is gone and past, and we are now nearer to our end by a day than we were in the morning :

6. Upon occasion of lights brought in, meditate, If the light of a poor candle be so comfortable, which is nothing but a little enflamed aire, gathered about a moistened snuff, What is the light of that glorious Sun, the great Lamp of Heaven ? but much more, what is the light of that infinitely resplendent Sun of Righteousnesse, who gave that light to the Sun, and that Sun to the world ?

7. Upon the sight of a bright sky full of stars, meditate, How worthy a Science it is to see and observe those goodly spangles of light above our heads, their places, qualities, motions ? But the imployment of a Christian is farre more noble, heaven is open unto him, and he can look beyond the vail, and see further above those stars, then it is thither, and there discern those glories, that may answer to so rich a pavement : I see indeed those glittering glorious stars, with my bodily eyes ; but I see withal by the eyes of my faith, that this is but the floor of that goodly fabrick, the outward curtain of that glorious tabernacle : I see within that incomprehensible light, which none can see and not be blessed : How many are these stars before my eyes ! but Oh ! what millions of pure and majesticall Angels ? what millions of happy and glorified Souls ? how many mansions of my Father (one of them being my own) do I see by Faith ? Come downe no more (O my soul !) after thou hast once pitched upon this heavenly glory ; or if this flesh force thy descent ; be unquiet till thou art let loose to immortality.

Thus from our up-rising to our down-lying, we may upon every object presented to our senses, frame a sudden or occasional Meditation.

SECT. 4. *Of deliberate Meditation, and the parts thereof.*

Deliberate Meditations arise, and are wrought out of our own hearts: Now every such Meditation consists of these parts.

The { Entrance.
Proceedings.
Conclusion.

1. The entrance is either { Common.
Proper.

1. The common entrance is some short, yet pithy prayer, that God may guide and direct us therein, by the gracious assistance of his holy Spirit.

2. The proper and particular entrance, is the choice of some theme or matter, and a setting of our selves on that which we have chosen.

2. The proceedings of our Meditation are in this *Method.

{ 1. To begin in the understanding.
2. To end in the affections.

1. Concerning that part which is in the understanding, it is good to keep that course which the common places of Natural and Artificial reason do lead us unto: as to consider the matter of our Meditation, 1. In its description: 2. In its distribution: 3. In its causes: 4. In its effects: 5. In its *ubi*: 6. In its properties: 7. In its opposites: 8. In its Comparates: 9. In its Scriptural Testimonies, only in these heads observe these cautions.

1. That we be not too curious in prosecution of these Logical places; the end of this Duty is not to practise Logick, but to exercise Religion, and to kindle Piety and Devotion: Besides, every theme will not afford all these places; as when we meditate of God, there is no room for Causes and Comparisons: it will therefore be sufficient, if we take the most pregnant and voluntary places.

2. That if we stick in the disposition of any of these places (as, if meditating of *sin*, we cannot readily meet with material and formal causes) we rack not our mindes too much with the inquiry thereof, but quietly passe over to the next.

2. Concerning that part which is in the affection, it is good to follow that course which the common places of Rhetorick do lead us unto: These are six.

1. *A relish of what we have meditated on.

2. A complaint, bewailing our wants of this relish.

3. A wish of the soul for what it complaineth to want.

4. A confession of our inabilities, to effect what we wish.

5. A petition for the supply of our inabilities.

6. A confidence of obtaining what we petition for.

3. The conclusion of the work contains these parts:

{ 1. A thanksgiving.

2. A recommendation of our souls and ways to God.

I shall adde no more, but only wish the soul thus concluding, to lift up the heart and voice to God, in singing a Psalm answerable to its disposition, and matter meditated on; and by this means shall the soul close up it self with much sweetness and Spiritual contentment.

*Contemplatio
nis accessus
duo sunt, unus
in intellectu, al-
ter in affe-
ctu. unus in lumine,
alter in
fervore.
Bernard in
Cant. 5.45

*This relish is
the atting of
our affections,
as of our love,
hopes, joy, desire,
&c. or of ha-
tred of sin, filial
fear, godly
shame, holy in-
dignation, un-
feigned repen-
tance, &c.

SECT. 5. *An Example of the Souls love to Christ.*

After entrance by Prayer, and choice of this theme, the soul may proceed thus:

1. Description.

O my soul, what is this souls love to Christ, whereof thou studiest? It is a spiri-
tual fire kindled from above in the hearts of his darlings, towards their Bridegroom the
Lord Jesus Christ. Or, it is a sparkle of that fire of the Holy Ghost, struck into the tinder
of our souls, which immediately smoakes, and sends up the flame thitherward, whence it first
had its rise: Or, it is the souls rest or reposal of it self in the bosome of Christ, with
content unspeakable and glorious, being perswaded of her interest in that Song of the Spouse, I

B b

am

Cant. 6. 3

am my wel-beloveds, and my wel-beloved is mine. This, O my soul, is the nature of thy love to Christ.

2. Distribution.

Psal. i. 6. 7.

There is a twofold love, one of desire, which is an earnest longing after that which we believe would do us much good, if we could attain to it; another of complacency, when having attained that which we desire, we hugge and embrace it, and solace our selves in the fruition of it: Now the first of these loves is an Introduction to the second, and both of them (in relation to Christ) issue from a proportionable act of faith precedent: 1. That affectionate longing and thirsty love, wherewith we pant and gasp after Christ, proceeds from the first acts of faith, whereby we assent to all Gospel-promises; as true and good in themselves, and better unto us than any thing in the world, could we but once be assured that they belong unto us. 2. That other love of complacency, when (with the Psalmist) we return unto our rest, because the Lord hath dealt bountifully with us, when sweetly we repose our selves in the lap of our Saviour with content unspeakable, and full of glory, it proceeds from the last act of faith, whereby we are actually perswaded by those welcome whispers of the Spirit of adoption, that certainly Christ is our Saviour, and that our debts are cancelled to the very last mite; only observe (O my soul!) these two things of this love: 1. That 'tis subject to all variations or changes, ebbs and flowings of that perswasion; sometimes in a violent temptation, or in a sensible desertion, our perswasion fails, and so this love of complacency is either stupified, or it falls back into that thirsty anxious love of desire. 2. That this love of complacency admits of degrees, proportionable to the degrees of our perswasion; if that be clear and strong, this love is more cheerful and pleasant; if that be weak and obscure, this love is more cold, with many fears and jealousies, — Whence this love of complacency may not unfitly be subdivided into an Ordinary and Heroical love; ordinary love proceeds from a weak degree of that last act of Faith; heroical love springeth from a more eminent and transcendent pitch of perswasion, concerning our own reconciliation in particular: It is called Ordinary, because most Christians (though effectually called) do ordinarily feel but such a timorous love in themselves; it is called Heroical because it is constantly onely in such, as either besides the evidence of the Word and Spirit, have had some special revelation to put them out of all doubt concerning their estate to God-ward; or in such as by a certain close walking with God, have been long exercised in a Christian course, have often entertained Christ Jesus at supper in their hearts, and habituated themselves into a more familiar acquaintance with that Holy Spirit, which brings all the good newes from Heaven, to those diligent souls which carefully wait for it.

3. Causes.

John 4. 13

Psal. 42. 8.

But whence is this love, O my soul? The Apostle is plain, We love him, because he first loved us: When the Spirit of God in the promises less in some intimation of Gods love into the soul, then she loves him again: That expression of the Psalmist, The Lord will command his loving kindnesse in the day-time, is pertinent to this; it is a phrase taken from Kings and Princes, and great Commanders in the field, whose words of Command stand for Laws; so the Lord sends out his loving kindnesse, saying, Go out, my everlasting love and kindnesse, take a Commission from me, go to that humble, thirsty, hungry soul; go and prosper, and prevail, and settle my love effectually upon him; I command thee do it: It may be at the first visit, the poor soul cries out, What! I love? What! I mercy? will Christ Jesus accept of me? Oh, I am the worst of sinners; could I pray, or performe duties as some others do, I might have some hopes of mercy; but what! is it possible that the Lord of Heaven should love me? Yes, thee, even thee, saith the Lord: go out my loving kindnesse to that poor soul, break open the doores of that weary melting heart, knock off those bolts of carnal reason, and all base arguments, and clear and warme that broken, bruised, humbled soul, and tell him from me, That his sinnes are pardoned, his sighs and prayers are heard, and he shall be saved; I charge thee do the work before thou comest in againe. Here, O my soul, is the immediate cause, Gods love thus affecting the heart, it breeds a love in the heart to God again: I drew them (saith God) with the cords of a man, even with the bands of love.

Hosea 1. 4.

4. Effects.

4. Effects.

And what are the Effects (O my soul!) of this love? O this love hath many holy gracious effects, it will make the soul to rejoyce in Christs presence, to grieve in his absence, to please Christ in all things, to desire union with Christ, though it never see good day, though it have no other wages to bestow readily and freely any thing it hath on the Lord Jesus Christ, to deny it self, or any thing that may come in competition with Christ, to part with her *Isaac's*, her dearest things, *To account all things as dung and loſſe, that ſhe may win Chriſt*, to be content with nothing, but love again from the party beloved, to be ever and anon thinking and musing on the Lord Jesus Christ, to be ordinarily and frequently speaking of Christ: Love is full of eloquence in the praises of her beloved, so is the souls love to the Lord Jesus Christ. O how that Spouse of Christ runs on in a description of his rarities and transcendencies, *My beloved is white and ruddy, the chiefest among ten thousand* (or as it is more elegantly in the Original, *He is an enſign-bearer among ten thousand*) ----- *He is altogether lovely; or he is all entire, he is all composed of loves: Betwixt thoſe verſes [10. and 16.] there's a deſcription of Chriſt,* so stuffed with choicest delicacies of expression, that thou canst not match it (O my soul!) out of any of those Poets which have flown highest in amorous inventions: at last she concludes with a triumphant Epiphonema, *This is my beloved, and this is my friend, O daughters of Jeruſalem*: Nay, love will make the soul not onely speak, but do any thing for the Lord Jesus Christ, O then she cries, *How may I pleaſe Chriſt better? what duty muſt I do? and what ſinnes muſt I avoid? if there be any of the bedchamber of the Bridegroom, tell me I beſeech you, how may I bear, and pray and walk, and approve my heart to my Chriſt and King, that nothing may diſpleaſe him?* Lastly, love will make the soul suffer for Christ, and to rejoyce in such sufferings; it is a fire that much water of persecution cannot quench; nay, it feeds on those waters, and grows hotter by them: As opposition riseth against it, so it riseth against opposition; yea, it riseth by it, until it rise above it.

Phil. 3. 8.

Cant. 5. 10, 16

Acts 5. 41

5. Opposites.

Now what are the contraries to this love of Christ, but an hatred of Christ? One would wonder there should be such a thing in the world, as hatred of Christ: But why then should the Apostle threaten, *If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha;* (i.) If any man hate Christ, let him be accursed with all manner of execrations or curses in the most desperate manner, expecting due vengeance from the Lord, when he cometh with his holy millions, to execute judgement upon all, and to convince all that are ungodly: No question there is a world of wicked men, that are under this curse; I speak not of poor Indians, and other Savages of the unchristian world, whose souls are over-clouded with the blackest mists of irreligion, that the prince of darknesse can possibly inwrap them in, who come into the world, not knowing wherefore, and go out of the world, not knowing whither; an heavy case, which cannot sufficiently be bewailed with an Ocean of tears and blood; but of those that live within the Paradise of the Christian Church, that have nothing to distinguish them from those Indian Miscreants, but an outward conformity, outward formalities, the charity of other men, and their own slight imaginations: As 1. All open enemies, grosse hainous and grievous sinners, swearers, blasphemers, drunkards, railers against God, his Ministers, his People, these and the like love sin more than Christ, they love the Devil more than Christ. 2. All fawning Hypocrites, that professe (it may be) a marvellous affectionate love unto the Lord Jesus Christ, but they are inward haters of Christ.

1 Cor. 16. 22

Jude v. 14, 15

6. Comparisons.

But to inflame thy love (O my soul!) upon Christ, consider whereunto it is like, or to what it may be compared: The Scripture hath described the outgoings of such a soul, 1. By the parched ground: *My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty Land, where no water is.* 2. By the pantings of a chased Hart: *As the Hart panteth after the water-brooks, so panteth my soul after thee, O God.* 3. By the longings of a teeming woman: *I have longed for thy salvation, O Lord, and thy Law is my delight.* 4. By the fainting and swooning of one that is in good earnest sick of love: *I charge you, O daughters of Jeruſalem, if you find my Beloved, that ye tell him I am ſick of love:* Such souls are commonly cast into an agony, into pangs of love, that love Christ indeed.

Pſalm 63. 1

Pſal. 42. 1, 2

Pſal. 119. 174

Cant. 5. 8.

B b 2

7. Testimony.

7. Testimony.

John 8. 42.
Cant. 1. 3.
Cant. 1. 4.
1 John 4. 19.
Psal. 18. 1.
Prov. 8. 21.
John 14. 21.
Psal. 119. 132.

And doth not the Scriptures expresse these loves of the soul to the Lord Jesus? If God be your Father (saith Christ to the Jews) then will ye love me: — and, Thy name is as an ointment poured forth, therefore do the Virgins love thee: — and, We will remember thy love more than wine; the upright love thee: We love him (saith the Apostle) because he loved us first: I will love thee (saith David) O Lord my strength: — I will cause those that love me (saith Wisdom) to inherit substance: — He that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and I will manifest my love unto him: — Look upon me (saith David) and be merciful unto me, as thou usest to do unto those that love thy name.

Thus for information of Judgement, now for the stirring up (O my soul!) of thy Affections.

1. Relish.

Prov. 8. 21.
James 1. 12.

1 Cor. 3. 22, 23.

Psal. 45. 2.
Cant. 5. 10, 11,
12, 13.

14, 15, 16,

And herein O my soul. 1. Think on the act. 2. On the object. 1. The act is love: O divine love! O the pleasures, O the joys of this love! O honey and sweetnesse it self! it is love that sets a price on all other Duties; the least service (even a cup of cold water, or a widows mite) if it have but a grain of this love in it is a most acceptable sacrifice to God; it is love that hath the Promises of this life, and that which is to come: I will cause those that love me, to inherit substance, and I will fill their treasures, — yea, there is a crown of life, which the Lord hath promised to them that love him; it is love that by Christ assures to us all the glorious priviledges flowing from Christ, as Reconciliation, Adoption, Forgiveness of sins, Justification, Righteousnesse, Wisdom, Sanctification, Redemption, Possession of all things. All things are yours, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and you are Christs, and Christ is Gods. 2. The Object is Christ, and oh who can think of this love of Christ, and not be ravished therewith! Had I a thousand hearts to bestow on Christ, they were all too little, they were never able to love him sufficiently, it is the Lord Jesus, that is all strength, and all wisdom, and all honour, and all beauty; the fountain of all graces, and vertues, and qualities in men: whatsoever grace, or vertue, or quality is in us, they are but so many rayes that come from this Sun of righteousness; he is fairer than the children of men, and grace eminently is powred into his lips. — He is white and ruddie, the chiefeest among ten thousands, his head is as the most fine gold, his locks are bushy, and black as a raven; his eyes are as the eyes of doves by the rivers of waters, washed with milke and sily set; his cheekes are as a bed of spices, as sweet flowers, his lips like lillies dropping down sweet smelling mirrhe — his hands are as gold-rings set with berill, his belly is as bright Ivory, overlaid with Saphires; his legges are as pillars of marble, set upon sockets of fine gold, his countenance is as Lebanon, excellent as the Cedars; his mouth is most sweet, yea he is altogether lovely.

Isa. 66.

Rev. 1. 17, 18

John 7. 27

Isaiah 59. 1

Here! O here is an object (my soul) well worthy of thy love! here thou mayst be sure thou canst not love too much; come and see, this is he whose name is wonderful, counsellor, the mighty God, the everlasting Father, the Prince of peace, this is he who is the first and the last, who is, and was, and is to come; who liveth, and was dead, and behold he liveth for evermore: this is he who hath made thy peace; his voyce now to thee is the voyce of peace; draw near, and behold him, dost thou not hear his voyce: he that called Thomas to come near, and to see the print of the nayles, and to put his finger into his wounds, he it is that calls thee, come near and view the Lord thy Saviour, and be not faithlesse, but believing; peace be unto thee, fear not, it is I: he that calleth, Behold me, behold me, to a rebellious people that calleth not on his name, doth call out to thee a believer to behold him; he that calls to them to behold his sorrow in a day of humiliation, doth call now to thee to behold his glory in the day of his exaltation: look well upon him, O my soul, doth thou not know him? why it is he that brought thee up from the pit of hell, it is he that reversed the sentence of thy damnation, that bore the curse which thou shouldst have borne, and restored thee to the blessing which thou hadst forfeited and lost, and purchased the advancement which thou must inherit for ever, and yet dost thou not know him? why? his hands were pierced, his head was pierced, his sides were pierced, his heart was pierced with the sting of thy sins, that by these marks thou mightest alwayes know him: dost thou not remember when he found thee lying in thy blood, and took pity on thee, and dressed thy

thy wounds, and brought thee home, and said unto thee, live? hast thou forgotten since he wounded himself to cure thy wounds, and let out his own blood to stop thy bleeding? is not the passage to his heart yet standing open? if thou know him not by the face, the voice, the hands, if thou know him not by the tears, and bloody sweat, yet look nearer, thou mayst know him by the heart; that broken healed heart is his, that dead-revived heart is his, that soul-pitying, melting heart is his: doubtless it can be none's but his, love and compassion are its certain signature; this is he, even this is he, who would rather dye than thou shouldst dye, who chose thy life before his own, who pleads this blood before his father, and makes continual intercession for thee; if he had not suffered, oh what hadst thou suffered? what hadst thou been if he had not redeemed thee? there was but a step between thee and hell, when he slept in, and bore the stroke, he slew the bear, and rescued the prey, he delivered thy soul from the roaring lion. And is not here yet fuel enough for love to feed on? doth not this loadstone snatch thy heart unto it, and almost draw it forth of thy breast? canst thou read the *History of love* any further at once? doth not thy throbbing heart here stop to ease itself? and dost thou not as *Joseph*, seek for a place to weep in? or do not the tears of thy love bedew these lines? go on then, for the field of love is large, it will yield thee fresh contents for ever, and be thine eternal work to behold, and love; thou needest not to want work for thy present meditation, hast thou forgotten the time, nay the many, very many times, when he found thee in secret all in tears, when he heard thy dolorous sighs and groans, and left all to come and comfort thee? when he came in upon thee, and took thee up, as it were in his armes, and asked thee, *poor soul, what doth aile thee? dost thou weep, when I have wept so much? be of good cheare, thy wounds are saving, and not deadly; it is I that have made them who mean thee no hurt: though I let out thy blood, I will not let out thy life?* Oh me thinks I remember yet his voice, and feel those embracing armes, that took me up, how gently did he handle me! how carefully did he dresse my wounds, and bind them up! me thinks I hear him still saying to me, *poore sinner, though thou hast dealt unkindly with me, and cast me off, yet will not I do so by thee, thou hast set light by me and all my mercies, yet both I, and all are thine, what wouldest thou have that I can give thee? wouldest thou have my self? why! behold I am thine, thy friend, thy Lord, thy brother, thy husband, and thy head; wouldest thou have the Father? why, I will bring thee to him, and thou shalt have him in me, and by me* — These, O these were the blessed words, which his Spirit from his Gospel spake unto me, till he made me cast my self at his feet, yea, into his armes and to cry out, *my Saviour and my Lord*; And now, O my soul rouze up, can thy heart be cold when thou thinkest of this? what? art thou not yet transported, and ravished with love? is it possible that thy heart should hold, when it remembers these boundlesse compassions? O my soul if this will not relish, what can I say: Come study, study yet more Christs excellencies: study yet more Christs mercyes to thy self, both special and common; study yet more, how often Christ hath met thee in publick and in private, in the Congregation, and in thy and in thy house, and in the chamber, and in the field, and in thy waking nights, and in thy deepest dangers, study yet more all his sweet, and near relations to thee, and study (if thou wilt) whither he is gone, and how thou shalt follow him, and what shall be the happiness of thy perpetual abode with him hereafter!

2. Complaint.

But alas! where is my soul: how dull is my understanding? my affection? how careless, how peevish is my soul, in a business which concerns it so much? how prejudicate is my opinion? how vaine are my conceits? O my soul! how ignorant art thou of the incomparable worth, and delightful sweetness that is in the Lord Jesus? how secure, and sleepey, and senseless art thou? O this hard heart of mine! thou canst mourn for losses and crosses of this life but for the losse of Christ, thou canst not mourn one jot: Didst thou, O my soul, truly affect Christ, the pillow would be washed with thy tears for thy want of Christ, and for thy want of assurance: Wo, and alas, that my minde is taken up with a confluence of worldly lusts, worldly cares, and worldly desires! O it is this that quencherh the *Conjugal love* of my soul to her bridegroom; my loves are now become very adulterous loves: wo, and alas, that I have loved the world, and the things that are in this world, that I have followed my base lusts and, adulteries, and abominations; that in stead of loving Christ, I have loathed him, and

whipt

Ezek. 16. 6, 7, 8,

1 John 2. 15.

whipt him, and scourged him, and crucified him, and preferred the vilest lust (any sin whatsoever) before the Lord Jesus. And now I am musing of this *love of Christ*, alas, I feel it not, or if I feel a little, little *love of desire*, yet I have no sense, no taste, no relish of that *love of complacency*; there is no such fire, no flames in my breast towards the Lord Jesus.

3. *Wishing.*

And yet, O that I could *love the Lord Jesus*! O that he had my heart! O that now I could bid adieu to all other lovers! O that the *Father of love*, and the *Spirit of love* would strike one spark of *love* from the Promise, to kindle it in the heart of his poor creature! O that I felt a dilatation of my desires after Christ! that God would stretch them, and widen them to the utmost, that I might *love Christ* with all my heart, soul and might! O that I were *even sick of love*! O that I were cast into the melting pangs of a divine *Christian love*! O that I could feelingly say I love thee, even as I feel I love my self. O my soul consider the want of Christ and the worth of Christ! O consider the benefits of Christ's death, the sweetness of Christ's promises, the pleasantness of his commands, the preciousness of his graces, and above all the infiniteness of his love, and thou canst not but love him! Consider that soul-ravishing Text; *God who is rich in mercy for his great love where-with he loved us, even when we were dead in sins, hath quick'ned us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in ages to come he might shew the exceeding riches of his grace, in his kindnesse towards us through Christ Jesus: and thou canst not but cry out with the ardency of affection, with the strength, the zeal of love, O! To him, unto him that loved and washed us from our sins in his own blood, and hath made us Kings and Priests unto God, and his Father, To him be glory and dominion for ever and e ver, Amen.*

4. *Confession.*

O my soul, these are sweet motives: But alas, how dull is thy understanding? how dead thy affections? I clearly see there is no strength at all in thee. O how cold, and weak, and faint, and heartless are these thy wishes! O *Christ*! I would *love* thee, but I cannot; I find no ability in my self to love thee; I am no more able to *love* thee, than cold water is able to heat it self. O where be those scalding affections to *Christ Jesus*, which holy men have felt in all ages, and striven to express in their *Soililoquies*? O where is this holy, constant, conjugal *love*? O where are those swellings, and throwings, and wrestlings, which others have felt in their bowels? O where be those holy fits, those pangs of *love*, those *love-trances*, those Seraphical flames of conjugal affection, which made the spouse cry out, *I am sick of love*? Alas, I feel a distemper in my affections; I find it not so easie to love *Christ*, as many men think, surely it is a very hard and difficult thing to love the Lord Jesus.

5. *Petition.*

Come then blessed Lord, and shew thy own self to me, *I beseech thee if I have found grace in thy sight, shew me the way that I may know thee:— I beseech thee shew me thy glory;— give me the Spirit of wisdom and revelation in the knowledge of Christ*; let me see the beauties and glorious excellencies, and by this means blow my love into a pure flame, yea advance it to a degree of Angelical sublimity. Surely, Lord, I cannot *love* what I see not, and therefore anoint mine eyes with thy eye-salve, that I may see thy loveliness, and love thee with my best loves: O kindle, inflame, and enlarge my love that it may rest largely in thee; enlarge the crany which the Spirit hath bored through the flesh into my Spirit, that I may largely feel thee, and so largely love thee; enlarge the arteries & conduit-pipes, by which thou the head & fountaine of love flowest into thy members, that being abundantly quick'ned and watered with the Spirit of love, I may abundantly love thee; and do not onely come much, but come often into me, & let my Spirit often be one Spirit with thee, in communicative and fruiteive unions. for such often unions with thy Spirit, will make my Spirit more Spiritual, and the more spiritual she is, the more will she love thee, the God of all spirits. Blessed Lord, wilt thou love the image, and shall not the image much more love the pattern? O that I were *sick of love*! that my understanding, will & affections were all over-flown, overcome & amazed, that my faintings were inflamed towards thee, and even melted into thee! O sweet Jesu, touch my soul with thy Spirit, that vertue may go out of thee into me, and draw me unto thee, let the savour of thy ointments (whose very breath is love) be ever in my nostrils: Give me the flaggons of the new wine of the Kingdom, which may lift up my soul above

Eph. 2. 4. 5. 6

Revel. 1. 5. 6

Cant. 2. 5

Exodus 33
13. 18

Eph. 1. 17

above my self in my loves; give me to forget the low and base loves of this world, and by an heavenly excess, transport me into an heavenly love, that I may embrace Christ who is the Lord from Heaven with a love like himself: O give me to believe, for faith and love grow together, and the stronger my faith, the greater will be my love.

6. Confidence.

And this (sweet Jesu) I am fully persuaded thou wilt do: *I believe, Lord help my unbelief*; surely thou art God, who canst not lye, and thou hast promised, that the up-
right shall love thee. O how should I but believe thee? and now thou hast in some sweet measure convinc'd me, now thou beginn'st to warme my heart, and to cast me into a love-trance; now that my spirit is somewhat raised, my heart in some sort enlarged, my mind in some measure fixed upon thee: I make bold (Lord) to conclude with this spiritual Epithalamium, *Blessed Lord, I am thine, onely thine, ever thine*; all that I am is at thy command and all that I have is at thy disposing; be pleased to command both it and me; I know whatsoever I adventure or lose for thy sake, I shall receive with infinite advantage in thy blessed self. I dare trust my Lord with the best thing that ever he gave me, my precious soul. O my bleeding heart and broken spirit doth languish in a thirsty love, panting and gasping after thee, my blessed Saviour: O let me taste how gracious thou art; by some real experiments in my own heart, smile upon me from heaven, answer me with some assuring whispers of the Spirit of Adoption; *Kiss me with the kisses of thy mouth, for thy love is better than wine*, O let me bathe my soul in the delicious intimacies of a spiritual communion with thee, my God, that I may for ever adhere unto thee with a sincere constancy, and rest in thee with a love of complacency: for I feel, I find my soul cast into a longing sweat for thee, and nothing can satisfie the importunate longing of my perplexed soul, and thou art altogether lovely, O my dear Jesu! O my dearest Husband! O these holy fits! O these sweet pangs of love grow upon me a pace! Upon a sudden my King, my Saviour, *I am even sick of love*!

Cant. 1. 4

Cant. 1. 2

Conclusion.

And now, O my soul, *return unto thy rest, for the Lord hath been beneficial unto thee*: The reason of thy love is Christs love; *Thou lovest him, because he first loved thee*. Is it thus, O my soul? hath the Lord Christ indeed discovered his will, to take thee for his spouse? What, he that is so holy, to marry such an impure wretch as thou art? O how should this but melt thee into a flame of love? what stirrings of love shouldst thou now feel in thy bowels? how shouldst thou now value him, and prize him, and praise him? how should thy glory now sing praises to him, and not be silent? how shouldst thou admire and wonder, that thou couldst endure to be without Christ so long? that thou couldst so slightly think of Christ heretofore? O my soul, henceforward cling to thy Saviour, go out of thy self, and creep to him, and affect not onely union, but very unity with him; bathe thy self hereafter again and again, many and many a time in those delicious intimacies of thy Spiritual marriage: And to that purpose (O my soul!) if sometimes thy love to thy Saviour shall cool, O then sweet Saviour look upon me in mercy; one look of thine will awaken my love, and make me weep bitterly, that I have loved thee so little, whom to love sufficiently, my best and mightiest loves are most insufficient: Prevent my seeking with thy seeking, be thou present with me in thy providence and power, when thou seemest to be far off me, in the taste of thy sweetness and fruition of thy loves; & then when I have regained thee I will hold more hardly, & keep more fastly, and love thee more vehemently, by thy power assisting; and Provide a stock of love in the summer, against winter, if it return any more: Come Lord Jesus, and be as the Roe on the Mountainer; my life is hid with thee, O appear quickly, that I may quickly appear with thee in glory, and in the happiness of a consummate marriage: *Even so, come Lord Jesus come quickly, Amen, Amen.* Psal. 18. to ver. 7. Revel 22. 29

Psal. 116. 7.

Revel 22. 29

SECT. 6. Another Example of the eternity of hell.

After entrance by prayer and choice of this theme, the soul may proceed thus: —

1. Description.

O my soul what is this eternity of hell, whereof thou studiest? *It is the entire and perfect possession of a life in death, and death in life miserable ever. It is a circle of paine running*

running back into it self, whose centre is always, and circumference without all end; it is a duration of torment always present, it is one perpetual night of utter darknesse, which is not divided into houres or watches, time past or time to come: it is an age of living in deaths pangs, never expiring, or giving up the ghost; it is a beginning of torment, never ending: but after a thousand, thousand years; instead of ending, still beginning. Why this, O my soul, is the eternity of Hell.

2. Distribution.

There is a twofold eternity of hell, *A parte ante*, & *a parte post*: in respect of beginning, if we look on hell in Gods decree, it was from eternity; when a question was propounded by one to an ancient author, what God was a doing before he made the world? he returned answer, that God was preparing hell for such curious questionists. Indeed the actual creation of hell, was not from all eternity; for hell is a creature, and there was no creature before the world was; yet probably hell was one of the first creatures that God after heaven did make: *Tophet is ordained of old*, saith *Isaiah*, and hell probably was created the first day, because the Angels fell the first day: when God made heaven, he made the Angels in heaven; now God made heaven the first day, and the Angels fell the first day: it is clear enough that on the sixth day there was a devil to tempt *Adam*, and devils could not be without an hell. But, O my soul, stay not too long on this curiosity; in respect of ending, hell is indeed and really to all eternity: *the worme shall not dye, the fire never shall be quenched*. After a thousand thousand millions of years, there are still as many more to come, and when those many more are come and gone, the torments are yet as far from the last as they were at the first; It is now almost 6000. years since *Lucifer*, *so of the morning*, fell from heaven to hell: it is now above foure thousand years, since *Esau*, who hated *Jacob*, was cast into this pit of hell, and yet the number of their years, of torments, are as many still, as they were the first day of their entrance into hell: Eternity is of that nature, that no time can measure it, or diminish it; take from it what you will, it is still the same; it is neither increased by addition, nor lessened by subtraction. And of this eternity of hell without any end, is that more especially, of which, O my soul, thou art now to meditate.

3. Causes.

The causes of this Eternity of hell, are 1. The eternity of sin, *Men sin in their eternity, and therefore God will punish them in his eternity*. Man sins as long as he can, and therefore God will punish as long as he can, Again, men would sin eternally in this world if God would but leave them to themselves; and therefore God hath proportioned this eternity of suffering to the Eternities of mens desires and delights in sinning. Again, when wicked men come to hell, they will sin there to all eternity, and therefore their torments must be eternal: as long as there is sin in a man, the Lord will torment that man, for sin and punishment cannot be severed; sin is like oyle, and Gods wrath like fire, as long as you cast oyle upon fire, the fire cannot cease burning; as long as sin is in a mans nature, a man cannot be free from suffering; we read that in hell there is great blasphemy of God, *because of their plagues*; They blaspheme his justice, because he judged them, they blaspheme his mercy, because he forsook them; they blaspheme the blood of Christ, because that blood which saveth thousands, saved not them: hell is made up of nothing but of sins, and blasphemies, and torments; 1. Being cursed of God, they curse God againe; and their sin continuing to all eternity, therefore the *smoak of their torments, ascendeth up for ever and ever*. 2. The justice of God that still remains unsatisfied as for their sin. There is a story of *Tiberius Caesar*, that being incensed against an offender in his Court, the offender petitioned the Emperour, that his death and punishment might be hastened, but the Emperour returns his answer; *O man, I am not yet friends*: wicked men they wrong Gods justice, and they expect their torments should soon be at an end, *no*, saith God, As *Tiberius* answered his malefactor, *you and I are not yet friends, you have not yet satisfied my justice for all your trespasses, & you shall not depart thence till you have paid the very last mite*. Why alas! this can never be done by a mans own sufferings. God is infinite, and justice is infinite, and there is no infinity in a reprobates suffering, but onely in respect of duration; and therefore as long as God is God, and as God is a just God, so long must there be an hell for the damned to suffer in. Oh who can stand before these everlasting burnings! *who can dwell with the devouring fire! who amongst us can dwell with the ever-*

Isaiah 33. 14. lasting burning?

4. Effects.

What are the effects, O my soul, of this *eternity of hell*? surely many sad, and miserable effects: as screeching, howling, weeping, wailing, and gnashing of teeth for evermore. The Apostle tells us of *thoughts between themselves accusing themselves*. Infit O my soul on that one effect, when the damned shall consider their doomes, *go ye into everlasting fire*, then shall they cast their deep thoughts on { time past: } eternity to come.

Romans 2. 15.

5. Opposites.

Why then, O my soul, dost thou set up thy rest on this side *Jordan*? what are those few short pleasures thou here enjoyest? what is this brittle life, on which depends eternal wo? what is earth to hell? what a minute to this *eternity of hell*. If any thing be contrary to this eternity, what is it but this punctilio of time we have here to spend? this little brittle life, what is it but an ell, a span, an inch, a point? O dear pennyworth, to buy the merry madness of one houre, with ages of pangs, infinite and eternal! O dearest bargain that ever was, to sell away heaven, (our everlasting inheritance) with *Esau*, for a sip of momentary pleasure; I see this world and the other are meer opposites; my life is so little, and this eternity so long, that I cannot tell what is more contrary than these two: My life is nothing but a *Now*, this instant is properly my own, I cannot promise to my self any thing future, and therefore my life and this eternity are as contrary as may be.

6. Comparisons.

But to what shall I compare this eternity? as a drop of water is unto the sea, and a gravel stone in comparison of the sand, so are a thousand yeares to the day of eternity. Nay, if we multiply a thousand years a thousand times, it would not amount to the least fraction of the numberlesse number of eternity. They say, that the eighth celestial orb or sphere, is moved wonderful leisurely, for though it be daily wheeled about by the rapid motion of the *primum mobile*, yet it finisheth not its own proper circuit but once in thirty six thousand years; and this space of time they call the great year, or *Plato's* year: but compare this with eternity, and it will appear but as a moment, a very nothing at all; to what then maist thou compare this eternity? O my soul it is like an orb, every way round, and like it self, or like a wheele of fire, that so long as it hath fire turns, and turns, doth never cease turning; but alas, there is no comparison apt for this; there is nothing miserable, and eternally miserable but hell it self; and the things and persons contained in hell.

Ecclesiastes 8. 9

7. Testimonies.

Is not the Scripture (O my soul) frequent in the mention of this eternity? much of it we read not in the Old-Testament, but how often in the new? how then is this called legal preaching? were the Evangelists and Apostles legal Preachers? was Jesus Christ himself a legal preacher? surely 'tis the great policy of Satan to muzzle men in their security to have all soul-searching, and sin-reproving, and conscience-awaking, and duty-pressing preaching, called legal preaching; Oh it is a great policy of the devil to put so bad a name, upon so good a work. Come! leave these triflers, and look about thee, *To the Low*, and to the testimonies, if they speak not according to this Word, *it is because there is no light in them*. John the Prodigum describes Christ thus; *His fan is in his hand, and he will thoroughly purge his floor; and gather his wheat into the garner, but he will burne up the chaffe with unquenchable fire*; it is fire, and fire unquenchable, both in an active and passive sense; for neither of it self shall it ever be quenched, nor shall the bodyes that are in it be extinguished. And Christ himself adviseth thus, *if thy hand or foot offend thee cut them off, and cast them from thee, it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet to be cast into everlasting fire*. This everlasting fire is the hell of hells; call any misery, everlasting, and there is misery in perfection. O the fearful sentence; *departs from me ye cursed into everlasting fire*! and oh that direful execution, *these shall go away into everlasting punishment*! Christ elsewhere tells us, that *the fire never shall be quenched*, and he repeats it three times over in one chapter, that *their worme dyeth not, and the fire is not quenched*, Mark. 9. 44, 46, 48. The Apostle speaks the same doctrine, and tells us that they that know not God, and that obey not the Gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Peter tells us of a mist of darkness reserved for the wicked for ever; and Jude tells us of the blackness of darkness reserved for the wicked for ever; and John tells us of

Isaiah 8. 20

Mat. 3. 12

Mat. 18. 8

Math. 25. 31
v. 26Mar. 9. 43, 44
45, 48

2 Thes. 1. 8, 9

2 Pet. 2. 17

Jude 13

Rev. 14. 11 *a dark smoke, which ascends up out of that pit of fire for ever and ever.* A strange fire it is, that hath no light, but is all dark, yea darkness it self, yea blackness of darkness, such a darkness both of of fire and smoke that it may be felt, as being a thousand times thicker then the darkness of *Egypt*: indeed that darkness was but for three dayes, but this darkness is for ever and ever: that darkness had some liberty, for even then *Pharaoh* could send for *Moses*, but this darkness is a very chaine; they are reserved in chains of darkness; in everlasting chains under darkness: it is called chains to shew that a man shall be as unable to get out of hell. if once he be there, as a man fettered with chains in darkness is unable to free himself, or to find the way out of that dark place.

2 Pet. 2. 4
Jud. 6
Rev. 19. 20
Rev. 1. 20. 10
Heb. 10. 28, 29

Nay a strange fire it is in an other respect, the *Apostle* calls it a lake of fire, or a poole of fire, or if thou wilt, a river of fire; to note the abundance of torments that are in hell; that as in rivers and lakes the water is plentiful. so plentiful torments shall be for them, that shall be cast into this direful place: it is not onely fire, but a lake of fire, nor onely a lake of fire, but a lake of fire and brimstone too; where the *Beast* and the false Prophet, shall be tormented day and night for ever and ever. O here is a new *Acheldama*, and vale of *Hinnom*, places no lesser of terror then of torment, where the fury of the great Judge burnes in a fiery brimstone, and his revenge boyles in a fiery torrent, limitless and unquenchable. In all these texts consider the horrible threatnings of the Gospel, the severe intermination of eternal paines. This is not legal preaching; the law never threatned thus; Some maintaine strongly, that the terrors of the law did end in a temporal death, for they could affright no further; but in the Gospel heaven and hell were opened, and laid before the sonnes of men. In some respects the law is indeed more terrible then the Gospel, because it allowed no mercy to the repenting sinner in greater instances, as the Gospel does: But then if we compare the state of those men who fell under the evils of the law, with those who fall under the evils threatned in the gospel, we shall find these to be in a far worse condition then those were, as much as hell is worse then being stoned to death, or being thrust through with a sword: to which purpose saith the *Apostle*, *He that despised Moses law dyed without mercy under two or three witnesses; of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Sonne of God, and hath counted the blood of the Covenant, where with he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? they were punished by death that — transgressed Moses law, but of how much sorer punishment are they worthy, who transgress the Gospel of Jesus Christ? Oh let none mistake the mercies of the new Covenant, nor turne the grace of God into wantonnesse; for the mercies of the Gospel neither allow us to sin, nor inflict an easier punishment for sin, but rather they oblige us to more holiness under a greater penalty. Thus far O my soul, for the information of thy judgment, now for the stirring up of thy affections.*

1. Relish.

O eternity of hell! O that thou wert ever in my mind when pleasure fawneth, when lust provoketh, when the flesh rebelleth, when the spirit faileth! the very thoughts of this Eternity, if sanctified to me, might be to my soules eternal advantage; thoughts of hell driving me to Jesus Christ are questionless to be cherished, and to be kept alive. And therefore O my soul go on, consider of this Eternity of hell, till thou feelst some relish of its bitterness, and beginst to fear and tremble, to detest thy sin, to grieve and to be ashamed for thy sin, to maintaine an holy jealousy, anger and indignation against thy self for sin; to pity those that by their sin are in danger of this Eternity, and to love thy Jesus with a sincere love, who by his death, hath delivered thy soul from the nethermost hell. And to that purpose —

1. Consider the eternity of that which divines call *the paine of losse*: O that sad word, *depart ye cursed into everlasting fire!* that word *depart* comprehends in it the losse of all: as 1. The losse of God: this is the great torment of a damned man, that he is without God; the presence of God makes heaven to be heaven, and the absence of God makes hell more hell; If *Abolon* counted it so great misery, that he was weary of his life, because he might not see his father for a while, what a weariness will it be to the damned, that they shall not see God to be their father, not onely for a while, but for ever and ever? it is our complaint usually in damps, defections, desertions, *God is gone*: but oh what complaints are those of the damned in hell, that *God is gone for ever*? they are not banished out of Gods presence onely for a day, or a month, or a year or during the time of this life, but for ever and ever; they must never see his face againe: 2. This *Depart* comprehends the losse of Christ: though they may own him at the last day

as an husband, and challenge him as their own, and come and speak good words to him in a complemental way, *we have eat and drunk in thy presence, we have been baptized in thy name, we have been often at thy table, we have been kind to our Ministers, and we have done these and these things for the publick!* O but faith Christ, *I know you not, depart from me ye that work iniquity;* Oh what a losse is this, to be forced even to turne the back upon Jesus Christ, to be out of all hopes, or possibility of Gods mercy in Christ, and to be sent packing into hell, and there chained up? 3. This *depart*, comprehends the losse of that glorious company of Saints and Angels for ever; whilst they were on earth, they enjoyed the company of the Saints of God, but the time of their being in hell, is the time of their separation, *let both grow together until the harvest, but in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burne them, but gather the wheat into my barn.* 4. This *depart* comprehends the losse of heaven, the place of blessednesse; *there is a great gulfe (saith Abraham) between us and you, so that they which would passe from hence to you cannot, neither can they passe to us that would come from thence.* if Tully did so bewaile his banishment, that every time he looked towards *Italy* he fell a weeping; and if *Demosthenes* did so bewaile his banishment, that every time he looked towards *Athens* he fell a weeping; how will the thoughts of this losse of heaven grieve the damned? and especially if this be considered, that all this losse is without all hope of any recovery at all? we say usually, *if it were not for hope the heart would break,* but here is no hope; and yet the heart must hold. O losse never to be redeemed! never to be restored, or recovered!

Matth. 7. 33.

Matth. 13. 30.

Luke 16. 26.

2. Consider the *Eternity* of that which Divines call the paine of sence; not that thou canst consider it fully, but that in some brief discovery thou maist think over the greatness of those fiery torments that are in hell. As 1. there is variety of torments; on earth thou mayst be sick of a stome, or gout, or plague, or feavour; but in hell there is not one of these kinds, but variety of torments; there is fire to burne and brimstone to choak, and chaines to bind; and darknesse to affright; all the diseases under heaven are in hell; there is the stone; and the cholick, and strangury, and toothache, and pangs of travaile: who knows what to call those torments, we may give them such names as these, as being things most terrible and tormenting in this world, but certainly all these are nothing to those hellish tortures, which the bodies and souls of the damned do endure. 2. There is not only variety, but universality of torments: (i.) in respect of the subjects that must endure; all the parts of the body, and all the powers of the soul shall be tormented at once: and this makes the torments of hell more dreadful; the eye shall be tormented with the sight of devils, the eares with the hideous yellings and out-cries of the damned in flames, the nostrils shall be smothered (as it were) with brimstone, the hand, the foot, the tongue, and every part shall fry in flames of fire: nor onely the body, but the soul shall be tormented, yea the soul-torments shall exceed all the torments of the body; it was chief in sinning; and therefore must be chief in suffering; it is of a more spiritual and excellent nature than the body, and therefore it is capable of more spiritual and more exquisite torments; as the joyes of the soul do far surpasse all sensual pleasures, and corporal contentments, so the paines of the soul do far surpasse those corporal paines, which either we have named, or possibly can name. 3. There is not only variety, and universality, but extremity of torments; the fire of hell burns so violently, that all the waters of the sea are not able to quench it. Suppose a man had a distemper upon all the parts of his body, and powers of his soul, yet if his paine were not extream, he would better endure it: but should a man have his body afflicted, and his mind troubled, and all this in the highest extremity that may be, to this man death is far better. Certainly hell-torments are to the utmost extremity; the fire is an hundred times hotter than the fire of *Nebuchanezzar*; that was heat seven times hotter than at usual times; the damned lye under as heavy a weight of Gods wrath as their natures can bear. O the fierceness of this fire! O my soul! if lying under the guilt of thy sin but for an hour or two was so extream to Christ, that it made him sweat drops, even great drops of blood; what will the extremitie of those torments in hell make the reprobates do? 4. There is not onely variety, universality, and extremity, but a continuity of torments; hell-torments are without any intermission; when the damned have drunken down whole draughts of brimstone one day, they must do so an other day; when they have layn under the fury of an incensed God one day, they must lye againe under the same weight of his divine and Almighty wrath another day; in hell there is

not so much as one minutes ease: *they shall have no rest day nor night: it is comfort to a sick man though he cannot sleep in the night, if he may have ease in the morning; but in hell there is no rest, night, nor morning: in the morning they shall say, would God it were evening, and at evening they say, would God it were morning.* And the reason of their continual suffering, is because of their continual sinning; the very language of hell is cursing, swearing, blaspheming, and therefore there is no cessation of paine, nor intermission of torment, nor permission of comfort; *the wrath of God abides on them, saith Christ; it doth not light on them for a turn, but it abides on them for ever.*

3. Consider the eternity of that worme of conscience within the damned; not only paine without, but a flaming conscience is within: there is a *worme* (as Christ inculcates) *which never dies*; when *Caligula* heard but the voice of thunder, he was so terrified within, that he ran under a bed: as the damned are in hell, so there is an hell in them: and this is that *worme* Christ speaks of which will gnaw them, and feed on them to all eternity. The gnawings of this worme are those several considerations, that their understandings, consciences, memories shall bring into them: as for example.

1. They shall consider of the greatness of that glory which they have lost; what? 'tis not a piece of earth, a crown, a diadem of gold, but an *exceeding eternal weight of glory*: Oh they have lost God and Christ, they have lost heaven, and all the inhabitants of heaven; oh they have lost God, the visions of God, and fruitions of God to all eternity: and at this consideration the worme gives one deadly bite. 2. They shall consider of the possibility that once they were in of obtaining heaven; is not this their language; *Once I lived under such a Ministry, and many a time he set before me life and death, many a time he called on me, returne, returne, O Shulamite, returne, returne! many a time he prayed over me, wept over me, besought me with tears to consider whither I was a going, and had I but embraced the tenders, offers, and motions of grace he made, now I might have had possession of the inheritance, I might have been amongst you blessed Saints, who am now tormented with those damned fiends:* And at this consideration the worme gives him another deadly bite. 3. They shall consider of the great probability that once they were in of obtaining heaven; and this is more: *Oh I had once the gales of the Spirit to assist me; I was sometimes fully purposed to have been another man, to have cleaved to Christ, and to have forsook the world; I was almost resolved to have been wholly for God; I was once even turning from my base seducing lusts, and I was purposed never to take them up again: I had even cast off my old companions, and was resolved to have associated my self with the dear people of God; and yet I returned back, and lost my hold, and broke my promises, and slackt my purposes, and now where am I? O wo is me, that once I was so faire for heaven, and am now in hell! if I had followed on to seek the Lord, and brought those beginnings to maturity, I might now have been singing with the Saints, in stead of howling with these reprobates.* And at this consideration the worme gives him another deadly bite.

4. They shall consider of the golden time and opportunity for heaven which God afforded them whilst they were living, and now is gone. Oh will they say, *I had once time enough to have wrought out my salvation with feare and trembling, yea I had so much time that I knew not what to do with it; I was faine to devise mirths, fooleries, pastimes, to passe away the time; O the golden hours I did enjoy! oh the blessed seasons of grace I sometimes had! but now its gone, its gone, its gone; oh my days are cut off, my glasse is run, my sun is set, and it will never, never, never rise again! time was that God himself held me the candle that I might do his work, but alas! alas! I loytered till all was burnt out: oh that I had but one of those years to live over againe! oh that I had but one week, one day, one houre of that precious time I once enjoyed: oh that God would turne me into the world, and try me once again, how I would spend my life on earth; how would I repent and fast, and pray, and watch, and hear, and read, and do all duties? But oh! oh! oh! it's now too late: the pits mouth wherein I am, is sealed up, and there is no redemption hence; here I am, and here I must lye in these scorching flames for ever, and ever, and ever.* And at this consideration the worne bites againe: oh who can tell the many considerations, and consequently the many deadly bites of this worne of conscience of damned soules in hell!

4. Consider the eternity of that space and duration through which the damned must endure all those losses, torments, stings of conscience, why this is *Eternity* it self, this is that *Eternity* indeed which we call the *eternity of hell*; nay, this is hell in hell. O the roarings in hell at this very consideration: *If I might but endure all the paines of hell so many millions of years as there are sands on the sea-shore, or grasshopples on the earth, or*

motes

notes in the ayre ; or stars in the firmament, or creatures both in heaven and earth ; I should comfort my self incredibly with this thought, my misery will at last have an end ! But oh, this word eternity even rends my heart in pieces with much rage & hideous roaring ; this word eternity gives still new life to those unsufferable sorrows, which infinitely exceed all expression, or imagination. O my soul dost thou not now begin to relish the bitterness of sin, and bitterness of hell ? Consider it thoroughly : those damned souls that are in hell must not be there onely for a day, month, a yeare, an age, no, no ; when a thousand millions of ages are gone and past, their torments are as fresh to begin as at the first day : They were never weary of sinning, nor ever would have been, if they had lived eternally upon earth, and now God will never be weary of plaguing ; they never heartily repented of their sin, and God will never repent him of their suffering : they broke the law of the eternal God, and therefore they must suffer eternal punishment : they knew it was an everlasting kingdome which they refused when it was offered them, and therefore what wonder if they be everlastingly shut out of the same ; their souls are immortal, & therefore hell is immortal. O eternity of hell ! how should I apprehend thee ? O my soul ? where art thou ? where is thy standing ? which way dost thou cast thine eyes ? if on the earth, thou seest (especially in summer-time) many grasse piles grow thereon ; suppose at the end of every thousand years a damned soul might have the liberty to pluck up one grasse, and then to hell and to sufferings againe ; and at the end of another thousand years he might pluck up another grasse, and so on till every grasse pile on the earth were gone, how many thousands, thousands of thousands of years would be before this work were done ? Or, if thou art on the sea, and travellest on the ocean, thou seest many drops of water therein, suppose at the end of every thousand years a damned soul might have the liberty to put his little finger into the sea, and to let one drop fall off into hell, where that fire might dry it up ; how many thousands, thousands of thousands of years would be before all the Ocean were removed and took away by one drop onely in one thousand years ? Here I know thou art at a stand, if thou wert the best Arithmetician in the world, thou wouldst never reckon up the numberlesse number of those multiplied thousands ; and yet, wo and alas ! when the damned have been so many years in that fiery lake, as all those thousands would amount unto, they are no nearer coming out, than the very first hour they entred in. O my soul, thou art afraid of death, and of thy departure from the body, but now think with thy self, what a mercy would it be for the damned souls if they might dye ? how do they call and cry out for it ; O death whither art thou gone ? O come, come, come, and cut off this dolefull life of mine ! O that these paines would quite break my heart and end my being ! O that I might dye at last ! these groanes will the thoughts of Eternity wring from their hearts ; They were wont to think Sermons long, and prayers long, but how long now will they think those endlesse torments ? O the bitterness of this eternity : me thinks I see into hell ; there's a man in the fire, and a worrne at his heart ; the fire burns him, and the worrne bites him, yet neither of these make an end of him ; there he roars, and yells, and howls, and cries, O woe is me for ever ! A man said I ! Alas ! broad is the way, and many there are that walk hell-ward : It were enough indeed to make all tremble, though there were but one amongst all the sons of Adam to suffer eternally, but that hell should enlarge her self, and open her mouth without measure, and their glory, and their multitude, and their pompe should descend into it ! that there should be millions of men of the same flesh and blood that I am, chained together in hell, where one roars, and another answers, and all bear the burthen, wo and alas for ever. In one nook of hell there's a lamentable shriek, wo for ever, in another corner far remote, there's another fearful shriek ; wo for ever ; in all the corners of those smoaky vaults there's a cry, or an echo of this cry, for ever, for ever, for ever, for ever, O my soul how is it thou canst sleep in the night, or be merry in the day, whilest thou thinkest attentively, or considerest thoroughly of this meditation ? lesse matters have sometimes bestraght men of their wits, and bereaved them of their lives. But O what hatred and detestation of sin ? what grief for sin ? what godly shame ? what unfeigned repentance ? what holy anger and indignation against thy self for thy miscarriages ? what zeal, and jealousie over thy heart ? what pity in thee towards those who are ignorantly walking on towards this eternity, should this meditation work ? And withall, O what pangs of love should this work in thee to thy Saviour ? consider O my soul, hell was thy native right, this damnable eternity thy deserved portion, those should have been (if free grace had not been) thy hideous cries, thy dolefull groanes, thy caseless paines, thy endlesse torments ;

Isa. 5. 14.

ments; those unquenchable flames should'st thou have layn in; that never-dying worme should have fed upon thee; say, didst thou not slight thy Redeemer a long, a very long time? didst thou not for many dayes, and months, and years forget thy God, and self, as well as yonder damned suffering souls? and oh who made thee to differ? was thy heart naturally any readier for Christ than theirs? would'st thou ever have begun to love, if God and Christ had not begun to love thee? would'st thou ever have been willing, if he had not made thee willing? may hadst thou not now been in those flames, if thou hadst had thine own way and will? didst thou not resist as powerful means, and lose as faire advantages those that are now in hell? and would'st thou not have lingred in Sodom till the flames had seized on thee, if God had not in mercy carryed thee out? Oh how free was all this love! and oh what panges of love should this beget in thee!

2. Complaint.

But alas! where is my relish of these things? Oh where is my spiritual sense and taste? if I put gall into my mouth, I spit it out againe; it is so very bitter that I cannot endure to take a taste; but is not sin and hell a thousand times more bitter? Oh then where is my hatred, grief and shame? where is my zeal, anger and holy jealousy? where is my repentance not to be repented of? where is my pity? where is my love? where is my feare? when *Belshazzar saw but the hand-writing upon the wall, his joynts trembled, and his knees smote one upon the other.* When holy David considered of Gods judgments, he said, *My flesh trembleth for feare of thee, I am afraid of thy judgments:* It is Christs own precept, *fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell.* When little children see their fathers angry, and go like a Lyon about the house in Punishing their Servants, or bondslaves, the children tremble and are exceedingly afraid; O my soul, if thou art a child of God, and knowest these things, though for thine owne part thou art freed from hell, for there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit, yet in this case, how is it that thou dost not tremble? how is it that the judgments of God upon the damned do not make thee feare? but especially how is it that thou art not afraid of sin, which if truly understood, is a thousand times worse than very hell? *It is a more woful thing (saith Chrysostom) to dishonour Jesus Christ, than to be vexed with the torments of the damned.* And if sin were on the one hand (saith *Anselme*) and hell on the other, *I had rather go into hell than run into sin; yea, I would rather leap into the fiery lake (saith Edmund his successeur) than knowingly to commit any sin against the Lord.* O the fiery zealous sentences that could come from these ancient holy men! but alas! such a dulnesse, drowziness, senselesnesse, benumbednesse of Spirit hath seized on my spirit, that I feele not such fire, my affections are not in such a flame, either of hatred of sin, or fear of God, or love of Christ, or trembling at Gods judgments.

3. Wish.

And yet O that I could relish savingly the bitterness of this eternity of hell! it is a favory speech of Bernard, *let us go down to hell whiles we are alive, that we may not go down to hell when we are dead.* O that in this meditation I may so go down to hell, as that I may feel my bowels stir within me, both to compassionate the wicked, and to be careful and fearful of my own poore soul! O that I may for ever take heed that I run not the hazards of eternal torments! I cannot but expect while I am upon earth that Sathan will tempt, and set before me this and that snare of sin, but O that a thought of hell may even then check my heart, and that I may tell Sathan, *I intend not to buy pleasure at so dear a rate; I intend not to suffer eternally for a momentary sin; O that I may put off temptations, with resolutions! O that whiles I am on this side death, I may make conscience of every duty, and of every opportunity to gaine heavens eternity; and to escape this eternal wrath to come! O that I may throughly consider the evil; and abominable nature of sin! surely if it were not an abominable evil; it would never have had such an intolerable eternal punishment? O that I may never look upon sin with slight thoughts! O that I may really and feelingly understand that sin is worse than hell, because it made hell to be hell! O that I may see sin rather in a multiplying, than a diminishing glasse: that I may see it attended with that variety, universality, extremity, and perpetuity of torments; that I may see it with detestation, grief, and shame;*

that

David. 5. 411

Psal 119. 120.

Matth. 10. 28.

1.

Chry. hom. 27.
in Matth.
Ansel. de similit.
c. 190.
in marg.

that I may see it with zeal, anger, and holy jealousy; that I may see it with loathing, and with a repentance not to be repented of; O my God, how faine would I shake hands with sin, and hell, and bid adieu for ever? Surely thou madest me for thy self; O let me never undo my self eternally by my own miscarriages!

4. Confession.

Thus I wish; but did not Balaam wish as well as I? it is not a cold, faint wish that will keep a soul out of eternal flames; if wishes would deliver them that now are in prison, I believe there would be no want of wishes, it is usually said, *hell is full of good wishes, and heaven is full of good works*; if I wish to purpose, I must put to endeavours, I must watch, and pray, and labour, and love the Lord with all my soul and strength. But alas Lord, without thee I cannot do this; O I finde it an hard work to climbe up the hill, but the descent of hell is very easie, and suitable to nature: in every puddle of sin I am ready to sink, why *Lord save me or I perish*.

5. Petition.

O my God! the price of my soul is in this Petition; and therefore whiles I live I beg, and I will beg at thy hands, *O save me that I perish not*. Is not my soul thy darling? was not a great price laid down for the purchase of it? did not the eternal son of God come down from heaven, and die that cursed death of the crosse, to deliver my soul from eternal flames? is not my Jesus now interceding for me in heaven, that I may not suffer eternally in hell? O let the blood of Christ, the merits of Christ, and the intercessions of Christ be effectual for me! O save my soul from this eternity! O deliver my soul from the nethermost hell! And not onely from hell, but Lord save me from my sins; it is said of Christ, *that his name is Jesus, for he shall save his people from their sins*; Surely sin is the worst of evils, there is no hell but for sin; sin first kindled the fire of hell, sin fewels it; take away sin, and that tormenting flame goes out; O then deliver me as from hell, so from sin; good Lord I pray as Christ hath taught me, *O lead me not into temptation, but deliver me from evil*, from the evil of sinne, and from the evil of eternal sufferings.

Math. 1. 21.

6. Confidence.

And this, O my God, I am perswaded thou wilt do; for thou hast given me a share in the blood of Christ. *Pliny* tells us, that *nothing in the world will so soon quench fire as salt and blood*: and therefore, in many countries where they can get blood, they use it rather then water, to quench their fire. O my Lord, what if eternal fire be in hell, yet the blood of Christ will quench those flames, that none of them shall scorch my soul; and hast thou not said, that the blood of Christ was shed for me, and for the remission of my sins? hast thou not assured me of it in the Sacrament? and have I not received that blood, and drunk that blood, and bathed my soul in that bloody fountaine, that takes away all sin; and all uncleannesse? why Lord I believe, *help thou my unbelief*. Some evidences thou hast given me of thy Spirit, and of holiness, and of the graces of thy Spirit: is there not a light in my mind? is there not some measure of life in my will and affections? have I not sometimes seen the loathsomness of sin, and the excellency of grace? have I not sometimes felt the burthen of my own corruption, and thirsted after more and more grace; that I might be enabled in every thing to please my God? and hast thou not said, *there is no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit*. I have read of a godly minister, who having been under a spirit of bondage for many years, and now even ready to dye in that condition, when the eight chapter of the Romans was read a little before his last gaspe, stopping at the first verse, *now there is no condemnation to them that are in Christ Jesus, &c.* Stay (said he) *I never saw so much in those words, in my days as now, though I read them often*. Methinks I am of his mind, upon a serious review, I would not part with this one text of Scripture for a world of gold: Methinks after all my tremblings in this meditation of the eternity of hell, I can now with an holy comfort, and humble triumph think upon death, judgment, hell, and those endless torments; and why? if I am but in Christ, and am guided by the Spirit of grace, and sanctification, there is no condemnation can seize on me; I have the witness both of blood and water, and therefore I shall not be damned.

Rom. 8. 1.

Conclusion.

Conclusion.

Psal. 136. 7.

Chrys. in Mat.
hom. 37. v. 233
De vita Ansel.
l. 2. in ep.
Ansel. im.

1 Thes. 1. 10.

In this confidence, *return O my soul unto thy rest; for the Lord hath been beneficial unto thee.* But for ever hereafter hate sin more than hell it self: when all comes to all, sin is a greater ill than the eternal damnation of a man, nay than the destruction of all the creatures in the world. *Although many do think that hell is the chiefest and the greatest of all evils, yet I think (saith Chrysostom) that it is much bitterer to offend Christ, than to be tormented eternally in hell, and I would rather have hell, being innocent and free from sin (saith Anselme) than polluted with the filth thereof to possess the kingdom of heaven.* I know these were extraordinary elevations of holy, divine, and heroical spirits; yet imitate them, O my soul, and hate sin, as knowing sin to be the only object of Gods extreme hatred: --- and as knowing sin to be the only meritorious cause of *this eternity of hell.* And now in the close of all remember Jesus Christ: it was his sufferings that prevents thy sufferings of hell-flames: so deare was his love to thee that he underwent Gods heavy wrath that thou might'st escape it: Remember that text, it was Jesus, *even Jesus who delivered thee from the wrath to come.* O mind thy Jesus, and love thy Jesus, and live to thy Jesus, and whil'st thou livest, sing prayles to thy redemption. Say as the Psalmist in this case, *I will praise thee O Lord my God with all my heart, and I will glorifie thy name for evermore, for great is thy mercy toward me, and thou hast delivered my soul from the lowest hell.* Psal. 86. 12. *ad finem.*

SECT. 7. Another Example of the eternity of heaven.

Psal. 16. i, 2

O My soul what is this *eternity of heaven* whereof thou studiest? *It is the entire and perfect possession of a life, together, and at once, that never shall have end, it is a circle of joy running back into it self; whose center is alwayes, and circumference without all end, it is a duration of pleasure alwayes present; in thy presence there is fulness of joy, and at thy right hand are pleasures evermore; it is one perpetual day, which is not divided unto that which is past, and that which is to come, it is an age of ages, ever flourishing, never expiring, it is a beginning of glory, never ending, alwayes beginning? why this O my soul is the eternity of heaven.*

2. Distribution.

Gen. 1. 1.

Psal. 36. 9.

There is a twofold *eternity of heaven*, a *parte ante*, and a *parte post*. In respect of beginning, if we look on heaven in Gods decree, it was from eternity; or if in respect of existence, it was not till the creation; onely it was the first creature that ever God made. *In the beginning God created heaven and earth: By heaven;* some understand the Emphyreal heaven, excluding all inferiour orbs, though others otherwise: howsoever this heaven which is the place of Gods glory, and of the Angels habitation who were created together with it, was the first in order of the first days work; but let that go; in respect of ending, heaven is indeed eternal, and without all end. In heaven is no corruption, nor old age; but solemn glory, and continual solemnity; there is an everlasting spring, there is alwayes the flower and grace of youth, and perfect health, *with thee is the fountaine of life; and in thy light shall we see light.*

3. Causes.

John 14. 2.

2 Cor. 5. 1.

The cause of this eternity is Gods resolution from eternity: it is resolved from eternity that heaven it self should be eternal without all end; or else why hath God given us immortal souls? if the Lord intended not eternal provisions for his Saints, to what purpose should they have souls capable of eternity? *God and nature (saith the Philosopher) never do any thing in vaine.* Surely God, and grace, and his infinite wisdom cannot work in vaine; Again, Jesus Christ hath purchased an eternal mansion for us: So he calls the purchased inheritance; *In my Fathers house there are many mansions:* now mansions are not tabernacles, but durable houses: *We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house, not made with hands, eternal in the heavens.*

4. Effects.

And what are the effects, O my soul, of this eternity? O many glorious, blessed, comfortable effects! I shall instance only in those rousing, raising, and most ravishing thoughts;

thoughts; When the blessed shall consider their doome, *come ye blessed of my father, inherit the kingdom*: Then shall they cast their thoughts on } Time past.

on } Eternity to come.

1. For time past; they shall remember, that sometimes they were in troubles, in sorrows, in sicknesses, in contempt of others, in dangers by sea and land; that sometimes they were ready to perish, and to cast away their souls by this or that sin, but that God still held his special hand over them, and gave them grace, and now hath brought them into the port and haven of security, where is no shadow of miseries: O what ravishing of spirit will the souls of the just be cast into, at this recalling of time past; and that the memory of things here below, remains still with all the spirits of the just made perfect, is manifest: *Remember me when thou comest into thy Kingdom*; said the good thief, to Christ.

Luke 23. 42

2. For eternity to come, they shall consider, that the joy they enjoy, they shall enjoy for ever: *They that be wise shall shine as the brightness of the firmament; and they that turne many to righteousness, as the stars for ever and ever, they shall shine, how?* as the firmament, as the stars, or as the sun, saith our Saviour: *not so* (saith Chrysostom) *as that they should not surpass the brightness of the Sun, but the Sun being the most glittering thing in the world, he takes a resemblance towards the expressing of their incomparable glory*: But to heighten this glory, observe the auxeses, it shall be for ever (i.) for eternity, or for ever & ever (i.) for eternity and eternity, or as the latines, in *perpetuas eternitates*, for perpetual eternities. If one eternity be without end, what are two? what are ten? what are an hundred? what are infinite? O what a life is this that knoweth no end! what a glory is this that never fadeth? what a love is this that never cooleth? what a joy is this that never ceaseth?

Dan. 12. 2.
Math. 13. 45.

5. Opposites, and Comparisons.

As to that *eternity of hell*, so to this *eternity of heaven* thou maist consider the same opposites, and comparisons; nothing is more opposite to heaven than this brittle little life, we live on earth: And for comparison we know nothing at all points, fit to be compared with it: It is a fountaine of living water ever running, whither the waters after many turnings flow back again, that they may alwaies flow.

6. Testimonies.

For a further confirmation of this *eternity*, search the Scriptures, for they testify of, this: *They that be wise shall shine as the brightness of the firmament, and that turne many to righteousness as the stars for ever and ever. — And every one that hath forsaken houses, or brethren, or sisters, or father, shall receive an hundred fold, and shall inherit everlasting life. — And these shall go away into everlasting punishment, but the righteous into life eternal, for God so loved the world that he gave his only begotten Sonne, that whosoever believeth in him should not perish, but have everlasting life. — Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life. — And this is the will of him that sent me, that every one which seeth the Sonne, and believeth on him may have everlasting life. — We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens. — And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reigne for ever and ever.*

Dan. 12. 3.
Math. 19. 29.
Math. 25. 46.
John 3. 16.
John 4. 14.
John 6. 40
2 Cor. 5. 2.
Rom. 22. 5.

Thus far, O my soul, for the information of thy judgment; now for the stirring up of thy affections.

1. Relish.

O eternity of joyes! O that thou wert written in a book that thou wert graven with an iron pen and lead in the rock for ever! O that my heart were the book! that my meditation were the iron pen and lead! and that this word, *Eternity* were imprinted and engraven in me! O my soul, be established, and say with David, *My heart is fixed, O God, my heart is fixed*: Set thy self in a sure place, and stand a while; and standing admire at this *Eternity*, which always stands, and never passeth away; and that thou mayest taste and relish, that thou mayest be affected and moved with this *Eternity*: go up into heaven and see those invisible sights of glory. Oh what happinesse is here of Saints! I

Job 19. 23, 24.
Psal. 37. 7

D. d

shall

shall reduce all to these heads, their

{ Duty.
Glory.
Eternity.

Psal. 1. 9, 6.

1. They are exercised in the highest employments that any Creature can be exercised in; *Harken!* the high praises of God are in their mouths: Behold the high Contemplations of God and of the Trinity are in their minds: they are always singing praises to God and to him that sits upon the Throne. Surely this is the highest employment, for this is the highest glory that God hath, not only from his works here, but from all the Councils of his wisdom about the great mystery of redemption, from all his works in Heaven, and from all the Communications of himself to the Saints in Heaven; the end of all that God does in the world is for his glory, and the end of all that God does in heaven, is for the actual working of the souls of his Saints upon himself.

2. The hearts of Saints are always up and fit for these high praises of God, they are not sometimes enlarged and sometimes straitened, no, no, their souls are always up, always upon the highest pin, inflamed with heat continually.

3. There is no intermission of these high praises of God; the Saints continue day and night, they go not to duty, and break off again; and go again, and break off again; no, no, there is no other employment here, there is nothing else in Heaven to spend one moment of time in to all eternity.

4. There is no weariness in these Saints, though they are praising of God millions of yeares, yet they are as fresh at the end of them as at the first moment; *O Eternity! O Eternall duty.*

2. The glory of these Saints is both in their souls and bodies, but because their bodies are not yet in Heaven, let passe *O my soul* that glory, and consider the glory of these souls of Saints, in each soul there is the understanding, will, and affections: for the affections consider only their joy, for the understanding and will, consider their object they see, which is the vision of God; and the object they enjoy, which is the fruition of God: that relates to the understanding, this to the will.

1. For the joy of Saints, it is a pure joy without any mixture of sorrow or sin; it is a spiritual joy, flowing especially from this, that God is their portion; it is a full joy, for they joy in God, they joy in the glory of God, they joy in the Communication of God to them, they joy in the glory of one another; look, how many Saints are in Heaven, so many joyes have the Saints; for they rejoyce in every ones happinesse as in their own, this doubles and trebles, and multiplies their joyes; *O it is a full joy:* but that which is more then all the rest, it is a divine joy, for it comes from God; and it is in God; and it is with God; it is the same joy that God himself hath; carnal hearts rejoyce in sensual things, but God rejoyceth not in these things they rejoyce in; now the Saints in Heaven are exercised in the same joy that God himself hath; the beames of their joy are mingled with the beames of Gods joy. *O glorious joy!* and yet the happinesse of Saints consists not in this joy, for the enjoyment of God is above the joy in this enjoyment; proceed then *O my soul*, wade further, and bathe thy self in these delicious rivers of their heavenly Paradise.

2. For the Vision of God, the understanding or the minde of Saints see God; in this happinesse of heaven are inclosed these particulars.

1 Cor. 13. 11.

1. The Saints know God, for seeing is put for knowing; *Now we see through a glasse darkly, but then face to face; now we know in part, but then shall we know as we are known.* Every Saint in Heaven understands all things, and knows all persons so far as it may any way conduce to his happinesse: there is no simplicity, no shallowness in Heaven, all the Saints there have sharpnesse of wit, conformity with God in knowledge, which is indeed the very image of God.

2. The Saints understand so clearly as that they need no help of faith, no help of meanes to see those glorious things of Heaven, except that meanes we call the light of glory. Indeed there is a light in Heaven above all the brightness of this world, a light that would daze the eye of man and dim it; hence in this frail condition no man can see God and live; when God, or but an Angel appeared, how were men affrighted? but in Heaven the souls of the just are elevated, and enabled to see with joy those things that there are manifested; *In thy light shall we see light:* It is called the inheritance of the Saints in light.

*Psal. 36. 9.
Col. 1. 12.*

3. The Saints in this light see not only the attributes of God, his mercy, justice, truth, and wisdom; but the very simple pure essence of God (which yet is not separated from

from his attributes) there is a clear vision on their part, and a clear manifestation on Gods part; both are from God, to make them able to see him, and to be willing to be seen of them: and thus God shews himself not darkly as to the Patriarchs of old, not terrible as on Mount *Sinai*, not a far-off as to *Balaam*, not for a short time as in the transfiguration, the Saints now dwell upon the contemplation of him, they have time enough to take a full view of him, even *Eternity it self*.

3. For the *Fruition of God, the will of the Saints enjoys God*; In this happiness of Heaven; are envolved these things.

1. The Saints have God, and they know they have God by a reflex act.

2. As they know they have God, so they make what use they will of all the attributes of God, and of all that is in God; they have as much use as they will of the wisdom of God, and of the power of God, and of the mercy in God, as one friend usually sayes to another, *make use of all I have as your own*; so God bids the Saints make use of all his riches, and glory, and excellency, as they will.

3. As they make use of God, so they have the sweet and comfort of what they use; hence God is said *to give us all things richly to enjoy*: He gives the things, and he gives the comfort with it. He gives himself to the Saints in glory, the use of himself, and the comfort of himself in the use thereof. 2 Tim. 6. 17

4. As they enjoy God, so they enjoy themselves in God, they live in God continually, the fish doth not more truly live in the water, and move in the water, than the souls of Saints do live in God, and move in God: *your life is hid with Christ in God*. The life of Saints upon earth is an hidden life, and it is hid in God, but in Heaven it is a revealed life, and revealed in God; and enjoyed in God. Such a speech is that of Christ, *enter into your Masters joy*; it enters not into you, but you must enter into it; and what is it? *Your Masters joy*: not only that joy that your Master gives; but the same joy that your Master has, it is your Masters own joy that you must enter into, and that you shall live in. So *I was in the spirit on the Lords day*, saith *John*, it is not said, *the spirit was in him*, but *he was in the spirit*; surely that was a beginning of the glorious condition of the Saints of God; they are in the Spirit of God, not only *God in them*, but *they in God*. ----- And this O my soul is the spiritual part of Heaven! doth it not relish? O *taste and see that the Lord is good*! O here is the pure, spiritual, quintessential joyes of Heaven! the Saints are so swallowed up in God, as that they cannot any further minde themselves, but altogether God; nay *their minds, and wills, and affections*, are all set on God, and nothing else. 1. Their *minds* are so immediately set on God, as if they were wholly emptied of the Creature, and had nothing to do but with an uncreated good, even God himself. 2. They will not any thing to themselves nor to any Creature, but all to God; O their will is wholly taken up with God. 3. Their *affections* are wholly set on God, they *rejoyce in the Lord alwayes, and again rejoyce in the Lord*; they *love the Lord with all their heart, and with all their soul, and with all their mind*, and though they love themselves, yet so as that they love themselves for God; in this world we love God for our selves, which is but a natural love, or for himself which is a gracious love, but in Heaven the Saints love themselves for God, which is a glorious love. And in this kinde of love of God, and enjoyment of themselves in God; the Saints are ravished with God, and are in a kind of extasie eternally.

3. The *Eternity* of Saints remaines, and this *Eternity* is the crown of their crown, the glory of their glory: Without this *Eternity* all the former were comparatively little, or nothing; the very thought of once leaving it, would even imbitter all the joyes of Saints, yea the more would it pierce them, because of the singular excellencies which they must forsake; it would be an hell in heaven, to think of once losing heaven; but O blessed *Eternity*! where the lives of Saints are perplexed with no such thoughts, nor their joyes interrupted with any such fears! where they are pillars in Gods temple, and shall go out no more! O *Eternity*! O my soul what is this? to be so blessed, and to be *Eternally* blessed? Why, surely this, if any thing, is the resemblance of God: *Eternity* is a peece of infiniteness. Now, O *death where is thy sting? O grave where is thy victory?* dayes, and nights, & years, and time, and end, and death, are words which there have no signification, nor are used, except perhaps to extol *Eternity*, as the mention of hell to extol heaven. No more use of our Calenders, or Chronologies, all the years of our Lord, and the years of our lives are lost and swallowed up in this *Eternity*: while we are servants, we hold by lease, and that but for the term of a transitory life; but the *Son abideth in the house for ever*. O then my soul, let go thy dreams of pleasant Psalm. 4. 4. Maith. 22. 37. Ca. 6. 8.

pleasures, fear not to enter that estate, where thou shalt ever after cease thy feares. Sit down, and sadly once a day bethink thy self of this *Eternity*: Among all thy Arithmetical numbers, study the value of this infinite Cypher, which though it stand for nothing in the vulgar account, doth yet contain all our millions; O fix thine eye on this *Eternity*? Study thoroughly, study this one word *Eternity*; but to study it only is not enough; Come, rouse up thy affections; awake, awake, be enlarged, *I ve, joy, desire*; what? O my Soul, *live and never dye? rejoyce and ever rejoyce?* O what sweet words are those, *never and never?* O this word everlasting containes the accomplished perfection of heavens glory. O my soul that thou would'st believably weigh this word *Everlasting*! me thinks it should revive thee in the deepest agony; *Why, must I Lord, thus live for ever? when will I also love for ever; must my joyes be immortal; then shall my thanks also be immortal; surely if I shall never lose my glory, I will also never cease thy praises.* O this sweetness of this *Eternity*! how should I but relish the sweetness of it: O blessed *Eternity*! O blessed estate of Saints in the Kingdom of Heaven! O glory not to be exprest; even by those who are glorified! there is that perpetual spring, which through the fresh and sweet breathings of the Spirit of God, shall flourish ever; there is time (if it be time) alwayes after one sort, not distinguished into evening and morning but continued with a simple *Eternity*. O *Eternity of joyes*, worthy of continual songs of Saints and Angels to celebrate thy praise! O *Eternity of joyes*! how should I extol thee, desire thee, love thee, and hate all this world for thee? O *Eternity of joyes*! how should my graces be acted, my affections be raised, my thoughts be refreshed with the delights and meditations of thee? O my soul, bring forth thy strongest burning love. Here's matter for it to work upon, here's something truly worth thy loving; O my soul bring forth thy *desire, hope, resolution, joy*; here's matter for them all to work upon; O my soul look upwards! yonder far above yonder, shalt thou be encircled with *Eternity*, and come forth no more; yonder shalt thou live, and ever live, and praise the Lord, and ever, ever, ever praise him: when *this mortal shall put on immortality, and this corruptible incorruption*, the date of thy Lease shall no more expire, nor shalt thou trouble thy self with thoughts of death, nor lose thy joyes for fear of losing them: When millions of ages are past, it is no nearer ending: Every day is all noontide: and every moneth is *May*, or harvest: and every year is there a Jubilee; and all this is one *Eternity*. O blessed *Eternity*! the glory of my glory; the perfection of my perfection.

2. Complaints.

But alas; where is my love, my longing after this *Eternity*? what little taste and favour have I of this sweetness? my soul, what dulnesse and heavinesse is this that hangs upon thee? my iudgment, O alas, is confounded, how then should my affections be enlarged? it is the abundance and excesse of light hath struk me blind; now my thoughts are in heaven, which way soever I look, I lose my sight, in seeing an infinity round about me? Oh here's length without points, breadth without lines, depth without any surface; all content, all pleasure, all rest, all delight, all an Exstasy of fruitions; who can strengthen my eyes to endure Eaglewise this glorious and resplendent Sunne? But O my soul, lay not all the fault on the weaknesse of thy judgement: say, is there not some other cause? O how hath the world bewitched thee, that thou art become so carnal, so corporal, so senselesse of spiritual things? Thy thoughts run after riches, and they are uncertain; thou art ambitious after honours, and they are slippery; thou art in love with pleasures, and their end is sudden, and there is bitterness in the end; thou art daily conversing with men, but death shall dissolve all knots of friendship with others. O preposterous care! what, all on the world? and now that *Eternity* is thy *Meditation* (on which thou shouldst taste largely, & be affected deeply) art thou now all *Amor*? O what dulnesse, what drowlines, what security is this? if thou hast in thee any sparks of that heavenly fire, first breathed into thee by the Spirit of God; *awake, awake, O my soul*; away, away with this dull senseless security, and consider there's but a step betwixt thee and *Eternity of joyes*. What *hast thou not seen? hast thou not heard?* and when all is done, art thou so careless of thy home, so senseless of spiritual delights? A gracious heart takes not the things of Heaven as guessees and imaginary things, but looks upon them as certain substantial realities, and this is a sign of grace (O my soul!) if thou art able to look at the things of Heaven as the only real, substantial, excellent things, and so as to darken all the things of the world. Carnal men look upon these heavenly

heavenly things as conceits and imaginations, they have not faith, nor do they *know within themselves* that there are such things, but the Saints *know within themselves*, that they have a better and an enduring substance, the Kingdom of Heaven is within them, and therefore they are usually quick, and active, and lively, and cheerful in their services or sufferings. O my soul, how should I bewaile thy wants? Dost thou doubt whether there be an Heaven, or whether thou hast a God and a Saviour there? Oh far be from thee this Atheisme, woe to thee if thou believest not; but O thou of little faith, dost thou believe there is such an happiness, & an happiness for thee, and yet thou desirest it not, and yet thou delightest not in it? Alas, how weak, and unbelieving is thy belief? How cold and faint are thy desires? Tell me, what such goodly entertainment hast thou meet withal here on earth, that was worthy to withdraw thee from these heavenly Joies? Or what cause of dislike findest thou above? Oh none! My soul, it is only thy miserable drowiness, only thy security. Oh what shall I say? What ayls thee O my soul! As Jonathan said to Amnon, *why art thou lean from day to day being the Kings son?* So why art thou heavy O my soul, and why walkest thou so dumpishly in the wayes of God, being the King of Heavens Son? Heb. 10. 134.
Luk. 17. 21.
2 Sam. 13. 4.

3. Wish.

O that I could mind this Eternity! that I could taste or relish this Eternity! that I were fitted and prepared for Eternity! O that I were wise, that I understood this, that I considered my latter end! O that now while it is called day, while it is the accepted time, and the day of salvation, I had a diligent and intent eye upon this Eternity! O that I could still reason thus, What if I endure hunger and thirst, emptiness and injuries, sickness and poverty! What if I were beaten with rods, or suffered shipwrack? what if I were stoned to death? all these are nothing to that Eternity of woes; on the contrary, What if I had Cresus riches, Solomons Wardrobe, Belshazzars Cup-board, Sampsons strength, Absolons beauty? What if an Angel should take me up into an exceeding high mountain, and shew me all the kingdoms of the world, and the glory of them, and say unto me, All these will I give thee? all these are nothing to Eternity of glory: O Lord, that I could wait and long for thy salvation! O that I could mind the things above! O that my eyes, like the eyes of thy first Martyr, could by the light of faith see but a glimpse of heaven! O that my heart could be rapt up thither in desire! O that I could see heaven with a discerning, experimental, spiritual, fixed, believing eye! O that my mind were raised to look after that communication of God that I shall have hereafter! O that my conversation were in heaven! O that I were drowned in this present thought of Eternity, and that I might never wake againe, but into the injoying of it! Oh that my soul were opened at this very time and moment, to receive the influence of heavens joy into it! How then should I trample upon these poor vanities of the earth! How willingly should I endure all sorrows, all torments! How scornfully should I passe by all pleasures, all pomps! How should I be in travail of my dissolution! O when shall this day come, that I shall perform that duty, and partake of the glory of the Saints? When shall this day come, that I shall possess that pure, and spiritual, and full, and divine joy which comes from God, and is in God, and is with God? when shall this day come that I shall have the vision of God, and the fruition of God, when I shall see God, and enjoy God, and enjoy my self in God? Oh when shall this day come, that I shall enter into these confines of Eternity, and solace my self in my God? As the Hart panteth after the living waters, so panteth my soul after thee, O God: My soul thirsteth for God, for the living God: O when shall I come and appear before God? Deut. 32. 29
2 Cor. 6. 2.
2 Cor. 11. 23,
[25].
Psal. 42. 1, 2.

4. Confession.

I desire Lord, but alas, how weakly, how dully, how heartlesly? I am not able, Not sufficient of my self to think any thing as of my self, but my sufficiency is of God: It is nature that pulls me from this holy Meditation; nature favours it self, loves the world, abhors death and Eternity in another world: it is my misery that I dote on nothing, or on sin that's worse than nothing; How long shall these vanities thus beset me? How long shall these vain thoughts lodge within me? Why Lord? there is no strength in me, I can neither will nor do; It is thou only must work in me both to will and to do (both to meditate on, and to prepare for, both to desire after, and to love, and hope, and joy in this Eternity) of thy good will and pleasure. 2 Cor. 3. 5.
Jer. 4. 14.
Phil. 2. 13.

5. Per-

5. *Petition.*

To thee, Lord, I make my moan, to thee I tender my humble *Petition*, and pour out my soul: O give me a taste and relish of this *Eternity*; O give me *this water, that I need thirst no more*; O give me such a taste or relish of this water, *that it may be in me as well of water springing up into eternal life*: O inflame my soul with a love of these thoughts, with a longing desire after this, *Eternity of joyes*. O let me not alwaies be thus dull and brutish, but thou that hast prepared *Eternity* for me, prepare my soul for *Eternity*; teach me so to carry on this earth, that I be not shut out of those *Eternal Mansions* in Heaven; open my eyes that I may see; draw aside this vail, that I may know what *Eternity* is; give me so to live as one that labours for *Eternity*, contends for *Eternity*, suffers for *Eternity*; let me never be so foolish as to settle my self on vanity, and to neglect this *Eternity* that never shall have end.----- *Oh Father of glory, give me the spirit of Wisdom and Revelation in the knowledge of Christ, that the eyes of my understanding being illight'ned, I may know what is the hope of thy calling, and what the riches of the glory of thy inheritance is in the Saints*; Lord here is the summary of my suit that I may know, not only the inheritance of the Saints, but the inheritance in the Saints, and the glory of the inheritance, and the riches of the glory; nor would I have a common understanding to know this, but I desire that the eyes of my understanding may be illight'ned; and let this come from the knowledge of Christ, from the spirit of Wisdom and Revelation, and from the Father of glory. O Lord, my meaning is and my prayer is, that I may find some experimental, sweet, and spiritual good in my self, as the beginning of that *Eternal good* which I expect; others may know what this *Eternity* is in Sermons, in Books, in the written Word; but the Saints only know in themselves that they have a better and enduring substance. O Lord that I may know in my self what this *Eternity* is, that I may know it by that experimental sweetness of the beginning of glory, that I find in my self; and what is glory begun but grace and holiness? thou seest, Lord, that it is no strange favour that I beg of thee, it is no other than that which thou hast richly bestowed upon all thy valiant Martyrs, Confessors, Servants from the beginning, who never could so cheerfully have embraced death and torments, if through the midst of their flames, and paines they had not seen their crown of glory: *We faint not in sufferings, because we look at things that are not seen*. Why Lord, one drop of Heaven within me would darken all the glory of the world without me; O let me see Heaven in the reality of it with a clear, spiritual, fixed eye; let into my heart one sweet and saving thought of *Eternity*, and then when thou wilt, Lord, let thy servant depart in peace. My times are in thy hand, I am no better than my fathers; my life is a bubble, a smock, a shadow, a thought, I know there is no abiding in this throughfare; Oh suffer me not to be so mad, as while I passe on the way, to forget the end; it is that other life that I must look after; with thee it is that I must continue; Oh let me never be so spiritually foolish as to settle my self on what I must leave, and to neglect *Eternity*. I have seen enough of this earth, and yet I love it too much. Oh let me see Heaven another while, and love it so much more than the earth, by how much the things there are more worthy to be beloved. Oh God look down on me, and teach me to look up to thee, and to see thy goodness in the land of the living; thou that boughtest Heaven for me, guide me thither; and for thy mercies sake, in spite of all temptations, enlighten thou my soul, direct it, crown it, that so at last I may do that duty, and receive that glory of thy Saints, in joying, seeing, and enjoying God to all eternity.

6. *Confidence.*

Behold, O my soul, and do not meerly crave, but challenge this favour of God, as that which he owes thee; he owes it, because he hath promised it, and by his mercy he hath made his gift his debt: Is there not a promise made? *Blessed is the people that know the joyful sound, they shall walk in the light of thy countenance, O Lord*:--- this is the promise that he hath promised us, even eternal life.----- *These things have I written unto you that believe on the name of the Sonne of God, that ye may know that ye have eternal life*: and is it not an experience tried? *I sate down under his shadow with great delight, and his fruit was sweet to my taste*. O what is this but the taste of eternity? what is this but a glimpse of unspeakable joy? O Lord, let me taste this sweetness by some real experiments in my own heart! give me Lord: what wilt thou give? give me a spiritual eye that I may look at this *Eternity* as a spiritual thing; a carnal heart looks at it carnally, *Oh the flashes of joy to have a crown and a kingdom!* but a spiritual heart looks at *Eternity* spiritually: O give me to look to heaven with a right eye, and in a right

Eph. 2. 17. 18

H. b. 10. 34

2 Cor. 4. 16

Psal. 89. 15.

Cant. 28 3.

1 John 2. 25

1 John 5. 13

right manner; to look at the spiritual part, and spiritual excellency in heaven, which consists in the vision of God, and fruition of God; in the image of God, and Communion with God: O give me thus to see, and to know the reality of this Eternity. Give me Lord, what wilt thou give? Give me an heavenly principle that will carry me heavenward: the Church is compared to pillars of smoke that ascend upward to heaven: though the Church be black and dark in regard of her infirmities, yet she hath a principle to carry her upward to heaven: and the Saints are compared to Eagles that flie aloft towards heaven, though their bodies are not there, yet their hearts and souls are there: Why Lord, my treasure is in heaven, Oh let my heart be there! Oh, where should it be but there? is not heaven the place and center of my heart? and have not all things in nature a principle to carry them to their proper place? experience tells me that as the place of fire is on high, so fire hath a principle to carry it on high; and as the place of earth is below, so earth hath a principle to carry it below: and if the place and center of my heart be in heaven, must it not have a principle to move naturally thither? O the consciences of many tell them their souls work downward to vanity and sensuality: but O Lord let my soul work heavenward! O Christ let my soul move towards thee! though I have weights of corruption that would weigh me down, yet give me, & assure me of that principle that does work to heaven. Give me Lord, what wilt thou give? give me some beginnings of eternal life wrought in me here, give me the first fruits of heaven. The Scripture saith, that whom he hath justified, them he hath glorified. (i.) they have the glory of heaven begun in them: why Lord give me this earnest; give me an heart enlarged with Gods image; now is the image of God begun, and in heaven the image of God shall be renewed: Oh give me this image, give me righteousness and holiness, for that is the image of God; give me thy presence, give me the visions of God, and fruitions of God; such things are in heaven; and as the earnest of my inheritance give me the first-fruits, give me some acquaintance of thy blessed self in every ordinance, let there be a stronger union betwixt God and my soul: let me enjoy God in the creature, and God in the ordinances, and God in all things; yea let me enjoy God in my self, and my self in God: O let the Sabbaths be my delight, as a beginning of that Eternal Sabbath that I shall keep in heaven; and thus before I go into heaven, let heaven come into me; let me taste of Eternity by these real experiments in my own soul. And now Lord, that thou hast in some sweet measure assured me, in that thou beginnest to warm my heart, and to persuade my soul that I have a right and interest to this Eternity; what else means this, he that believeth on the Sonne of God, hath the witness in himself ----- and this is the record that God hath given to us eternal life? O then how should I but grow bold and confident? cheer up O my soul, cheer up my love, Christs faire one, for loe the winter is almost past. & the time of the singing of birds is almost come. It is but a while, & I shall be free from the body of sin and of death; it is but a while, and the image of God shall be made perfect in me; it is but a while and I shall behold the blessed face of God, and shall live to the praise of that blessed God without any intermission, and shall joyn with those blessed creatures, that are Eternally blessing and praising God; those tastes I have formerly had assure me of this. Believe it, believe on the Sonne, believe the promises; be content to venture all those great things of Eternity, upon that bare word of God, Psal. 89. 15. 1 Joh. 2. 25. 1 Joh. 5. 13. Cant. 2. 3. — 3. 6. Rom. 8. 30. Eph. 4. 24. 1 Joh. 5. 10, 11. What? dost thou believe? surely this one work of God, to make thee close with the Promise, and to venture all on the Promise, doth of it self interest thee in this Eternity; for this is a work of the Spirit, it is from a Divine principle to be able to do this: O believe, and do not only believe a taste, but a hearty draught of Eternity: these tastes are but earnest, but there is a Promise of everlasting fruition: Hath he not given thee his word for Eternal life, for an Eternal inheritance, for everlasting righteousness, for an inheritance incorruptible, undefiled, and that fadeth not away? Awake, arise, O my soul, and lay hold on the promises of this blessed Eternity; be not dismay'd by reason of thy unworthiness, for the Promise is of Grace, freely offered, and freely given to them that be unworthy in their own eyes: Christ hath purchased righteousness and everlasting life, believe in him, and live to all Eternity. O my soul, why art thou dull and sluggish, wherefore dost thou not put forth thy self to embrace and receive this promise of Eternity? Gods promises are ever certain, never lesse, but rather more in accomplishment then in tender; why dost thou not cast thy self upon this blessed issue, If God be merciful, I am eternally happy? It is the sure promise of God, That he that believeth

Cant. 3. 6

Rom. 8. 30.

Eph. 4. 24.

1 Joh. 5. 10, 11.

John 3. 16.
 Heb. 9. 15.
 Rom. 9. 24.
 1 Pet. 1. 4.

John. 3. 36.

believeth hath eternal life; therefore if I believe, I am already a free denizen in the new Jerusalem; Eternity of joys is already reserved for me: Why Lord, I believe, come glory, come Eternity, come and welcome glorious Eternity, eternal glory.

Conclusion.

Psal. 116. 7. Return unto thy rest, O my soul, for the Lord hath been beneficial unto thee:—And yet before thy rest, stay a little, one word more; what? can a prospect of heaven be too tedious? can a discourse of Eternity be too long? Oh no. 1. Dwell a little in admiring at the goodness of God, at the infinite treasures of the riches of the glory of the grace of God towards the children of men! After the Apostle had spoken of glorification he cries out, What shall we say to these things? And now O my soul thou hast been discoursing of Eternity, What dost thou say to these things? O the height and depth, and length, and breadth of the loving kindness of the Lord! How unfearchable are his mercies! and his grace past finding out! Oh how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought before the sons of men! If ever God wrought about any thing, it was about the Communication of his goodness to man: this was the work God, and great design of God from all Eternity; Nay, the chief of the deep, infinite counsels of God and the works of the wisdom of God have been, and yet are exercised about this: O my soul admire! admire! if in any part of this Meditation thou hast had a true spiritual sight of the riches of the goodness of God, in the way of his Communication of happiness and glory to the children of men; if thou hast seen into the great design of God, into the deep counsels of the wisdom of God, if the Lord hath in some sweet measure laid open his heart to thee, and brought thee into the treasures of his riches, and given thee a view of them, admire at this! 2. Break forth into praises; joyn with those blessed Elders that fell down before the Lamb, having all harps in their hands and golden Vials full of odours, and who sung, worthy art thou, who wast slain, and hast redeemed us unto God by thy blood, to receive honour, and blessing, and glory; make melody with all those creatures in heaven, and on earth, and under the earth, and in the sea; who say, blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever; be raised, be enlarged O my soul! is there not cause? why Christ was the Lamb slain for thee; and Christ by his blood hath redeemed thee unto God. O the incomparable love and favours of the Lord! Was it ever found that any King or Potentate should adopt the blind, the lame, the deaf, the dumb, to succeed him in his inheritance? and shall such a one as I (the vilest, the worst of sinners) inherit everlasting life, a crown that never withereth, a durable treasure, which can never fade? O what shall I give unto the Lord for this Eternity? My soul, rejoyce thou in the Lord, and blesse his holy name: Now begin that Hallelujah on earth, which in Heaven thou shalt sing more sweetly to all Eternity, Hallelujah! and again Hallelujah! Amen Hallelujah!

And now (O my soul!) give up thy self to God, and repose thy self wholly on thy Maker and Redeemer; be abundant in service, there shall not be one teare, nor one sigh, nor one prayer lost. Wait patiently on God, for the full possession of this Eternity, and walk chearfully in the way that he leads thee thereunto: Say at the parting of this Meditation, O Lord, O Eternity it self, O thou First and Last, Alpha and Omega, without beginning, and without all end, I recommend my soul, my ways to thee; take me to thy keeping, and prepare me for this Eternity, through Christ thy only Son, my only Saviour. Psal. 16. beginning at Ver. 7. ad finem.

CHAP. IX. SECT. 1.

Of the Nature of the

Life of Faith.



*T*o live by Faith, is by Faith in Christ to assent and adhere unto, and to possess the whole Word of God as our own in all states and conditions, resting quietly upon his gracious and faithful promise, and yielding our selves unto his good pleasure, in sincere, universal and constant obedience: Or, to live by Faith, is to feed upon the several Promises of God made in his Word, and to apply them to our own selves, according to our needs, and so to uphold, comfort and encourage our selves against all temptations, and unto every good duty. This Life of Faith is a very Heaven upon earth, a sweet Sanctuary to any hunted soul; hereby our hearts will be cheered, our life will be sweet to us, God will be glorified, and the glory of his truth will be mightily advanced. O blessed duty!

SECT. 2. Of the manner of this Life of Faith in general.

Our Directions for this life of Faith } General.
are either } Particular.

In general, that we may live by Faith, we must endeavour two things.

- § 1. To get matter for our Faith to work upon.
§ 2. To order our Faith aright in the work.

1. That we may provide matter for our Faith to work upon, we must observe three things: 1. That we store up all the good *Promises of God, and our own experiences seasonably: It is good to lay up in a good time aforehand.

2. That we lay in Promises of all kinds: We had better leave then lack; it is the wisdom of a man, that he may not live feebly and poorly, but to have somewhat to spare.

3. That we so lay them up, that we may have them at hand: It is folly to say, *I have as good provision as can be, but I have it not here: Let the Word of God dwell in you plentifully and richly in all wisdom.*

2. That we may order our Faith aright in the work, observe these Directions:

1. Take possession of the Promises, and value them as our own. The Prophet recording a Promise in *Ezay 54. 17.* adds thus, *This is the heritage of the servants of the Lord.* So that there's no godly man or woman but is a great heire. Whensoever they look into Gods book, and find there any Promise, they make it their own: just as an heire that rides over diverse fields and meddows, he saith, *this meddow is my heritage, and and this corne-field is my heritage:* and then he sees a fair house, and saith, *this fair house is my heritage:* and he looks upon them with another manner of eye then a stranger that shall ride over those fields: So a carnal heart reads those Promises, but meerly as stories, not as having any interest in them; but a godly man every time he reads the Scriptures (remember this note when you are reading the Scriptures) and there meets with a Promise, he ought to lay his hand upon it, and say, *this is a part of my heritage; it's mine, and I am to live upon it.*

2. Expect nothing from the Promise, but that which is suitable to the nature of it: To this purpose some Promises are absolute, which God hath simply determined to

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*Are not these the stars in the firmament of the Scripture? the most golden lines in that Book of God? of all the Bible methinks, we should not part with one of those promises, no, not for a world.
Col 3. 16.

accomplish, as the Promise of the Messiah, *Isa.* 7. 14. and of the calling of the Gentiles, *Rom.* 11. 26. Some Promises are conditional, which God will accomplish in his own order, in his own time, and in his own manner and measure; in a word, they are no further promised, then God seeth in wisdom to be most meet for his glory, and our good; as, all temporal blessings, lesse principal Graces, and the measure of all sanctifying Graces: now in all these expect nothing from them, but that which is suitable to the nature thereof.

3. That done, then eye that particular good in the Promise which we stand in need of, and set Gods power, and faithfulness, and wisdom a work, to bring it about; for instance, thou art in persecution, and either thou would'st have deliverance out of it, or comfort and refreshment in it: In this case see all this in the Promise (referring the order, and time, and manner to God) and then set Gods power and faithfulness a work that can do it, and his wisdom a work to contrive it, which way he knows best: This is the meaning of that Text, *Commit thy ways unto the Lord, trust in him, and he shall bring it to pass; and hurl your care upon the Lord, for he careth for you.*

4. By faith wait upon God, in that way he hath appointed; it is true, God will work that good for us, yet we must use the means, & meet God in the course of his providence, otherwise we live not by Faith, but tempt God, and throw away his promises & all.

5. Set it down and conclude, that God will do whatsoever he hath promised, and we shall receive it in the ways of his providence: This is the very work of faith itself, thus it draws sap and virtue from the promise, when it concludes, That according to the good in the promise, it is sure to be done.

6. But imagine the Lord delays, and doth not suddenly accomplish, then must faith take up its stand, and stay till it come: *He that believeth, maketh not haste, the vision is for an appointed time, and therefore wait for it:* so the Psalmist, *As the eyes of a servant look to the hands of his Master, and the eyes of a maiden to her Mistress, so our eyes wait upon the Lord our God, until he have mercy upon us:* not until we will, or until we see it fit, but until he will have mercy upon us.

7. Imagine the Lord not onely delays, but seems to frown, and to say, *He will not hear:* In this case, labor with an holy humility to contend with our God, and by strong hand to overcome him, for the Lord loves to be overcome thus. When Jacob wrestled with God, *Let me go, saith the Lord; I will not let thee go, saith Jacob:* So do we catch the Lord Jesus, and strive with him, and leave him not, till we have those comforts he hath promised, and which we have begged: Surely this is the glory and victory, and triumph of faith, when the Lord is fain to lay down his weapons, and to yield himself as conquered; *Thy name shall be no more called Jacob but Israel, because thou hast prevailed with God.*

Two cautions concerning promises, and the life of faith, are mainly to be observed in the general.

1. That not barely the promises, but the person of Christ, is the object of faith: We are not to rest on the promises alone, but to close with Christ in those promises; promises are the pillars of the soul, Christ is the substantial pillar of the soul; the promises are declarative pillars, and therefore in receiving of, or having recourse unto a promise, we are first to seek out for Christ in it, as being the foundation of it, and so to take hold of the promise in him: Thus Philip directs the Eunuch, *Believe on the Lord Jesus:* The promise is but the Casket, and Christ the Jewel in it; the promise but the field, Christ is the Pearl hid in it, and to be chiefly look'd at: Thus it is said, That promises of pardon, are not as pardons of a Prince, which meerly containe an expression of his royal word for pardon; but Gods promises are made in his Son, and are as if a Prince should offer to pardon a Traytor, upon marriage with his child, whom in and with that pardon he renders: The reason hereof is, because Christ is the grand promise, in whom all the promises are Yea, and Amen.

2. That promises in things temporal and spiritual (not absolutely necessary to salvation) are not universal, but indefinite, (i.e.) he makes such promises, because sometimes (though not always) he grants accordingly. For instance, that promise of healing the sick cannot be universal, for it might then be supposed that sick men should never dye, seeing the Elders may at all such times of danger of death, still come and pray with them, but we all know it is appointed for all men once to dye; the meaning thereof is, that prayer is an Ordinance to which God hath made such a gracious promise, and he often doth restore the sick at their prayers; and therefore upon every such particular occasion, we are

Psal 37. 5.

1 Pet. 5. 7.

Isa. 28. 16.

Psal. 133. 2.

Gen. 32. 26.

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Agi. 8. 31.

2 Cor. 1. 29.

Jam. 5. 15.

Heb. 9. 17.

are to rely upon God for the performance of it by an act of recumbancy, though we cannot with an act of full assurance, *the promise* not being universal, but indefinite: Of like nature are all other *promises* of things temporal or things spiritual, not absolutely necessary to salvation; as long life, riches, honor, *Assurance of Evidence* to them that fear him, the tenor and purport of which *promise*, is not as if absolutely, infallibly, and universally; God doth alway perform these to those that are truly qualified, with the conditions specified in those *promises*; the contrary both Scripture, instances, and common experience shews; they are therefore indefinitely meant, and so to be understood by us; because when ever God doth dispence any such mercies to any of his, he would do it by *promise*: And he requires answerably an act of faith, suitable to that his meaning in the *promise*; that as he intended not in such *promises*; an absolute, infallible; universal obligation of himself, to the performance of them to all that fear him; so the act of faith which a man is to put forth toward this *promise*, in the application of it for his own particular, is not required to be an absolute, infallible perswasion and assurance; that God will bestow these outward things upon him, having these qualifications in him, but onely an indefinite act (as I may call it) of recumbancy and submission, casting and adventuring our selves upon him for the performance of it to us, not knowing but he may in his outward dispensations make it good to us; yet with submission to his good pleasure, if otherwise he dispose it; and if he grant, to consider then, That whatsoever we have, it is not by a meer Providence, but by virtue of a *Promise*.

SECT. 3. Of the manner of this Life of Faith in particular, as in Temporal evils:

IN particular that we may live by faith, observe we, ----

- 1. The *Promises*.
- 2. The exercise of faith concerning the *Promises*.

And both these are considerable, either in regard of

- 1. In regard of our selves; and therein we shall consider matters
- Our selves.
- Others.
- Temporal.
- Spiritual.
- Eternal.

Things temporal are either

We shall begin first with *Temporal Evils*; and concerning them, first give you the *Promises*; and secondly, the exercise of faith in the respect of those *promises*.

- 1. The *Promises* that concern *Temporal Evils* have reference to those evils, either.

in

- 1. Evils general, are afflictions and dangers, concerning which we have *Promises*,

some to

- Prevent,
- Qualifie,
- Remove those afflictions,

1. The *Promises* to prevent Afflictions, you may read in the Word, and they are these and the like: *Psal.* 91. 10. *Psal.* 121. 7. *Job.* 5. 19. *Zech.* 2. 5. where the Lord promiseth to be a wall of fire to his people; (not of stone, or brasse, saith *Theodore*) that it may both fray a far off, and keep off too at hand; protect them, and destroy their enemies.

2. The *Promises* to qualifie evils, are these and the like. *Psal.* 103. 13, 14. *Is.* 49. 13, 14, 15. *Hof.* 11. 8, 9. In this last promise, God imitates Parents (saith *Theodore*) when any misery is upon their child, their bowels yern more; never sits the childe so much on the Mothers lap, never lies so much in her bosom, as when he is sick: So the Spouse being sick of love (*i.e.*) in some misery, *Christ* stayeth her with flaggons, comforts her with apples, his left hand is under her head, and his right hand doth embrace her: *Psal.* 56. 8. where we may read Gods compassion to his children in their calamities, that he narrowly observes every one of them; *Thou tellest my wandrings*; yea, he makes so precious a reckoning of their griefs and sorrows, that not a tear falls to the ground, but he keeps it, preserves it (as precious liquor) in his bottle; *Put my tears into thy bottle*] yea he keeps them in memory, he notes them and writes them in his

Cant. 2. 5. 6

book, as if he would chronicle our tears for everlasting remembrance; *Are they not in thy book?*] 2 Cor. 4. 17. Is there or can there be any richer or fuller expression of Tully than there is in the Greek, where there is both an elegant *Antithesis*, and double *Hyperbole*, beyond *Englishing*, καὶ ὑπερβολὴν εἰς ὑπερβολὴν, for *affliction*, *glory*; for *light affliction*, *heavy*, *massie*, *substantial glory*, *a weight of glory*; for *momentary affliction*, *eternal glory*: nay, the Apostle adds degrees of comparison, yea, goes beyond all degrees, calling it *more excellent*, *far more excellent*, an *Hyperbole*, *Hyperbole*, *exceeding*, *excessive*, *eternal weight of glory*.

3. The *Promises* to bear them, or in due time to remove them, are these and the like: *Psal.* 37. 24. *Jer.* 29. 11. *Mic.* 7. 8, 9. *Psal.* 97. 11. as sure as harvest follows a seeding, so to the righteous, comfort follows mourning, *Job.* 16. 20. 1 Cor. 10. 13.

2. Evils special, are Sickness, Poverty, Famine, War, Captivity, Witchcraft, Possession, Oppression.

1. For sickness, we have *Promises* some to { Prevent,
Qualifie,
Remove sickness.

1. The *Promises* to prevent, are these and the like: *Exod.* 15. 26. *Deut.* 7. 15. *Psal.* 91. 10.

2. *Promises* to qualifie sickness, are these and the like: *Psal.* 41. 3. *Heb.* 12. 6, 7, 8.

3. *Promises* to remove sickness, are these and the like: *Exod.* 23. 25. *Deut.* 7. 15. *Isai.* 40. 31.

2. For *Poverty*, we may store up these promises, *Psal.* 23. throughout, *Psal.* 34. 9, 10. *Psal.* 37. 25. *Heb.* 12. 15. The wicked indeed may have more abundance than the Christian, but her's the difference, the wicked hath all by a *Providence*, the Christian hath all by a *promise*: and this distinction the poor Christian would not part with for a world of gold.

3. For *Famine*, we may store up these promises, *Job.* 5. 19, 20. *Psal.* 33. 18, 19. *Prov.* 10. 2, 3. *Psal.* 37. 18, 19. *Isa.* 41. 17, 18. Some *Martyrs* being cast into prison, and denyed necessary food, they had faith to return this answer, *If men will give us no meat, we believe God will give us no stomach*. When Christ was an hungred, and Satan tempts him to *command stones to be made bread*, he answered, *Man shall not live by bread alone, but by every word that proceeds out of the mouth of God*; q. d. a man may feed on a promise, he must depend on Gods allowance, and when provision fails, then not to distrust the provision of God, is a notable trial of faith.

4. For *War*, we may gather up these promises, and the like, *Job.* 5. 20. *Prov.* 3. 24, 25, 26. *Jer.* 39. 17, 18.

5. For *Captivity*, gather in these promises and the like, *Deut.* 30. 3, 4. which very promise *Nehemiah* sueth out, *Neh.* 1. 9. *Psal.* 106. 46. *Ezek.* 11. 16.

6. For *Witchcraft* or possession, consider that promise, *Numb.* 23. 23.

6. For *Oppression*, we have these promises, *Psal.* 12. 5. *Psal.* 68. 5. *Psal.* 146. 7, 8, 9.

2. For the exercise of faith, concerning these promises, that we may live by them,

go to { Meditation.
Prayer.

1. For *Meditation*, and the matter of it, consider these things, and let your faith chew on them.

1. That all affliction comes from God: *Shall there be evil in a city, and the Lord hath not done it? I form the light, and I create darkness; I make peace, and I create evil: I the Lord do all these things. I know, O Lord, (saith David) that thy judgements are right, and that thou in thy faithfulness hast afflicted me.*

2. That as God sends it, so none can deliver us out of it but God alone: *O our God, wilt thou not judge them? We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon thee.* This Meditation draws the heart from carnal repose, in means or friends; it expels vexations and distracting cares, and estrangeth from the use of unlawful means of deliverance: *The horse is prepared against the day of battle, but safety is of the Lord.*

3. The cause of all miseries and sorrow is sin, and therefore it's time for us to examine our ways, to humble our selves, and to set upon Reformation: *I thought on my ways (saith David) and turned my feet unto thy testimonies: when Manasses was in affliction, He besought the Lord his God, and humbled himself greatly before the God of his*

Amos 3. 6.

Isa. 45. 7.

Psal. 119. 75

2 Chron. 20. 12

Psal. 119. 59

2 Chron. 33. 12

his Fathers: Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: That which I see not teach thou me; if I have done iniquity, I will do no more: the end of chastisement is amendment of life, whence it receives the name of Correction, which signifieth, to set aright or straight.

4. That now God tryeth our faith, patience, contentation, and meeknesse of Spirit, He hath said unto Crosses, Goe to such a man, not to weaken his faith, or to waste any Grace of the Spirit, but to purge him, refine him, try him, exercise him, to breed the quiet fruits of Righteousnesse, to confirme his patience, support his hope, &c. — Hence Gods servants by their faith have been enabled to say, I will bear the indignation of the Lord, because I have sinned against him, untill he plead my cause, and execute judgment for me: And if he say thus, I have no pleasure in thee: Behold, here am I, let him do to me as seemeth good to him. This Meditation makes the heart willingly, freely, and constantly to resigne it self to the good pleasure of God in all things.

5. That 'tis Gods will, after we have gone to the promise, to use all lawful means of help which God in his providence affords; but in point of dependance, that we solely rest on Gods promises: Faith coupleth the means and the end, but looketh to the Promiser (whose truth, and wisdom, and power, and mercy, never failes) and not to the probability of the thing promised: Abraham against hope, believed in hope, — That what God had promised, he was able to perform.

6. That the Promises are in Christ, *Tea and Amen*, and therefore set it down and conclude, that God will do whatsoever he hath promised, and we shall receive it in the wayes of his providence; it may be not yet, what then? He that believes will not make haste: Daniel waited seventy years for deliverance out of captivity in Babylon; and may not we wait seventy weeks, seventy dayes.

2. For prayer, and the parts and manner of it, observe this method:

1. Lay open our sorrow before the Lord, pour out our complaints into his bosome; I am the man that have seen affliction by the rod of thine anger, thou hast brought me into darknesse but not into light: — Lord, how am I beset with miseries? how do my sorrowes encrease daily? how are they increased that trouble me?

2. Confess our sins with hatred and godly sorrow: I will declare my iniquity, I will be sorry for my sins: For want of this God threatned the Israelites, I will go and return to my place, till they acknowledge their offences, and seek my face, in their affliction they will seek me early.

3. Importune the Lord, and direct we our supplications to our God: Lord, how long wilt thou look on? O rescue my soul from their destruction, my darling from the Lyons; look upon mine affliction and my tears, for I am brought very low:

4. Then press we the Lord with his promises: Lord, thou hast said, The rod of the wicked shall not rest upon the lot of the righteous: Thou hast said, Yet a little while, and the indignation shall cease: Thou hast said, In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer: O these are thy promises, Lord, make them effectual to my poor soul.

5. For conclusion, tell we the Lord, whatever becomes of us we will trust in him: Though thou shouldst slay me, yet will I trust in thee: — For what time I am afraid, I will trust in thee.

These are the acts of faith by which it puts forth, and exerciseth it self in time of affliction.

SECT. 4. Of the manner of this Life of Faith in temporal blessings:

Concerning temporal blessings, or good things, consider we

1. The promises.
2. The exercise of faith in those promises.

1. Promises that concern temporal blessings, have reference to those blessings,

Either in } General
 } Special.

1. The general promises are these, and the like, 1 Tim. 4. 8. Psal. 34. 8, 9. Psal. 84. 11. Phil. 4. 19. 1 Cor. 3. 21. all things are yours, we are heires of all the world.

2. The special promises have a relation, some to our name, some to our bodies, some to our estates, some to our callings;

1. Those

1. Those Promises that have a relation to *our good name*; are such as these 1 Sam. 2. 30. Prov. 3. 16. Prov. 4. 8. Prov. 14. 19. Isa. 56. 3, 4, 5.

2. Those promises that have a relation to our bodies, are either for *long life*, concerning which, Deut. 5. 16, 33. Prov. 3. 1, 2. or for *health*, concerning which, Prov. 3. 8. Psal. 103. 3, 4, 5. or for *safety*, concerning which, Prov. 1. 33. Job. 11. 18. Hos. 2. 18. Job. 5. 23. or for *peace*, concerning which, Lev. 26. 6. Psal. 29. 11. Psal. 37. 11. Prov. 16. 16. or for *sleep*, concerning which, Job. 11. 19. Prov. 3. 24. or for *food*, concerning which, Psal. 37. 3. Psal. 111. 5. Joel. 2. 26. or for *raiment*, concerning which, Deut. 10. 18. Mat. 6. 25, 30, 32. or for *Posterity*, the fruit of the body, concerning which, Deut. 7. 12, 13, 14.

3. Those promises that have relation to our *estates*, are these, Job. 22. 24, 25. Prov. 8. 18, 19. Psal. 37. 5.

4. Those promises that have a relation to our calling, are either for *plenty*, concerning which, Prov. 10. 4. and 12. 11. and 13. 4. and 28. 19. ----- or for *protection*, concerning which, Psal. 91. 11. ---- or for *promotion*, concerning which, Prov. 12. 24. and 22. 29. --- or for *good success*, concerning which, Prov. 12. 14. Isa. 65. 21, 23. I deny not but the wicked may enjoy all these Temporal blessings by a *general Providence*, but onely the just have a spiritual right to them; they only have them as rewards of their righteousness, as testimonies of Gods love and care over them, and by *virtue of a Promise*.

2. For the exercise of faith concerning these *promises*, observe that we may live by them, either in the $\left\{ \begin{array}{l} \text{want} \\ \text{enjoyment} \end{array} \right\}$ of these Temporal mercies.

1. In the want of them, go we to $\left\{ \begin{array}{l} \text{Meditation.} \\ \text{Prayer.} \end{array} \right\}$

1. For Meditation, and the matter of it, consider these things.

Job 21. 23, 25

1. That faith in this case doth *ransack*, and *fan* the soul narrowly to find out and remove whatsoever doth offend: *If thou return to the Almighty thou shalt be built up, thou shalt put iniquity far from thy Tabernacles: then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.* This advice faith digests, and labours the reformation of what is amiss, and whatsoever hinders the *promises*.

2. That faith is *painful*, *provident* and *frugal*; it shakes off idleness, takes the opportunity, husbands thriftily, and observes Gods providence in all affairs, otherwise we live not by faith, but tempt God, and throw away his *promises* and all.

Prov. 16. 8

3. That faith preserves from the use of all unlawful means: The believer consults ever what is just, not what is gainful; or what may be compassed by honest courses, not what may be gained by fraud, deceit, cozenage, or the like carnal dealings: *Better is a little with righteousness, than great revenues without right.*

4. That faith leans upon the providence of God, who will keep back nothing from us; but what is hurtful and pernicious: Here's a sweet act of faith, it submits to Gods wisdom, and rests on his Providence, after the use of all lawful means; and this maintaines a Christian in some measure of contentment.

2. For Prayer, and the parts or manner of it, observe this method.

1. Confess our sins, especially those sins which upon search we are perswaded hinders prosperity; *O Lord I have thought on my ways, and I find (this or that) sin in my bosom, this or that corruption hath gotten head, and hinders thy blessings: O Lord how should I expect needful things? What have I to do with thy promises, that have committed such and such sins.*

Job 8. 5, 6, 7

2. Importune the Lord for his Temporal blessings, at least, so far as he seeth them to be for our good, and for the glory of his great name: Thus Bildad tells Job, *If thou wouldst seek unto God betimes, and make thy supplication to the Almighty, surely now he would awake for thee, and make the habitation of thy righteousness prosperous: Though thy beginning was small, yet thy latter end should greatly encrease.* Thus Jabez prayed, *O that thou wouldst blesse me indeed, and enlarge my coasts, &c.* and God granted him that which he requested. In like manner was Jacobs prayer, *If God will be with me, and will keep me*

1 Chron. 4. 13

Gen. 28. 20, 21

in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Fathers house in peace, Then shall the Lord be my God: And thus may we importune the Lord, and make our supplication to the Almighty.

3. Then press the Lord with his promises, as with so many arguments: Lord, thou hast said, *Godliness hath the promise of the life that now is, as well as that which is to come: Thou hast said, Fear the Lord, ye his Saints, for there is no want to them that feare him,* &c.

¶ O these are thy promises, make them good to us as it stands best with thy wisdom.

2. of the enjoyment of these Temporal blessings, go we to--- } Meditation.
Prayer.

1. For Meditation, and the matter of it, consider these things,

1. Faith in prosperity, keeps the heart in a holy temper and disposition (*i.e.*) in humility, meekness, tenderness and compassion towards others, in thankfulness, obedience, and in the fear of the Lord: Satan himself could reply to the Lord, *Doth Job fear God for nought? hast thou not made a hedge about him?* in this case faith will remember man of his duty, and perswade him to be so much the more serviceable, as Gods mercies are more plentiful upon him; Job 1. 10

2. That faith makes a man heavenly-minded in the use and possession of a prosperous estate; as it receives all earthly blessings from God, so it winds and pulls up the soul to God again: and if it be rightly considered, prosperity is the fittest season for heavenly contemplation; the less trouble lies upon our estate, the more liberty we have to think of heavenly things: howsoever, faith considers these things as pledges of Gods love, as parts of our childes portion, and so it makes us look at the better part, those never-fading riches which God hath reserved in heaven for all that fear him.

3. That faith breeds a godly jealousy and suspicion, lest the heart should be drawn away with the pleasing delights of things transitory; for by grace it is that we are made conscious of our own weakness, and of the snare that is in every creature, to take and entangle us: Prosperity is pleasing, but dangerous; as man may quickly surfeit of sweet meats. This makes the waking believer circumspect and watchful, and jealous; and suspicious of his own heart, lest he miscarry in prosperity, considering there is a snare in it.

4. That faith minds a change even when our mountain seems strongest: *The thing I greatly feared (said Job) is come upon me, and that which I was afraid of, is come unto me;* by this it appears, that Job alwayes thought upon a change; *There is no wind (saith the Proverb) which may not blow rain, if God so please. Riches have their wings, and take their flight like an Eagle:* Now faith minds this, and prepares for this; *The prudent man foreseeth evil, and hideth himself.* Job 3. 25
Prov. 23. 5
Prov. 27. 12

2. For Prayer, and the manner of it, observe this method:

1. Confess and acknowledge Gods mercy both in his Promises and performances; say, *Lord, thou hast promised, That no good thing wilt thou withhold from them that walk uprightly; and surely thou art true in thy sayings, I believe by vertue of thy promise I enjoy this land, and those goods, &c. I have nothing, Lord, but meerly of Free-grace, and by vertue of a promise.*

2. Pray, importune the Lord for sanctification of prosperity, and for Gods blessings upon the means: the more we prosper, the more earnest should the prayers of faith be; for of our selves we have no power to wield a good estate well, no ability to preserve or keep it: in greatest wealth we lie open to many temptations, and if we pray not earnestly that God may sanctifie all his Temporal blessings to us, we shall cool in grace.

3. Praise God for his mercies, and devote our selves unto him from whom we have received all: *What shall I render unto the Lord (saith David) for all his mercies towards me? I will take the cup of salvation, and call upon the name of the Lord. Make look for thanks for a small kindness, and shall not we magnifie God for all his favors and loving kindness toward us? O praise the Lord, blest the Lord, O my soul!* Psal. 116. 12, 13
Psal. 103. 1

SECT. 5. Of the manner of this Life of Faith in Spiritual evils.

Things Spiritual, are either } Evil.
Good.

We shall begin with Spiritual evils: and concerning them, first give you the promises, and secondly the exercise of faith in respect of those promises.

Evils Spiritual arise either from the Devil, or the Flesh, or the World, or from Man, or God, or from our own selves.

1. Those evils that arise from the Devil, are temptations of several sorts; and the man whose heart is upright, shall finde strength enough against every temptation: To that purpose consider these Promises, *Matth. 16. 18. 1 Cor. 10. 13. 1 Joh. 5. 18.*

2. Those

2. Those evils that arise from *the flesh*, are lusts or temptations of Uncleanness; and for strength and ability against such a temptation, consider these Promises, *Prov.* 2. 10, 11, 16. *Eccles.* 7. 26. *1 Thes.* 5. 23, 24.

3. Those evils that arise from *the World*, are covetousness, cares, evil company, &c. and for strength against such, consider these Promises, *2 Cor.* 6. 17, 18. *Gal.* 1. 4. *1 John* 5. 4. *Heb.* 13. 5. *ὁ μὴ σέ ἀνομιᾶς ὁ μὴ σέ ἐκκαταλίω*, there are five Negatives together in the Original that strongly affirm; *q. d.* I tell thee, I will never, never, never, never, never, forsake thee.

4. Those evils that arise from *men*, are either oppositions against truth, concerning which, *Matth.* 10. 19. *Acts.* 18. 9, 10. or oppositions against goodness, *Matth.* 5. 10. *1 Pet.* 3. 14. --- or oppositions against both, and so they fall either on our good name, concerning which, *Psal.* 37. 6. where howsoever thy *innocency* be at some times covered (as it were) with a thick and dark mist of slander and oppression, yet the Lord will in his good time scatter and dissolve the mist, and so make thy *innocency* apparent to the world; yea, he will make thy righteousness as evident as the Sun when it riseth; yea, as noon day, when it is at highest, and shines brightest, *Psal.* 68. 13. *Mat.* 5. 11, 12. *1 Pet.* 4. 14. &c. --- or they may fall on us in respect of our liberty, concerning which, *Psal.* 69. 32, 33. and 102. 19, 20. *Rev.* 2. 10. --- or they may deprive us of our goods, concerning which, *2 Chron.* 25. 9. *Mat.* 19. 29. *Hab.* 3. 17, 18. --- or they may take away life, concerning which, *Matth.* 10. 39. *John.* 12. 25. *Rev.* 14. 13.

5. Those evils which arise from *God*, are desertions, and for comforts against them, consider these promises, *Isa.* 49. 14, 15, 16. and 54. 7, 8. and 50. 10.

6. Those evils that arise from *our selves* are sins and infirmities, and they are either spiritual blindness, concerning which, *Luke* 4. 18. *1 John* 2. 27. *Isa.* 35. 4, 5. --- or *spiritual lameness*, concerning which, *Isa.* 35. 6. and 40. 31. --- or heaviness of mind, concerning which, *Isa.* 35. 1, 2. *Jer.* 66. 12, 13, 14. --- or weakness of memory, concerning which, *Joh.* 14. 26. or fears of losing Gods love, concerning which, *Isa.* 49. 15. and 54. 10. *Jer.* 33. 20. *Psal.* 89. 33, 34, 35. *John.* 13. 1. *Rom.* 11. 29. --- or fear of falling away from God, concerning which see the impossibility in regard of God, *2 Tim.* 2. 19. in regard of Christ, *Luke.* 22. 32. in regard of the Holy Ghost, *John.* 14. 16. *Eph.* 4. 30. in regard of the promises, *Psal.* 94. 14. *1 Cor.* 1. 8, 9. --- or indisposition, distraction, defects in our best performances, concerning which, *Numb.* 23. 21. *Cant.* 2. 14. --- or particular falls, daily frailties and infirmities, concerning which, *Isa.* 55. 7. *Jer.* 3. 1. *Psal.* 37. 24. and 145. 14. *Hosea.* 14. 4. *1 John* 1. 9.

2. For the exercising of faith, concerning these promises that we may live by them, go

we to } *Meditation,*
Prayer.

1. For *Meditation*, and the matter of it, consider we these things.

1. That of our selves we cannot resist these spiritual evils; all our comfort is, that neither the Devil, nor the world, nor the flesh, nor sin, can oppose any further then God will give them leave; not the Devil himself can tempt who he will, nor when he will, nor how he will, nor how long he will, but in all these he is confined by the providence of God. A legion of Devils could not enter into a *Gadarene Hog*; till Christ had given them leave: Satan could not touch one bleat pertaining to *Job*, till he had obtained liberty; nor after lay a finger on his body, till his liberty was renewed: O meditate on God and his power, who hath all our enemies in a chain; as for our selves, we have no ability to resist any of these evils.

2. That faith fortifies the soul against all oppositions, the more they rage, the more faith heartens the soul to believe; and to keep close under the shadow of the Lords wings: as the child affrighted, clings faster to the mother; so the poor soul pursued by the Devil, or World, or Flesh, or Man, or God, or our own Corruptions, it runs to Christ, the everlasting Rock, and in his name resists all these evils, and in his name gets the victory.

3. That in the most forcible tempests, which God, Devil, or Man raiseth against us (when to present sense and feeling all light and hope of the grace and goodnesse in Christ Jesus is lost) then faith tells the heart, that a calm is at hand. The last temptation wherewith Satan set upon Christ, was the most furious, and when he could not prevail thereby, he departed for a season: The Lord will not suffer us to be tempted above measure. This faith assures of, and persuades us quietly to wait for the issue.

2. For Prayer, and the manner of it, observe this method:

1. Confess

1. Confess our sins of former ignorance, vanity of mind, self-confidence, solitary musings on the temptations of Satan, mis-interpreting of the Lords doings, &c. which which set open the soul to all other spiritual evils: — *O my God, I have disesteemed thy mercy, distrusted thy promises, harboured thoughts of unbelief, &c. and so have exposed my soul to the most violent, horrible and fiery temptations of the world, flesh, Devil, and my own lusts: my soul, which should have been ravished with the joys of Heaven, and with the kisses of Christ, is continually pestered and assailed with the black and hellish thoughts of Atheisme, Blasphemy, and soul-vexing fears; my heart trembleth, my strength faileth, my life is spent with grief, my spirit within me is overwhelmed, and prevailing fears so tyrannize over me, that I cannot speak, I am sore wounded and broken; I go mourning and desolate all the day long.*

2. Importune the Lord for pardon of sin, and for help against all oppositions: *Pardon, O Lord, my yielding to the temptations of the Devil, or Flesh, or World, or Man, or Sin: Pardon, O Lord, the infidelity, doubtings, dejectedness; infirmities, and carnal excessive fears of thy poor servant; and for the future, deliver my soul from the snarers, strengthen me in the Combate against all my enemies: Arise O Lord disappoint Satan, cast him down, deliver my soul from the wicked one; O be thou my strength in my trouble, for I flye unto thee for help and for succour.*

3. Then press the Lord with his Promises, as with so many arguments: *Lord, thou hast said, That the gates of hell shall not prevail against us: That who so pleaseth God, shall escape the strange woman: That whosoever is born of God overcometh the world: That if we suffer for righteousness sake, happy are we: That in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee: That a good man though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand. O these are thy golden sweet precious Promises; now Lord make them good to my soul, let me draw the sweet, and juice, and virtue from every of these promises, let not a word of these promises fall to the ground, let me have my share, and part, and portion in these comfortable promises, through the Lord Jesus.*

Sect. *An Appendix of the manner of this Life of Faith, in opposition against truth and goodness, and more particularly against our good Name, whereby an unworthy servant of Christ sometimes found abundance of Spiritual comfort.*

HIS Innocency being sometimes overshadowed with a thick and dark mist of Slanders, Reproaches and defamations, he endeavoured, first to review the promises, and secondly to act his faith on them.

2. The promises were these: *Psal. 37. 5, 6. Mat. 5. 10, 11, 12. 1 Pet. 3. 14. 1 Pet. 4. 14. Psal. 68. 13. Though you have lyen among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold; q.d. though hitherto you have been as so many abjects, cast into the ends of the earth, as thrown amongst black and smoaky pots, oppressed with mighty calamities; yet the time is at hand that ye shall be made white as doves; your innocency and happinefs shall appear, and your white shall be intermixt with the colour of pure and yellow gold. (i.e.) you shall come to the top of the highest felicity, and ye shall be freed from slanders, and obtain illustrious glory.*

2. In the acting of his faith, he endeavoured. 1. To Meditate. 2. To pray.

1. His Meditations were these: —

1. That we know not how to prevent it. Men may slander, and men will slander, so long as the world lasts; onely we have these Promises for comforts, and it is the Lord who promiseth, and if he please; he can hide us from the scourge of tongues; or if he please, he is able to restore us double to our shame. Job 5. 21.
Isa. 41. 7.

2. That true faith will fortifie the soul against all Reproaches: There is an encouraging voyce of the Lord to this end, *Hearken unto me, ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings.* Isa. 51. 7.

3. That if the wicked reproach more & more, yet it is the duty of Christians to exercise patience. Experience of their vanities, & Gods gracious dealings with us, will fortifie our hearts: *Fear not thou worm (thou poor despicable thing) I will help thee, saith the Lord thy Redeemer; and as for thy reproachers, their doom is before, Behold, all they* Isa. 41. 14.

11. that are incensed against thee shall be ashamed and confounded; they shall be as nothing, and they that strive with thee shall perish.

4. That faith makes the soul circumspect, and in this case doth ransack and fan the soul narrowly, to finde out what is the matter and rise of those slanders and reproaches: *If ye suffer for righteousness sake, happy are ye; it must be for righteousness sake, or there is no blessing upon it: and so the Apostle adds, You must have a good conscience, that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ: for it is better if the will of God be so, that ye suffer for well-doing, then for evil-doing.* We are ordinarily more impatient at undeserved then deserved sufferings; but it is better (saith the Apostle) so to suffer, then otherwise. Let none of you suffer as a murderer, a thief, an evil doer, but if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf.

5. That true faith esteems all such slanders as the most honorable badges of innocency that possibly can be. *If mine adversary should write a book against me, surely I would take it upon my shoulder, and binde it as a crown to me. I rejoyce (saith Luther) that Satan so rages and blasphemes, it is likely that I do him and his Kingdom the more mischief. And they that reproach me (saith Austin) do against their wills increase mine honour both with God and good men.* The more the dirty feet of men tread and rub on the figure graven in gold, the more lustre they give it: so the more causeless aspersions the wicked cast on the godly, the more bright do they rub their glory. And hence was that choice of Moses, rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches then the treasures of Egypt.

2. For Prayer, his method was,

1. To complain to the Lord, as sometimes David did, *Thou O Lord, hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.*

2. To petition to the Lord as otherwhiles David did, *Let me not be ashamed, O Lord, for I have called upon thee, let the wicked be ashamed, let them be silent in the grave: let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous. O how great is thy goodness, which thou hast layd up for them that trust in thee before the sonnes of men? Thou shalt hide them in the secret of thy presence, from the pride of men, thou shalt keep them secretly in a pavilion from the strife of tongues. Thus Lord I beg at thy hand, or if otherwise, thou knowest it best in thy wisdom: Let them alone, and let them curse, it may be the Lord will look on my affliction, and thou Lord wilt requite good for their cursing this day.*

3. To press the Lord with his gracious Promises: as thus, *Thou hast said, Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my names sake: And if ye suffer for righteousness sake, happy are ye: And if ye be reproached for the name of Christ, happy are ye: These are thy golden promises, now Lord make them good to my soul, let me draw the juyce, and sweet, and vertue from every of these promises; let not a word of these promises fall to the ground, but let me have my part, and share, and portion in them.*

4. To pray to the Lord to forgive all his Enemies that trespassed against him, as sometimes Christ did, *Father forgive them, for they know not what they do: Surely in these two things there is much matter of comfort: 1. That our hearts are well, and not ill-affected to any man. 2. That going alone we can humble our selves, and pray for the authors of all the reproaches and slanders that are unjustly cast on us.*

SECT. 6. Of the manner of this life of faith in spiritual blessings, as derived to us from God and Christ, and the Spirit of Christ.

Concerning spiritual blessings, or good things, consider we { 1. The Promises.
2. The exercise of faith in respect of those Promises.

1. The Promises are of such blessings as arise either

from { God.
Christ.
The Spirit of Christ.

2. From

1. From God proceeds his { Love of us.
Presence with us.
Providence over us.

1. Concerning his *love of us*, we have these promises, *Deut.* 7. 7, 8, 13. *Isa.* 54. 8. *Jer.* 31. 3. *Hosea* 2. 19 and 14. 4. *John* 3. 16. *Eph.* 2. 4. 1 *John* 4. 19.

2. Concerning his *presence with us*, we have these promises, *Gen.* 26. 24. and 28. 15. *Exod.* 3. 12. *Josuah* 1. 5. *Jer.* 1. 8. 1 *Chron.* 28. 20. *Isaiah* 41. 10. *Matth.* 28. 20. *Rev.* 2. 1.

3. Concerning his *providence over us*, we have these promises, *Psal.* 34. 7. and 91. 11, 12. *Job* 36. 7. *Zech.* 2. 8. whence (*He that toucheth you, toucheth the apple of mine eye*) observe, That the Lord to express the tenderness of his love, names the tenderest part of the body; nay the tenderest piece of the tenderest part, *The Christal humor*, as the Philosophers call it.

2. From Christ we have promises, { 1. Of the person of Christ.
2. Of the benefits that flow from Christ.

1. Of the person of Christ, in *Genesis* 3. 15. where was the first promise, and the foundation of all other promises, because God intended to make good every promise in Christ.

2. Of the benefits that flow from Christ, whether { Redemption.
Vocation.
Justification.
Reconciliation.
Adoption.

1. Concerning *Redemption*, we have these promises, *Tit.* 2. 14. *Eph.* 1. 7. *Gal.* 3. 13. *Heb.* 9. 12.

2. Concerning *Vocation*, we have these promises, *Acts* 2. 39. *Rom.* 8. 30.

3. Concerning *Justification*, we have these promises, *Isaiah* 53. 11. *Acts* 13. 39. *Rom.* 8. 33.

- Now this *Justification* consists of two { 1. Not imputing
parts, in { sinne.
2. Imputing righteousness.

1. For *imputing* (or forgiving) sin, we have these promises, *Psal.* 32. 2. *Jer.* 31. 34. *Isaiah* 55. 7. *Jer.* 33. 8. hither tend all those Metaphors, *Isaiah* 43. 25. and 44. 22. and 38. 17. *Micah.* 7. 19.

2. For *imputing Righteousness*, we have these promises, *Rom.* 5. 19. 1 *Cor.* 1. 30. *Rom.* 10. 4. *Isaiah* 16. 10. *Gal.* 3. 6. this phrase is used ten times in one Chapter, *Rom.* 4. 3, 5, 6, 8, 9, 10, 11, 12, 23, 24.

4. Concerning *Reconciliation*, we have these promises, 2 *Cor.* 5. 18, 19. *Eph.* 2. 14, 16. *Col.* 1. 21, 22.

5. Concerning *Adoption*, we have these promises, *Gal.* 3. 26. *John* 1. 12. *Rom.* 9. 26. *Gal.* 4. 4, 5, 7.

3. From the Spirit of Christ, we have promises, —

- { 1. Of the Spirit of himself.
2. Of the operation of the Spirit.

1. Of the Spirit himself, in *Isaiah* 2. 28, 29. *Acts* 2. 17, 18. *John* 14. 16, 17. *Eph.* 1. 13. *Gal.* 3. 14.

2. Of the operation of the Spirit, and that { 1. In general, as Sanctification.
2. In special, as { Spiritual Graces.
Spiritual Duties.

1. Concerning *Sanctification*, we have these promises, *Micah.* 7. 19. *Jer.* 31. 33, 34. *Heb.* 8. 10. and 10. 16. 1 *Thes.* 5. 23. 1 *John* 1. 7. *Rev.* 1. 5. —

Concerning *Graces and Duties*, we shall handle them anon.

2. For the exercise of faith concerning the promises, that we may live by them, go

- we to { Meditation.
Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That faith (considering the privileges of Gods children) admires, and adores,

Psal. 21. 12
Psal. 36. 7

O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men! — How excellent is thy loving kindness, O Lord! therefore the children of men put their trust under the shadow of thy wings.

Psal. 27. 1
Isa. 40. 11

2. That faith (in consideration hereof) rests upon God, and Christ, and the Spirit of Christ, to receive whatsoever may be good and profitable to the Soul: The Lord is my Shepherd; I shall not want: — He shall lead his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Psal. 41. 8.
9.

What can they want, who have God for their Father, Christ for their Saviour, the Spirit for their Sanctifier: Thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend: Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away: Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my Righteousness.

10.

Psal. 94. 19

3. That faith hereupon sets an high price upon Christ, upon God in Christ, upon the Spirit of Christ: These promises are more worth than Kingdoms, Empires, the whole World, which made holy David say, In the multitude of my thoughts within me, thy comforts delight my soul; q. d. I have multitudes of thoughts, some running this way, some running that way; some on this pleasure, some on that profit; but my soul is only comforted in the thoughts of thee: Pleasures, profits, honours, all are vain and empty, and nothing is to be rested on, to be delighted in, but Jesus Christ; yea there's a full content in Jesus Christ; let the world be filled with trouble and sorrow, even now faith carries a merry heart.

Psal. 26. 2, 3

4. Faith in these promises doth greatly enlarge the heart towards God, and stirreth up to earnest study of holiness; if a Christian be much in the Meditation of Gods singular goodness in Christ, it will even constrain him to yield up himself wholly to God, in all manner of godly conversation: Examine, O Lord, and prove me, try my reins and my heart, for thy loving kindness is before mine eyes, and I have walked in thy truth.

Prov. 30. 26

5. Faith ever runs to these promises in all straits, and here it finds comforts: Nature teacheth man and beast in troubles and stormes to make to a shelter; the child runs to the armes of the mother, the birds to their nests, the cowes to the rock, for must the soul have a sanctuary, an hiding place, when danger and trouble comes; now where can it take up a surer and safer refuge, than with God and Christ, and the Spirit of Christ? indeed God it dares not look at, but in Christ; and the Spirit proceeds not but from Christ, to Christ; therefore it runs immediatly; it is Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Come (saith Faith) let us out to Christ, and if he receive us not presently, let us stay a little; he is full of bowels and tenderness towards poor sinners, he keeps open house for all comers, he invites all, entertains all, old sinners, young sinners, great sinners, less sinners; his promise is sure too: him that cometh unto me, I will in no wise cast out. Thus faith takes the Believer off from self, civil life, estate, friends, and hangs the soul alone upon that true friend, the Lord Jesus Christ, who hath manifested the greatnesse of his love to poor sinners, by dying for them, and sending his Spirit to sanctifie and comfort them.

1 Cor. 3. 20

John 7. 37

John 15. 13

2. For Prayer, and the manner of it, observe this method:

Hosea 14. 4
Matth 28. 20

1 Cor. 3. 22, 23
John 14. 16

1. Confess and acknowledge Gods mercies both in his promises and performances: Say; Lord, thou hast said, I will love thee freely; — And I will be with thee, even to the end of the world: — He that toucheth you, toucheth the apple of mine eye: — And all is yours, and ye are Christs, and Christ is Gods: — And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, &c. Surely Lord thou art true in thy sayings; I believe by vertue of this and that promise, I have the love, and promise, and providence of God, I am redeemed, called, justified, reconciled, adopted by Christ; I have the Spirit of Christ, I am sanctified in some measure by that Spirit, I have all this of free grace, and by vertue of a promise.

2. Pray for this encrease of Faith, and for a further and further sight of this belief: Give me, gracious Father, to believe as thou hast promised; create in me the band of faith, and make it stronger and stronger, that I may effectually receive, what in mercy thou reachest forth; and then give me the Spirit of revelation, that I may discern truly what thou hast given me, that my lips may sing of thy praise all the day long.

3. Praise God for his mercies, and quietly rest in the promises: O Lord, thou hast freely loved, and redeemed, and sanctified my soul; O how should I praise thee, how should I

The twelfth grace is *Righteousnesse*, and we finde some *promises*, 1. *Of it*, as *Rev.* 19. 7, 8. --- 2. *To it*, as *Psal.* 11. 7. *Isa.* 32. 17, 18. *Prov.* 14. 32. *Psal.* 112. 2, 6. *Mat.* 25. 46.

The thirteenth grace is *Uprightnesse*, or *Sincerity of heart*, and we finde some *promises*, 1. *Of it*, as *Jer.* 31. 33. *Jer.* 50. 5. --- 2. *To it*, as *Psal.* 84. 11. *Prov.* 14. 11. *Psal.* 112. 2. 2 *Chron.* 16. 9. *Psal.* 112. 4. and 84. 11. *Gen.* 17. 1, 2. 1 *Chron.* 29. 17. *Prov.* 12. 22. *Psal.* 37. 37. *Prov.* 28. 18. *Psal.* 15. 1, 2.

The fourteenth grace is *Peace of Conscience*, and we finde some *promises*, 1. *Of it*, as *Joh.* 14. 27. *Gal.* 6. 16. *Isa.* 57. 19. *Isa.* 54. 10. --- 2. *To it*, as *Phil.* 4. 7.

The fifteenth grace is *Zeal*, and we finde some *promises*, 1. *Of it*, as *Jer.* 20. 9. 2 *Cor.* 7. 11. --- 2. *To it*, as *Numb.* 25. 12, 13. *Rev.* 3. 19, 20.

The sixteenth grace is *Perseverance*, and we finde some *promises*, 1. *Of it*, as *Psal.* 89. 28. *Prov.* 12. 3. *Isa.* 46. 4. --- 2. *To it*, as *Mat.* 10. 22. *Rev.* 2. 26.

The degrees of *Graces* follow; and we finde some *promises*, 1. *Thereof*, as *Isa.* 44. 3, 4. *Mal.* 4. 2. *Psal.* 84. 7. *Prov.* 4. 18. --- 2. *Thereof*, as *Rom.* 13. 11. 2 *Pet.* 1. 8.

2. For the exercise of faith concerning these *promises*, that we may live by them, go we to
 { Meditation.
 Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That of our selves we have no ability to attaine any of these *Graces*: Every one can say, *I purpose well*, but the question is, whether they build not on their own strength: Many a man (especially in time of his sicknesse, danger, disgrace) will make fair *promises* of amendment, but when the rod is removed, all is forgotten: What may be the reason? he stands on his own feet, he presumes to go alone of himself, and by his own strength, and then no marvel if he falls and catcheth many a knock: If we will have any of these *Graces*, then deny we our selves: *I will keep thy statutes* (saide David) but immediately upon his resolution he cries, *O forsake me not utterly*: Purposes thus grounded, bring forth holy performances, but of our selves we can expect nothing.

Psal. 119. 8

2. That Gods Spirit will infuse these *Graces*, and the encrease of these *Graces* into them that believe: Many would faine have knowledge, and Faith, and Hope, and Joy, &c. but they exercise not their Faith to believe God and his *promises*: *I know a man in Christ* (could Paul say) concerning his Revelation: so, *I know a man in Christ off and on, unstayed, dismayed at his manifold slips, strong corruptions, little prevailings against them*, and (when all came to all) he could find no help till he went to a *promise*, and by faith believed that God would ayd and assist, and do the whole work for him; it is good to believe that (according to his *promise*) God will sanctifie our natures, enable us to holiness, and bestow all his *graces* on us.

2 *Cor.* 13. 7

3. That for the degrees of these *graces*, it is necessary to improve them; *Graces improved, are the ready way to have them encreased*: God ever bestows the greatest measure, where he findes a care to put them forth to advantage: *Whoever hath, to him shall be given, and he shall have more abundance*; as men encrease their substance by labor, and learning by diligence, so he that improves *graces*, shall more and more abound in them.

Mat. 13. 12

2. For Prayer, and the parts of it, observe this method:

1. Confess and acknowledge our inabilities: *O Lord, I have no grace by nature, I have no power to cleanse my own heart: O Lord, I have defaced thine image, but I cannot repaire it; I may say with the Apostle, when I would do well, evil is present with me, but I finde no meanes to perfect what I desire: I am not able to crawl about the doing of that which is good: O when shall I be set at liberty, that I might do the work of God, and run the race of his Commandments: O that I had Knowledge, and Faith, and Hope, and Joy and Love.*

Rom. 7. 21

2. Look we up to the Power, and Grace, and Truth of God, and press him therewith: *Lord, I have heard of thy power, thou art God Almighty, who callest the things that are not, as if they were; thou canst if thou wilt, work in me these graces, and create them in me, as thou didst gloriously create them in Adam, the first man: Lord, I have heard also of thy grace and truth, thou art as faithful to keep, as free to make these sweet precious promises; Thy grace is unsearchable, thy world purer then silver seven times refined: O then make good thy promises, I presse thee with thy Power, Grace and Truth: O replenish me with thy Graces, give me knowledge, and Faith, and Hope, &c.*

3. Look we on the *promises*, and pray by them, or turn them into prayer: Faith heark'neth

hearkeneth what the Lord speaketh, and speaketh back again in fervent groans and desires to whatsoever it hearkeneth: Hence we can make no prayer in boldness, faith, or comfort, but for things promised, and in that manner as they are promised. Thus Jacob (*Gen. 32. 9.*) and David (*2 Sam. 7. 27, 28, 29.*) prayed by a promise, and thus should we pray by a promise, and then we may be sure we pray according to his will. In want of other Rhetorick and Oratory, let us urge God with this repetition: *Lord, thou hast promised, Lord, thou hast promised, thou hast made many sweet precious promises of graces, and of degrees of graces: Thou hast said, The secret of the Lord is with them that fear him; and, All that the Father giveth me shall come unto me; and, the righteous hath hope in his death; and, the righteous shall be glad in the Lord, and shall trust in him; and, They shall go from strength every one of them in Zion, appearing before God: O make these promises effectual to me, blow on my garden, that the spices (these graces) may flow out.*

*Gen. 32. 9
2 Sam. 7. 27
28, 29*

*Psal. 25. 14
John 6. 37
Prov. 14. 32
Psal. 84. 7.*

SECT. 8. Of the manner of this Life of Faith in Spiritual Duties.

AS Spiritual Graces, so Spiritual Duties, are of the operation of Gods Spirit: Now the duties are twenty, concerning which we shall give,

1. The Promises.
2. The exercises of Faith in respect of the Promises.

The first duty is *Prayer*, to which are affixed these Promises, *Psal. 5. 3. and 10. 17. and 65. 2. Prov. 15. 29. Psal. 50. 15. and 12. 17, 18, 19, 20. Zech. 13. 8, 9. Rom. 8. 13. Jam. 5. 15.*

The second duty is *Praises*, to which are affixed these promises, *1 Sam. 2. 30. Psal. 50. 23. and 67. 5, 6.*

The third duty is *Preaching*, to which *Matth. 28. 20. John. 5. 25.*

The fourth duty is *Reading the Word*, to which *Psal. 19. 8. Prov. 1. 4.*

The fifth duty is *Loving the Word*, to which *Psal. 119. 165. and 112. 1.*

The sixth duty is *Waiting on the Word*, to which *Proverbs 8. 34, 35.*

The seventh duty is *Hearkening to the Word*, to which *Isa. 55. 2, 3. Acts 5. 20. — 20. 32. — 13. 26.*

The eighth duty is *Sacraments* of *Baptism*, to which *Acts 2. 3, 8. and 22. 16. 1 Peter 3. 21. Lords Supper*, to which *Isa. 25. 6. Proverbs 9. 5, 6. Mat. 26. 26.*

The ninth duty is *A lawful Oath*, to which *Jer. 12. 16. Psal. 15. 4.*

The tenth duty is *Fasting*, to which *James 4. 9, 10. Marth. 6. 18.*

The eleventh duty is *Meditation*, to which *Psal. 1. 2. Prov. 14. 22. Phil. 4. 8, 9.*

The twelfth duty is *Examination*, to which, *1 Cor. 11. 31. Gal. 6. 4.*

The thirteenth duty is *Sanctification of the Lords Day*, to which *Isa. 58. 13, 14. and 56. 2. Jer. 17. 26.*

The fourteenth duty is *Watchfulness*, to which, *Mat. 24. 46, 47. Luke 12. 37, 38, 43. Rev. 16. 15.*

The fifteenth duty is *Conference*, to which *Prov. 12. 14. and 16. 13. Mal. 3. 16. Luke 24. 32.*

The sixteenth duty is *Reproof*, to which *Proverbs 24. 25. and 28. 23.*

The seventeenth duty is *Almsgiving*, to which *Psal. 41. 1, 2, 3. Luke 14. 13, 14.*

The eighteenth duty is *Seeking of God*, to which *Psal. 34. 10. Ezra 8. 22.*

The nineteenth duty is *Waiting on God*, to which, *Isa. 40. 31. and 64. 4. and 49. 23.*

The twentieth duty is *Delighting in God*, to which *Psal. 37. 4.*

2. For the exercise of Faith concerning these promises, that we may live by them,

go we to *Meditation.*
Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That God deals graciously with his people, he might out of his absolute sovereignty over us, command only, and we were bound then to obey in every of these Duties; but he is pleased (the better to quicken us to obedience) to annex these gracious promises.

2. That as he is gracious to us, so we should be cheerful in our Duties to him: This cheerfulness of service is the very fruit of faith; By faith Abel brought of the firstlings of his

Gn. 4. 4.
Psal. 41. 4

his flock, and of the fat thereof; an offering to the Lord. By Faith David went with the multitude unto the house of God, with the voyce of joy and of praise. It is the voyce of faith, I will sing and give praise with the best member I have.

Isa. 41. 9

3. That to make us chearful, we should rowze our selves to awaken to the work of our God: *Arise, O my soul, why sleepest thou! stir up thy self with readines to obey the charge of God in the duties prescribed; look on the Saints who have gone before thee, they endured imprisonment, losse of liberty, spoiling of their goods, hazard of life: Thou art not yet called to suffer, but to obey, why dost thou delay, or goest forth unwillingly? wouldst thou reign with them, and not labour with them? receive the prize, and not run the race? divide the spoile, and not fight the battel? look on the promise annexed to the duty: I said not unto the seed of Jacob, Seek me in vain, saith God: O my soul, arise, contend forward towards the mark, heaven is worth all thy labour.*

Ex. 18. 31
Ezek. 35. 25,
25.

D. ut. 10. 15

D. ut. 30. 6.
Eccles. 12. 13
Ezek. 36. 27
Eccles. 12. 13
Jer. 31. 40
Mat. 7. 7
Z. ch. 12. 10

4. That to remove all remora's the Lord hath promised to assist us in these duties by his own spirit: Besides the promises to Duties, we have promises of duties, God deals with us (as we do by way of commerce one with another) propounding mercy by covenant and condition; yet his Covenant of Grace is alwayes a gracious Covenant; for he not only gives the good things, but helps us in performing the condition by his own Spirit; he works our hearts to believe and repent, &c. and he gives what he requires: For instance, in one place he commands, *Cast away from you all your transgressions, and make you a new heart, and a new spirit*; and in another place he promiseth, *I will sprinkle clean water upon you, and you shall be clean from all your filthiness: A new heart also will I give you, and a new spirit I will put within you*: in one place he commands them, *Circumcise the foreskin of your hearts*: and in another place he promiseth, *That he will circumcise their hearts*: in one place he commands us, *To keep his commandments*; in another place he promiseth to cause us, *To walk in his statutes*: in one place he commands us, *To fear him*; and in another place he promiseth, *To put his fear into our hearts*: in one place he commands us, *To pray, to ask, seek and knock*; and in another place he promiseth, *To pour upon us the Spirit of Grace and Supplication*: These promises of duties are the foundation of all our performances, and those promises to duties are the rewards of his Free-Grace and good-pleasure; we do not by working cause him to fulfil his promises, but he by promising doth enable us to perform our works, and so he rewards us accordingly.

2. For prayer and the parts of it, observe this method:

Jer. 48. 10
Mal. 1. 14

1. Acknowledge the goodnesse and Free-Grace of God in these promises: *O Lord, why shouldst thou allure me to that which I am every way bound to? If I had none of these Promises, I have already in hand a world of mercies, which do infinitely bind me to duty; and wilt thou yet adde this and that Promise, to this and that duty? O miracle of mercies! O the goodnesse of God!*

2. Bewail our own dulnesse and sloath to the duty: *And yet (O Lord) how dull, and remisse, and slighly am I in the practice of this or that duty? thou hast said, Cursed is the man that doth the work of the Lord negligently; and, Cursed be the deceiver, that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: O then what is my portion, who have sacrificed that which is torn and sick unto the great King and Lord of Hosts, whose name is dreadful among the Heathen? no marvel if I feel no power, no sweet in the Ordinances of Grace, whilst I deal partially, hear perfunctorily, pray coldly, labour not to feed on the Promise, and so suck vigor out of it: O Lord, thou lovest a chearful giver, but my services are maimed, and corrupt, and dead, and superficial, and very unchearful.*

Psal. 143. 10
Cant. 1. 4
Psal. 1. 9-36

3. Importune the Lord to revive and quicken our dead hearts to the duty; so prays David, *Teach me to do thy will, thy Spirit is good, lead me in the Land of uprightness*; so prays the Church, *Draw me, and we will run after thee*; and so let us pray, *Give me a chearful heart in thy service, animate and enliven my heart by thy blessed Spirit, give me to do what thou requirest, encline my heart to thy statutes, and not to covetousnesse.*

4. Implore the assistance of Gods Spirit to every good duty, beg acceptance of our persons and performances in the Lord Jesus Christ, presse him with his promises to set on duties, and to reward duties; and what ever duty we do, presse him with that especial Promise belonging unto it: Thus if we meditate and pray, and pray and meditate, we may live by Faith, in reference to Spiritual duties.

S E C T. 9. *Of the manner of this Life of Faith in things Eternal.*

THings Eternal are either } Evil, as Damnation.
 } Good, as Salvation.

Concerning both, we shall first give you the *promises*, and secondly, the exercise of faith in respect of these *Promises*.

1. Concerning *Damnation*, or eternal confusion, we have these *promises* against it; *Isa.* 45. 17. *Rom.* 8. 1.

2. Concerning *Salvation*, we have these *Promises* for it, *Rom.* 6. 23. 1 *Thef.* 4. 17. *God hath Promised us a Kingdom*, *Mat.* 25. 34. *An heavenly Kingdom*, *Mat.* 7. 21. *An eternal Kingdom*, 2 *Pet.* 1. 11. *A Crown of life*, *James* 1. 12. *A Crown of Righteousnesse*, 2 *Tim.* 4. 8. *An unaccessible Crown of glory*, 1 *Pet.* 5. 4.

2. For the exercise of Faith concerning these *Promises*, that we may live by them, go we to } *Meditation.*
 } *Prayer.*

1. For *Meditation*, and the matter of it, consider these things:

1. That faith in the precious *Promises* of eternal life, quiets and cheers the heart in the midst of discouragements: This we see in the lives and deaths of Gods faithful servants, who took joy fully the spoiling of their goods, knowing in themselves, that they had in Heaven a better and an induring substance. *Hcb.* 10. 34

2. That Faith strives to enter into the possession of this Kingdom by degrees: Men that purchase an inheritance to come in hereafter, they are glad if any part fall into their hands for the present: Fulnesse of glory is reserved for the life to come, but the beginnings of glory (as peace of Conscience, joy in the Holy Ghost, Sanctification of the Spirit) are vouchsafed here; *grace is the beginning of glory, and glory is the perfection of grace*; now as grace grows, so we enter upon the possession of our inheritance: Hence lively grace covets grace more and more, that we may get Heaven by degrees, and by parcels.

3. Faith earnestly desires and longs after the full accomplishment of glory: *Our selves also which have the first-fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the Redemption of the body: I am in a full strait (said Paul) betwixt two, having a desire to depart, and to be with Christ, which is far better: Salvation is the end of Faith, Heaven is the home of Believers: Now all would be at home, all things desire perfection in their kinde; this makes the Believer to long after glory.* *Rom.* 8. 23. *Phil.* 1. 23

2. For *Prayer*, and the parts of it, observe this method:

1. Confesse we our former carelesnesse to enter upon this inheritance: *O Lord, I have slighted thy promises, I have neglected the motions of thy Holy Spirit, I have not carefully improved the gifts received, I have not laboured more and more to be sealed with the promised Spirit: Ah Lord, what a dwarf am I in Holiness and Sanctification? by reason of my sloath, the powers of grace are so enfeebled, that I can scarce breath or sigh, or crawl in the way to Heaven: O what I have not so earnestly sought (as I might) to make Heaven sure to my self, that I have not entered possession thereof, so far as in this life I have given me of Grace.*

2. Pray that the Lord would encrease our Faith, seal us by his Spirit, lead us in the way of peace, cause us to grow up in holinesse, make us wise to prize and value, to taste and relish the very joys of heaven; and above all, that he would assure our consciences of our right and title thereto: O it is God that sealeth, and makes us to read the sealing; it is God that *promiseth* Heaven, and affects the heart with the goodnesse and worth of the thing *promised*: it is God that (by the pledges of his favour, and earnestness of his Spirit) doth testify our adoption, and causeth us certainly to apprehend what he doth testify: pray then, *Who am I Lord, that thou shouldest make such ample, and free promises to thy poor servant? it is of thy free mercy, and according to thine own heart: And now, O God, establish I beseech thee, the word that thou hast spoken concerning thy servant: O seal unto me the promised inheritance, and make me assuredly know what those hopes are which thou hast reserved for me in Heaven: Of thy Free grace thou calledst me to this hope, therefore is thy servant bold to entreate the sense of thy love, the knowledge of this hope, the increase of grace, the assurance of thy mercy.* *2 Sam.* 7. 23

3. Praise God for his promises of eternal life: *O Lord, thou hast looked on my base estate, and visited me with mercy from on high; of a stranger and forreigner, thou hast made*

me a free denizen of the New Jerusalem: Now I see, I read it in thy precious promises, that my name is registred in heaven; an eternal weight of glory is reserved for me; Heaven is my home, my hope, my inheritance: O where should my heart be, but where my treasure is? where should my thoughts be, but where my hope is? now all glory, and honor, and praise be given to my God! O the incomprehensible love and favor of my dear Lord! what a mercy is this? What promises are these? my soul rejoiceth in thee my God, my spirit shall blesse thy name for ever and ever.

SECT. 10. Of the manner of this life of Faith in regard of others.

WE have done with the promises that concern our selves: Now follow such special promises as we finde in Holy writ concerning others, and they have

reference to { Our own Family.
Godly Society further enlarged.

The Church of Christ { Particular.
General.

1. The members of our Family are either {

Husband and Wife.
Parent and Child.
Master and Servant.

1. For the Husband and Wife, if godly, they have a Promises from the Lord, Psal. 128. Prov. 31. 28. and 11. 16. Job. 5. 25.

2. For Parent and Child, God hath made a gracious Covenant with them, Gen. 17. 7, 9. Acts 2. 39. Jer. 32. 39. Prov. 20. 7. Good Parents (though poor) leave their Children a good patrimony, for they have laid up many prayers for them in heaven, and they leave Gods favour for their possession, and his promises for a sure inheritance, Psal. 37. 25, 26. Prov. 11. 21. Psal. 112. 2. and 25. 13. and 37. 29. Prov. 13. 22. Isa. 44. 3, 4. and 54. 13. and Children obeying their Parents, have these promises, Exod. 20. 12. Eph. 6. 2. Jer. 35. 18, 19. Prov. 1. 8, 9. and 6. 20.

3. For Master and Servant, they have sweet promises, Prov. 3. 33. Job 8. 16. Prov. 14. 11. especially the servant that is truly obedient, Col. 3. 23, 24. 1 Pet. 2. 19. here consider:

{ Magistrates, Deut. 17. 19, 20. Psal. 132. 18.

{ Ministers, Psal. 105 15. Rev. 2. 1. Isa. 49. 4.

2. Godly Society (out of our own Families) hath precious promises, as Prov. 13. 20. Mal. 3. 16, 17. Mat. 18. 20.

3. The Church of Christ, whether particular (as publike Assemblies) hath blessed promises, Isa. 33. 20, 21. & 59. 21. Mat. 18. 20. 1 Cor. 5. 4. Rev. 2. 1. Psal. 26. 8. & 133. 3. Micha. 4. 4, 11, 12. or whether general and universal, it hath glorious promises, as Mat. 16. 8. Isa. 27. 3. Psal. 125. 2. Zech. 9. 16. Here come in all the Promises, First, of calling the Jews, as Isa. 59. 20. Rom. 11. 23, 26. Hof. 13. 14. & 14. 2, 3, 4, 5, 6, 7, 8. Secondly, of bringing in the Gentiles, as Isa. 49. 22, 23. Rev. 21. 24. John 10. 16. Isa. 60. 3, 5, 8. Acts 10. 14. Eph. 2. 12, 19. Thirdly, of the destruction of Antichrist, as 2 Thes. 2. 8. Rev. 17. 16. & 18. 21. where each word hath almost a gradation, in that an Angel, a mighty Angel taketh a stone, and a great stone, even a milstone, which he letteth not barely fall, but casteth into the sea, whence nothing ordinarily is recovered, much less a milstone, thrust from such a hand, and with such force.

Now for the exercising of faith concerning these Promises, that we may live by them,

go we to { Meditation.
Prayer.

1. For Meditation, and the matter of it, consider these things.

1. That we have had the performance of many of these promises in hand; and this may perswade us that the residue (especially of the Churches flourishing, and of Antichrists downfall) is as sure as that part already accomplished, which we see with our eyes; experience should strengthen faith, and breed an assured hope in Gods people, of the Lords most glorious appearing, and this hope shall not make us ashamed.

2. That the time is now for the Churches restoring, and for bringing, in more Kingdomes from Antichrist to Christ; what else mean all the shakings in all the Kingdoms of the world at this time? therefore study we this time of God, and in our places

places and callings, work with providence, now we have a season to help up the Church, Gods holy Mountain.

2. For Prayer, and the parts of it, observe this method:

1. Confess our former neglect in our several relations: *O Lord, I have not done my duty in my own family, among Christians in the Churches of Christ, I have not performed my vows, served my generation, helped onward the building of Zion. And now Lord, what shall I say, but confesse to thy glory, and my own shame, my disrespect of others good, or of the communion of Saints.*

2. Pray for a blessing on others; as on our own selves; forget not our relations to others in our best Prayers; be importunate with God more especially for Zion, *O look upon Zion, the city of our solemnities, let thine eye see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; let not one of the stakes thereof be removed, nor any of the cords be broken.* Isa. 33. 20.

3. Prefs we the Lord with all his precious promises, either to our Families, or Christian Societies, or to the Churches of Christ: We have a promise, that *The Lord will create upon every dwelling place of mount Zion, and upon the assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence: Now Lord make good thy word, &c.* Isa. 4. 5.

Conclude with, *I believe, that whatsoever God hath said in any of these respects, he will fulfil it in his own time: Heaven and earth shall pass away, but not one jot, one tittle of Gods word shall fail. It may be for the present things seem contrary, yet God hath said it, (should a soul say) and that's enough for me: If I can but really acknowledge, and believe, that God is able to do it, he will then speak from heaven, as he did once on earth, According to your faith be it unto you. Thus much of The Life of Faith.* Mat. 9. 18. Mat. 9. 28, 29

O F

Looking unto Jesus.



Here is one duty more of this kind, which I look upon as the duty of duties, and that is a *looking unto Jesus*: a view of the everlasting Gospel of Jesus; or the souls eying of Jesus, as carrying on the great work of mans salvation from first to last. This duty is the Saints solace, we are never more chearful, then when Christ Jesus is in view: This duty is the very Angels delight, they are said *to look into these things.*

The Apostle alludes to the manner of the Cherubims looking down into the mercy-seat: this is the study, the desire, the delight and recreation of the elect Angels to look into the several scopes of our salvation by Jesus Christ, to behold the whole frame and fabrick of it, to observe all the parts of it from the beginning to the end, to consider all the glorious attributes of God, his wisdom, his power, his justice, his mercy, all shining and glittering in it like bright stars in the firmament. Oh that such a duty as this should lye dormant, neglected of most, I had almost said unknown unto most of the Saints themselves! but the discovery of this duty will be a great work, and require much paines; and therefore I shall reserve it for a tract by it self; and if the Lord will, I shall in time bring it forth to light, and to the view of all. In the mean time let this passe as no distinct Chapter. 1 Pet. 1. 12

G g 2

CHAP.



CHAP. XI. SECT. 1.

Of the Nature of

Family-duties.



Hitherto of the *Duties* which concern every man in his own particular ; next to them succeed *Family-duties* : And they are such *Duties* as ought to be jointly or respectively observed by the *Families* and *houses* of the *People of God*. This is implied by that threat, *Poure out thy fury upon the heathen that know thee not, and upon the families that call not on thy Name* ; and by that example of *Joshua*, *But as for me and my house, we will serve the Lord*, and by that promise of *God*, *At the same time saith the Lord, will I be the God of all the Families of Israel, and they shall be my people*.

SECT. 2. Of the Preparatives to Family-duties.

Now that we may comfortably carry on these *Family-duties*, observe we

- 1. Our entrance into them.
- 2. Our proceedings in them.

1. For entrance, we must lay a good foundation for tractableness unto Religion in those that belong to this family :

- As { 1. In the governour.
2. In the governed.

1. In the governor, whose duty it is,

1. To endeavour in a special manner for knowledge in Gods Word, and for holiness of conversation in a Christian walking ; This would tend much to the preservation of his authority, who otherwise will be slighted and disregarded, through an aptness in inferiours to take occasion there-from.

2. To marry in the Lord, and then to live chastely in wedlock, that there may be an holy seed : Now that he may marry in the Lord, 1. Let piety be the mover of his affection, and personage, parentage, and portion, be only as a comfortable accessory, considerable in a second place : Christianity and grace is the chief golden link and noble eye, which hath the power and privilege to make marriage a lovely and everlasting bond. 2. Let him ply the throne of Grace with fervency of prayer ; a good wife is a more immediate gift of God : whence *Solomon* could say, *Houses and riches are the inheritance of fathers, but a prudent wife is from the Lord* : such a rare and precious Jewel is to be sued and sought for at Gods mercy-seat with extraordinary importunity and zeal ; and if she be procured at Gods hand by prayer, he shall find a thousand times more sweetness and comfort, than if she be cast on him by an ordinary providence. 3. Let him observe and mark these six points in his choyce, as, 1. The Report : 2. The looks : 3. The speech : 4. The apparel : 5. The companions : 6. The education : These are like the pulses : that shew the fitness and godliness of any party with whom he ought to marry.

3. To beware whom he admits to dwell with him, that they be tractable unto religious courses : See *Dauids* resolution herein, *Mine eyes shall be upon the faithful of the land, that they may dwell with me : he that walketh in a perfect way shall serve me, he that worketh deceit shall not dwell within my house, he that telleth lies, shall not tarry in my fight*.

2. In the governed, whose duty it is both to joyn together in the performance of *Family-*

Jer. 10. 25

Josh. 24. 15
Jer. 31. 11 Cor. 7. 39
Mal. 2. 15

Prov. 19. 14

Eccles. 10. 6, 7

Prov. 1. 8, 9

Family-duties with their governour, and to submit to his government: My son, here the instruction of thy Father, and forsake not the law of thy Mother, for they shall be an ornament of grace unto thy head, and chaines about thy neck,

These Preparatives I pin upon the front or porch of this Family: Now to the Family-duties themselves, and how they must be exercised.

SECT. 3. *Of the Duties of Governours in general.*

IN the proceedings of these *Family-duties*, we are to consider

the *Duties*, { 1. Of the governours.
2. Of the governed.

2. Of the governed:

1. The governours, if (as it is in marriage) there be more then one, as first, the chief governour, to wit, the Husband: secondly, the helper; to wit, the Wife; both these owe duties to their *Families*, and *Duties* to one another.

1. The *Duties* they owe to their *Families*, are either { In general to the whole.
In particular, according to
their several relations.

In particular, according to their several relations.

i. That which in general they owe to the whole Family, is either
to their } Bodies.
 } Souls.

Bodies.
Souls.

1. To their Bodies; concerning which, faith the Apofle, *He that provideth not for his own, and eſpecially for thoſe of his owne houſe, he hath denyed the faith, and is worſe than an infidel.* Now as the Spirit of God chargeth us with this duty, ſo he ſetteth us about ſuch things whereby this may be compaſſed; as, 1. That every one ſhould have ſome honeſt and good calling, and walk diligently in it; *Let him that ſtole, ſteal no more,* (faith the Apofle) *but rather let him labour, working with his hands the thing which is good.* 2. That he bear a low ſail, and keep within compaſſe; remembering that of Solomon, *He that is deſpiſed, and hath a ſervant, is better then he that honoureth himſelf, and lacketh bread.* 1 Tim. 5. 8 Eph. 4. 28 Prov. 13. 9

2. To their Souls; concerning which, some *duties* they are to

	{ Perform to the Family. Require of the Family.

Require of the Family.

1. The *Duties* they must perform to them, are----

1. To provide that they may live under the publick Ministry, for otherwise how should they be brought into the sheepfold of Christ, if they hear not the voyce of the chief Shepherd speaking unto them by those whom he hath sent.

2. To oversee the ways of their Families, that they serve God ; and as in all other duties, so especially in sanctifying the Sabbaths : To this the very words in the fourth Commandment, do binde all Masters of families : *Remember, thou and thy son, and thy daughter, thy man-servant, and thy maid ;* — Where the Lord speaks by name to the Governours, as if he would make them overseers of this work of sanctifying his Sabbaths.

3. To set their house in order for the service of God , to offer prayers and praises to the Lord morning and evening. To this purpose, *Pray continually* (saith the Apostle) *1 Thes. 5. 17.* which we must not understand of uninterrupted and incessant pouring out of prayers, as the *Massilians* or *Euchitæ* did ; but of morning and evening prayers; the Apostle here speaking in reference and in analogy to the continual, or daily sacrifices. This was *Dauids* practice, *Evening and morning, and at noon will I pray and cry aloud, and he shall hear my voice*; and this was *Jobs* practice, who sent for, and sanctified his sonnes and daughters, *and rose up early in the morning, and offered burnt-offerings according to the number of them all: ---- Thus did Job continually.* And this was *Abrahams* practice, wheresoever he came, *to build an Altar to God, where God should be worshipped joyntly of him and his family:* And this was *Christs* practice for himself and his family, *Mat. 14. 19. and 26. 30. Joh. 17. 1.*

4. To instruct their families privately in matters of Religion, that they may not only profess, but feel the power of Religion in their lives and conversations: This duty hath these specials belonging to it.

1. A familiar catechizing of them in the principles of Religion: Thus were Parents commanded of old, *Thou shalt teach these words diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou rise st up,* Deut. 6. 7
Prov. 22. 6

2. A daily reading of Scriptures in their hearing, directing them to mark and to make use of them: So *Timothy* was trained up by his parents, and that from his childhood.

3. A careful endeavouring that they may profit by the publick Ministry: to this end, They must prepare them to hear the Word, by considering Gods Ordinances, Promises, and their own necessities. 2. They must remember them to look in the Word for a Christ, and for communion with Christ. 3. They must examine them after the Ordinances, what they have learned, and what use they can make of it; thus Christ, after he had preached a parable to his disciples, he said unto them, *know you not this parable, and how they will you know all parables?* and then he expounds the Parable to them.

Mark 4. 13

2. The duties they are to require of the family, are both carefully to frequent the publick Ministry, and diligently to be conversant in the private worship of God, and constantly to practice all holy and Christian duties, comprised briefly in the Commandments of God; and they are to require these things, not onely by telling them, calling on them, catechizing them, admonishing them, but if they be negligent, by correcting them.

Now this correction must be ministred in

Wisdom.
Patience.

1. In *Wisdom*, whose property it is to finde out the right party that committed the fault, to consider of what sort and nature the fault is, to weigh circumstances of age, discretion and occasions; and to look to the minde of the doer, whether negligence or meer simplicity brought him to it.

2. In *Patience*, whose property it is to make the fault manifest to the offender, that his conscience may be touched therewith; to hear what the offender can say in his own defence, and accordingly to allow or disallow; to avoid bitterness, which sooner will harden the heart, then reform the manners of the offender: These Rules being observed, and the heart lifted up in prayer to God for direction and blessing; this Correction is necessary, as is evident in *Gen. 30. 2. Prov. 13. 24. and 19. 18.*

These are the duties that Governours owe to their families in respect of their souls; to correct them, catechize them, admonish them, call on them, read to them, pray for them, &c. onely with these limitations:

1. That they presume not above their callings: This was *Pauls* Exhortation, *That no man take this honour to himself, but he that is called of God, as was Aaron:* The honour here, is the honour of the publick Ministry; except that, and I know not but that every Governour of a family, who hath special abilities, utterance, memory, may read Scriptures, repeat Sermons, pray, teach and instruct out of Scriptures, *1 Pet. 4. 10.* Thus *Jacob* said to this household, *put away the strange gods that are among you: And without all contradiction (saith the Apostle) the lesse is blessed of the better: And if the woman would learn any thing, let them ask their husbands at home;* thus *Origen* would have the Word expounded in Christian families; and *Augustine* saith, *That which the Preacher is in the pulpit, the same is the householder in the house.*

2. That they presume not above their gifts: This was *Pauls* Exhortation to every man, *Not to think of himself more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith;* yet I deny not but in some cases they may lawfully depute or substitute some one in the family, whom they judge fittest unto the service and employment which they themselves should ordinarily perform, as in case of old age and weakness of body; Thus *Samuel* being old, made his sons Judges: Or in want of good utterance or expression of what is to be said; thus *Aaron* was *Moses* his spokesman, and in stead of a mouth: Or in want of boldness and audacity, arising from a consciousness of weakness: thus the good Centurion sent the Elders of the Jews to Christ to intercede for him: Or in case that a Minister of the Gospel do sojourn in ones family, as *Archippus* did in *Philemon* his house: Or in case of necessary absence; thus the Apostle *Paul* made *Timothy* his deputy to the Christian *Thessalonians*: Or in case the Lord hath bestowed more of his gifts and graces to one then another: I know not in this case, but that we may Cover earnestly the best gifts in others, as well as in our own selves.

SECT. 4. *Of the Duties of Parents to their Children.*

THe *Duties* in particular which *Governours* owe to the *Family*, according to their *Relations*, are either

{ As Parents to their Children.
As Masters to their Servants.

The duties of Parents to their children, { To their bodies.
are either { To their souls.

1. The *Duties* of Parents to the *bodies* of their children, are in many particulars, but may be all comprised under this one head, *A provident care for their Temporal good*; and this extendeth it self to all times,

As { 1. To their infancy.
2. To their youth.
3. To the time of Parents departure out of this world.

1. The first age of a childe is his infancy, and the first part of its infancy, is while it remaineth in the Mothers womb: Here the *Duty* lies principally upon the mother, to have a special care of it, that it may be safely brought forth. Why was the charge of *abstaining from wine, strong drink, and unclean things*, given to *Mangoahs* wife, but because of the child which she had conceived? Judg. 13. 4.

The next degree of a childs infancy, is while it is in the swadling-band, and remains a sucking child; in this also the care more especially lies on the mother, whose *duty* it is to take all paines she possibly may, for the education of her child; and especially to give her child suck, if she be able thereto: This not only Nature, but Scripture sets forth;

{ 1. By Consequence, *Gen. 49. 25. Hos. 9. 14. 1 Tim. 5. 10.*
2. By Example, *Gen. 21. 7. 1 Sam. 1. 23. Psal. 22. 9.*
3. By Grant, the Word giving it as a ruled case not to be denied, *Gen. 21. 7. Cant. 8. 1. Luk. 11. 27.*

2. The second age of a child is its youth, from the time it begins to be of any discretion, till it be fit to be placed forth; Now the *duty* of Parents at this time is,

{ 1. To nourish.
2. To nurture their children.

Under *nourishment*, are comprised Food, Apparel, Recreation, means for recovery of health when they are sick; in which if Parents provide not for their Children, they are worse then *Infidels*: and under *nurture*, are comprised good manners, a good calling, frequent admonition, reprehension, correction, the last remedy, which may do good when nothing else can, *Prov. 19. 18. — 23. 13, 14. — 29. 17.*

3. The last time to which Parents provident care extendeth it self, is the time of their departure out of the world, and then they are to set their house in order, and to leave their estates to their children.

2. The *duty* of Parents to the *souls* of their children extends it self also to all times, as

{ 1. To their Infancy.
2. To their Youth.
3. To the time of Parents departure out of this world.

1. The first age of a child, is his infancy; and the first part of its infancy, is while it remaineth in the mothers womb. Now the *duty* of Parents at that time are these:

1. That they pray for their children: Thus did *Rebeckah*, while the children were quick in her womb. Those Parents that neglect this *duty* to their children, consider not rightly that they are conceived in sinne. Gen. 29. 23.

2. That they make sure (so much as in them lies) that their children be born under the Promise, or under the Covenant, in respect of the Spiritual part of it: How? by making sure that they be under the Promise or Covenant themselves: If God in Christ be their God, they may have a comfortable hope, that God will be the God of their seed, according to the promise, *I will be thy God, and the God of thy seed.* Gen. 17. 7.

The next degree of a childs infancy, is when it is born: and the *duty* of Parents then is, to give up their children unto God, casting them into the hands of his providence, into the armes of his Mercy, begging for them a gracious acceptance with God; and to tender them to the Ordinance, *The Sacrament of Baptisme*, to get the Seal of the Covenant set upon them, to get them mark'd out for salvation.

2. The second age of a child, is its youth: Now the *Duty* of Parents to their children at this time, is to train them up in true piety, To bring them up in the nurture and admonition of the Lord. To this end, Eph. 6. 4.

1. What

2 Tim. 3. 15 1. When children begin to read, let them *read the holy Scriptures*: so was *Timothy trained up from a child*; and thus will children suck in Religion with learning.

Isa. 28. 10 2. Let children be Catechized constantly from day to day; only with this caveat, that Parents deal with their children, as skilful Nurses and Mothers do in feeding their children, (*i.e.*) not to give them too much at once: over-much dulls a child's understanding, and breeds wearisomeness to it; it is most suitable to give them *precept upon precept, precept upon precept, Line upon line, Line upon line, here a little, and there a little*: Thus shall they learn with ease and delight, and in time a great measure of knowledge will be gained thereby.

Josh. 4. 6, 21 3. Let Parents declare to their children, the admirable works that God in former times hath done for his Church, especially such works as he hath done in their time: outward sensible things do best work upon children, and therefore this direction was given under the law, *Josh. 4. 6, 21*.

Josh. 24. 15 4. Let Parents be to their children a good pattern in piety, leading them to Christ by their examples: This will take place with children, more than all precepts or paternal instructions: *But as for me (said Joshua) and my house, we will serve the Lord*; he sets himself first, as a guide to the rest.

5. Let Parents reprove and correct their children for sin; and that the Lord may sanctifie this Correction unto them, *Consider this O ye Parents, Do you observe such and such sins in your children? enter into your own hearts, examine your selves, whether they come not from you: Consider how justly the hand of God may be upon you: and when you are angry with your children, have an holy anger with your own selves, and use this or the like Meditation with your own souls, Lord, shall I thus punish my own sin in mine own child? shall I thus persecute the corruptions of mine own ancestors? how then mayest thou be displeased with me for the too carnal conception of my own child? It may be, I then lay in some sin, or I asked it not of thee by prayer: Be merciful to me, O Lord, and in thy good time, shew thou pity on me and my child?*

6. As children grow in years, and in the knowledge of Christ, and of justification by Christ, let Parents traine them up in the exercise of all Duties, as *Prayer, Meditation, Self-Examination, Watchfulness, and all means publicke and private*: if this be done, the world to come may reap the benefit of their education; such children as you bring up, such parents will they be (when you are gone) to their children; and such children shall they have, who are parents in the next generation, &c. You then are the very making or marring of the world: but on the contrary, if this be neglected, the rich man shall rise up against you in the day of Judgement, and condemn you; for he being in hell, had a care of his fathers house, that they might be forewarn'd, he desired *Abraham to send Lazarus to his brethren, to testifie unto them that they came not to that place of torment*; but you will not admonish your children, you will not teach them *Moses and the Prophets*; you will not shew them the danger of Gods heavy displeasure hanging over their heads; you will not, whilst you live, lead a good example before them: O you may fear that your children shall be Furies of hell to torment you. *Now the Lord open your eyes to foresee, and to fly these judgements to come.*

3. The last time to which the Duty of Parents extends it self, is the time of their departure out of the world, and then they owe to their children } Good direction.
Faithful prayer.

Gen. 49. 1. &c.
1 King. 2. 2, 3
1 Chron. 28. 9

1. For direction: when Parents observe their time to draw near, it is their duty then especially, to commend some wise and wholsom precepts unto their children, the better to direct them in their Christian course; so did *Isaac, and Jacob, and David*: The words of a dying Parent are especially regarded, and make a deeper impression.

2. For prayer: then is the most proper time for Parents to pray and to blesse all their children. As they commend their own souls into Gods hands, so let them commend their children unto Gods grace: Gods providence and promises are the best inheritance in the world, and if Parents (in their prayers) leave these to their children, they can never want any thing that is good. O the faithful prayers of Parents for their children (especially when they are leaving their Children, and going to God) must needs, *in, for, and through Christ*, prevail mightily with God.

SECT. 5. *Of the Duties of Masters to Servants.*

THe Duty of Masters to their Servants, is either $\left\{ \begin{array}{l} \text{To their Bodies.} \\ \text{To their Souls.} \end{array} \right.$

1. The Duty of Masters to the Bodies of their Servants, consists in these particulars; viz. In a due provision of food for them, *Prov. 31. 15.* and *27. 27.* In a wise care for their clothing, *Prov. 31. 21.* In a well-ordering of their labour, so as they may be able to undergo it: In their ease, rest, and intermission from labour at seasonable times: In paying them sufficient wages, *Deut. 24. 14, 15.* In a careful preserving of their health, and using means for their recovery in case of sickness, *Mat. 8. 6.* and that not of the Servants wages, but of the Masters own charge; otherwise they undo not the heavy burden, but rather lay burthen upon burthen.

isa. 58. 6

2. The Duty of Masters to the Souls of their Servants, consists in these particulars; viz. In teaching them the Principles of Religion, and all duties of Piety: In causing them to go to the publick Ministry of the Word and Worship of God: In taking account of their profiting by the publick and private means of Edification: In praying for them; and as they observe any grace wrought in them, in praising God for it; and praying for the encrease of it: Nothing so much wins a Servants heart, or the affections of any gracious heart, as the edifying of it in grace.

SECT. 6. *Of the Duties of the Husband and Wife.*

THe Duties which the chief governour and his helper owe to one another, are either $\left\{ \begin{array}{l} \text{Common and mutual.} \\ \text{Proper and peculiar to each severally.} \end{array} \right.$

1. The common mutual Duties betwixt Man and wife, are

either $\left\{ \begin{array}{l} \text{Of necessity to the being of marriage; as} \\ \text{Of honesty to the well-being of marriage; as a} \end{array} \right. \left\{ \begin{array}{l} \text{Matrimonial Unity.} \\ \text{Matrimonial Chastity.} \\ \text{Loving affection of one another.} \\ \text{Provident care of one for another.} \end{array} \right.$

Eph. 5. 6
Tit. 2. 5
Mal. 2. 15

The former Duties presupposed: there ought to be-----

1. A sweet, loving, and tender-hearted pouring out of their hearts, with much affectionate dearness into each others bosoms. This mutual-melting-heartedness, being preserved fresh and fruitful, will infinitely sweeten and beautifie the marriage state. Now for the preservation of this love, let them consider:

1. The compassionate and melting compellations which Christ and his Spouse exchange in the *Canticles*, *My fair one, my love, my dove, my undefiled, my wel-beloved, the chief of ten thousand*: such a fervent and chaste love as this, all married couples should resemble and imitate.

2. The Command of God to this purpose, *Husbands love your wives*, *Ephes. 5. 25.* and *Wives (or young women) love your husbands*, *Tit. 2. 4.* He thinks this charge oft remembered, should ever beat back all heart-rising and bitterness, all wicked wishes that they had never met together, that they had never seen one anothers faces: when the knot is tied, every man should think his wife the fittest for him, and every wife should think her husband the fittest for her of any other in the world.

Eph. 5. 25
Tit. 2. 4

2. A provident care of one for another; which extends to the body: *No man hateth his own flesh, but nourisheth and cherisheth it*: and to the good name; *Joseph was not willing to make Mary a publick example*: and to the goods of this world; in which if there fall out any cross providence, they are both to joyn with *Jobs* spirit, *The Lord hath given; and the Lord hath taken, &c.* But especially to the soul; in praying together, for, and with one another: in taking notice of the beginning and least measure of grace, and approving the same; in conferring about such things as concern the same, mutually propounding questions, and giving answers one to another; in maintaining holy and religious exercises in the Family, and betwixt their own selves, in stirring up one another to hear the Word, to receive the Sacraments and conscionably to perform all the parts of Gods publick Worship: In case the one prove unconverted, let the other wait, and pray; and expect Gods good time: or in case the one be a babe in Christ, or weak in Christianity, let the other deal fairly, lovingly, meekly, and let our

Eph. 5. 29
Mat. 1. 19
Job 1. 21

H h

Lord

1/4. 40. 11

Lord Jesus his tender-heartedness to Spiritual younglings, teach us mercy this way, who is said to *gather the lambs with his arms, and to carry them in his bosom, and gently to lead those that are with young.*

2. The proper and peculiar duties to each severally, are -----

1. Of the husband, whose Duty it is { 1. That he dearly love his Wife.
2. That he wisely maintain and manage his authority over her.

For the former, consider, { 1. The matter.
2. The manner of his love.

1. *The matter of it* is a dear love, a special love, and a more special then that common mutual love to one another: No question the Wife is to love her Husband, and a brother to love his Brother, and a Friend is to love his Friend, but more especially, or with a more *special love*, is the Husband to love his Wife. To this purpose she is called, *The Wife of his bosom*, to shew that she ought to be as his *heart* in his bosom. He must love her at all times, he must love her in all things: love must season and sweeten his speech, carriage, actions towards her: love must shew it self in his commands, reproofs, admonitions, instructions, authority, familiarity with her; the rise of which love must not be from her beauty, nobility, or because she contends and pleaseth her husband; but especially because she is his sister in the profession of Christian Religion; and an inheritor with him of the Kingdom of heaven: because of her graces, and vertues, as modesty, chastity, diligence, patience, temperance, faithfulness, secrecy, obedience, &c. because she bears and brings him forth children, the heirs of his Name and Substance, and the upholder of his family; and because of the union and conjunction of marriage. Love growing on beauty, riches, lust, or any other slight grounds, is but a blaze, and soon vanisheth, but if grounded on these considerations, and especially on this union of marriage, it is lasting and true: The want hereof is the fountain of strife, quarrelling, debate, which converts the paradise of marriage into an hell.

Eph. 5. 25

2. For the *manner of this love*, the Apostle gives it thus, *Husbands, love your own wives, even as Christ also loved the Church.* Now the love of Christ to his Church, is commended to us in these particulars: -----

Rom. 7. 7, 8

1. *In the case of his love*, which is his love: *He set his love on you, because he loved you;* his love arose wholly and solely from himself, and was every way free: so should husbands love their wives, though there be nothing in wives to move them, but merely because they are wives.

1 John 4. 19
Cant. 1. 2

2. *In the order of his love*: Christ began it to the Church, before the Church could love him: and as a wall is first smitten on by the Sun-beams, before it give a reflection of her heat back again: so the Church is first heated and warmed at heart by the sense of Christs love, before she love him again: *We love him, because he loved us first: ----- Because of the savour of thy ointments, therefore do the Virgins love thee;* so should husbands begin to love their own wives: I know some wives prevent their husbands herein, and there may be reason for it; but the greater is their glory. This pattern of Christ should rather stir up the husbands to go before them.

Eph. 5. 25,
26, 27

3. *In the truth of Christs love*: This was manifested by the fruits thereof to his Church; *He gave himself for it, that he might sanctifie it, and cleanse it, and present it to himself a glorious Church, not having spot or wrinkle:* So must husbands love their wives in truth and indeed, by guiding them in the way of life, and path, that is called *Holy*; for this is the truest character of a sincere love.

John 13. 1

4. *In the quality of his love*; Christs love is an holy, pure, and chaste love; as he himself is, so is his love; such must be the love of husbands, an holy, pure, and chaste love. Away with all intemperate, excessive, or any ways exorbitant pollutions of the marriage-bed! from which, if the fear of God, imitation of Christ, love of purity, awfulness of Gods all-seeing eye cannot draw, yet that slavish horror, lest God should punish such a couple with no children, or with mis-shapen children, or with idiots, or with prodigiously wicked children, or with some other heavy cros, one would think should be able to affright them.

Jer. 3. 1

5. *In the continuance of Christs love*: *Having loved his own, he loved them unto the end.* His love is a constant love, an everlasting love: no provocation or transgressions could ever make him forget his love; *Thou hast played the harlot with many lovers, yet return unto me.* Such must be the love of husbands, a firme love, an inviolable love: the ground of it must be Gods Ordinances, and the support of it must be an inviolable resolution,

resolution, that no provocation shall ever change it; or alter it. Husbands must pass by all infirmities, endeavouring in love to redress them, if possibly they can, or if not, to bear with them.

2. Duty of an Husband, is, *Wisely to maintain and manage his authority*: Now the managing of it consists in two things:

1. That he tenderly respect her.
2. That he carefully provide for her.

1. He must tenderly respect her, as his wife; companion; yokefellow, as his very delight, and the desire of his eyes, and never be bitter against her. This bitterness ordinarily turneth the edge of his authority: if therefore any matter of unkindness arise (as sometimes certainly will) then must he carefully with all lenity, gentleness and patience quiet all; and never suffer himself nor his wife to sleep in displeasure: *Let not the Sun go down upon your wrath*; or if he shall have occasion to reprove her, he must keep his words until a convenient time, and not do it in presence of others, and then utter them in the spirit of meekness and love. Surely if she be not corrected by a word of wisdom and discretion, she will never amend by threats, or any hasty rigorous carriage: and if she once begin to lose her shamefastness in the presence of her husband, it is likely there will be often brawlings and quarrels betwixt them, and the house will be full of disquietness: it is best therefore to deal wisely with her, to admonish her often, to reprehend her seldom, never to lay violent hands on her; and if she be dutiful, to cherish her, that she may so continue; if wayward, mildly to suffer her, that she wax not worse.

Ezek. 24. 15
Col. 3. 19

Eph. 4. 25

2. He must carefully provide for her; To this purpose he is called her Head, and Saviour, as *Christ is the head of the Church*, and the Saviour of the body: The Head (you know) is the fountain of motion, quick'ning, life, sense, and lightness to the body; so should the husband be as the well-spring of liveliness, light-someness, light-heartedness to his wife: she hath forsok all for him, and therefore she should receive from him a continual influence of cheerful walking, and comfortable enjoying of her self. And a Saviour (you know) both provides for, and protects the saved: Christ thus saved his Church; he is every way a sufficient Saviour, able perfectly to save, even to the very uttermost; he saves soul and body, he saves from all manner of misery, from the wrath of God, the curse of the Law, the venom of all outward crosses, the tyranny of Satan, the sting of death, the power of the grave, the torments of hell; or if sin be the greatest evil, (as indeed it is) he will save his people from their sins: I cannot say thus of the husband, yet an husband carrieth a resemblance of Christ; and is after a manner a Saviour to his wife, to protect her, and provide for her. David compares her to a vine, intimating that as a vine is underpropped and raised by some tree or frame near to which it is planted, so is the wife raised to the height of honour by virtue of her relation to her husband; by his wealth is she enriched, by his honour is she dignified: he is under God and Christ, all in all to her. In the Family he is a King, to govern and aid her; a Priest, to pray with her and for her; a Prophet, to teach and instruct her; a Saviour, to provide for, and protect her to his utmost, if not to the utmost, which indeed is proper and peculiar to the Lord Christ.

Eph. 5. 23

Heb. 7. 25

Mat. 1. 21

Psal. 128. 3

1. That she be in submission to her husband.
2. That she be an helper to him all her days.

1. Wives must be in subjection to their own husbands: Sarah obeyed Abraham and called him Lord: But here is a case of conscience: ---

Gen. 3. 15

1. What if her husband be a son of Belial, an enemy to Christ? must she then yield subjection? --- Yes: because in his office her husband is as in Christ's stead: The Church is compared to a lily among thorns, she remains lily-like; white, soft, pleasant, and amiable, though she be joyned with thorns, which are prickly and sharp: So a wife must be meek, milde, gentle, obedient, though she be matched with a crooked, perverse, prophane and wicked husband: She must in this case remove her eyes from the disposition of her husbands person to the condition of his place, and by virtue thereof (seeing he beareth Christ's image) be subject unto him as unto Christ.

Eph. 5. 22

1 Pet. 3. 16

Cant. 2. 2

2. What if her husband command things contrary to Christ? must she therein be subject? --- No: Submit, &c. How? --- unto the Lord: if she submits to things contrary to Christ, she submits not as to the Lord. Consciencious wives must remem-

Eph. 5. 12

ber they have an husband in heaven, as well as on earth, betwixt whom there is a greater difference, then betwixt heaven and earth, and therefore in case they bid contrary things, they must prefer God before man, Christ before all-men.

Gen. 2. 8, 10

2. *Wives must be helpers to their husbands.* Now this helpfulness consists in these things:

1. That she be careful to preserve his person, in sickness or health, in adversity, or prosperity, in youth or old age.

* Lib 2. d.
Christian
fam. pag 360

A most memorable and famous pattern for this purpose, is recorded by * *Wives: A young, tender, and beautiful Maid was matched (as he reports) to a man stricken in years, whom after marriage she found to have a very fulsom and diseased body; full of many loathsome and contagious diseases: yet notwithstanding, out of sense and conscience, that by Gods providence she was become his wife, she most worthily digested all with incredible patience: friends and Physicians advised her by no means to come near him, and for their parts they utterly forsook him; but she (passing by with a loving disdain these unkind dissuasions) becomes to him in their stead, Friend, Physician, Nurse, Mother, Sister, Daughter, Servant, every thing, any thing to do him good any manner of way. At last by extraordinary expence, and excessive charges about him she came to some want of some necessities, whereupon she sold her Ring, Chains, richest Attire, Plate, and choicest Jewels: and when he was dead, and friends came about her, rather to congratulate her happy riddance, then to bewaile her widow-hood, she not only abhorred all speeches tending that way, but protested, if it were possible, she would willingly redeem her husbands life with the lasse of her five dearest children. Whence it appears that this worthy woman was wedded to her husbands soul, not to his body, seeing no infirmity or deformity thereof, could cool or weaken the fervency of her love.*

2. That she learn and labour to forecast, contrive and manage household affairs, and businesse within doors, as they say: for which see a right noble glorious pattern in Prov. 31.

3. That she help her husband, in setting forward the rich and royal trade of Grace, in erecting and establishing Christs glorious Kingdom in their house, and especially in their own hearts. This is that *one necessary thing*, without which their Family is but Satans Seminary, and a Nursery for hell: This will marvellously sweeten all reproaches cast upon them by envenomed tongues: This will sweetly seal unto them their assurance of meeting together hereafter in heaven, --- Where the husband and wife perform these and the like *Duties*, there's an happy Family, there's a college of quietness; where these are neglected; we may term it an Hell.

Thus much of the *Duties* of Governours, we now come to the governed.

SECT. 7. Of the Duties of Children to Parents.

Duties of Children to parents, are either { inward, as Love and Fear.
or outward, as { Reverence.
Obedience.
Retcompence.

1. The inward *Duties* which children owe to their Parents, are *Love and Fear*: love like Sugar sweetens Fear, and Fear like Salt seasons Love; there must be a loving-fear, and a fearing-love. Hence the fear of a child, is opposed to the fear of a slave, for a childes fear being mixt with love, hath respect to the offence which a Parent may take: but a slaves fear, which is ordinarily mixed with hatred, hath respect to nothing but the punishment which his Master may inflict upon him. This *love-like-fear* is so proper to children, as that the awful respect which the Saints bear to God, is called a *filial fear*: Children have received their substance, from the very substance of their Parents, and therefore they are to perform this *Duty* of *Love and Fear* to them.

2. The outward *Duties*, or the manifestation of this *Love and Fear* in children, appears:

1. In their Reverence, in speech and carriage: They must give to their Parents reverent and honorable titles, meek and humble speeches, obedience, as becomes their age and sex: Thus *Joseph* and *Solomon* bowed, the one to his father, the other to his mother: Contrary hereto is mocking and despising father and mother: of which said *Solomon*, *The eye that mocketh at his father, and despiseth to obey his mother, she ravens of*

Gen. 48. 12
1 King. 2. 19
Prov. 13. 17

of the valley shall pick it not : a phrase that sets forth the end of a notorious malefactor, that is hanged in the air till the ravens pick out his eyes.

2. In their obedience to their Commands, Instructions, Reproofs and Corrections of their Parents, *Eph. 6. 1. Prov. 1. 8, 9.* the reason is, because of God, whom the father represents: Children must remember, that whatsoever they do to their Parents, they do it to God; when they please them, they please God; when they disobey them, they disobey God; when their Parents are justly angry with them, God is angry with them: nor can they recover Gods favour (though all the Saints of heaven should intreat for them) till they have submitted themselves to their own Parents; only with this limitation, that they submit or obey them *in the Lord, Eph. 6. 1.*

Eph. 6. 1

3. In their Recompence: This is a *Duty* whereby children endeavour (as much as in them lies) to repay what they can for the parents kindness, care and cost towards them, in way of thankfulness: *If any widow have children, or nephews, let them learn first to shew kindness at home, and to requite their parents; in sickness, they must visit them, in time of mourning, they must comfort them, in want, they must provide for them; as the children of Jacob, who visited, comforted, and went to buy food for their father: in time of danger, they must endeavour their protection, as David did, Let my father and mother (saith he to the King of Moab) I pray thee, come forth and be with you, till I know what God will do for me. And he brought them before the King of Moab; and they dwelt with him all the while that David was in the hold.* If God please to take children out of this world before their parents, and their parents be succourless (they must as they can) provide for their well-being after their deaths: Thus Christ commended his Mother to his Disciple *John*, a little before he gave up the ghost. It is recorded of the Stork, That when the dams are old the young ones feed them; and when through age they are ready to faint in their flying, the young ones help them; and when they are past flying, the young ones carry them on their weak backs. Thus Nature teacheth children their *Duty*, how much more should grace?

1 Tim. 5. 4

Gen. 48. 1

and 31. 35

and 42. 3.

1 Sam. 12. 8, 9

John 19. 27

SECT. 8. Of the Duties of Servants to their Masters.

Duties of Servants to their Masters, are either { inward, as Fear.
outward, as { Reverence.
Obedience.

1. The inward *Duty* is Fear: Servants, be subject to your Masters with all fear, and account them worthy of all honour: So proper is this fear to a Servant, as where it is wanting, there is a plain denial of his Masters place and power: *If I be a master, where is my fear?* said God: observe, I mean not an excessive slavish fear; as when a servant fears nothing but the revenging power of his Master (such was the fear of that unprofitable servant, who could say to his Master, *I know that thou wert an hard man, and I was afraid*) but I mean an awful fear of provoking his Masters wrath, so as it makes him cast every way, how he may please his master, and such a fear draws him on cheerfully to perform his *Duty*.

1 Pet. 2. 18

1 Tim. 6. 2

Mal 1. 6

Mat. 23. 23, 25

2. Outward Duties which issue from this fear, are { Reverence.
Obedience.

1. Reverence, which is manifested in speech and carriage. Thus servants must give reverend titles to their Masters, as *Father, Lord, and Master, &c.* They must yield obedience to them; as *The children of the Prophets, when they saw that the Spirit of Elijah rested on Elisha, they came to meet him, and bowed themselves to the ground before him.*

2 King. 2. 15

2. Obedience, which hath respect to the Commands, Instructions, Reproofs and Corrections of their Masters, *1 Pet. 2. 18, 19, 20.* But here's a case or two of Conscience.

1. How far they must obey; or what is the extent of servants obedience to Masters? ----- The Apostle answers, *Servants, obey in all things your masters according to the flesh.* It is not sufficient that servants perform well their *Duties* in some things; they must do it in *all things*, yea in things that may be against their own minde and liking, if their Masters will have it so: This is clear in the example of *Joab, the King Commands him to number the people; Joab declares himself, that he thinks it a very unmeet thing, Why doth my Lord the King delight (saith he) in this thing?* yet against his

Col. 3. 22

2 Sam. 21. 2, 3

his judgement he yields unto the Kings peremptory command, *The Kings word prevailed against Joab.* Look as *Peter*, when Christ bid him lanch out into the deep, and let down his net for a draught, *He answered and said; Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net.* So must servants say, when they have a peremptory command; though contrary to their own judgements, this or that, in all humility, I suppose, or I propound to you, *Nevertheless, at your word I will let down the net, I will do as you please.*

2. But what if God and Master should command contrary things?---In such a case the Apostle sets down an excellent limitation in these four phrases, [1. *As unto Christ:* 2. *As the servants of Christ:* 3. *Doing the will of God:* 4. *As to the Lord:*] All these imply, That if Masters command their servants any thing contrary to Christ, they may not yield to it: Upon this ground the Midwives of the *Hebrew* women, would not kill the *Hebrew* children, *They feared God* (saith the Text) *and did not as the King commanded them.* It this case *Joseph* is commended in not hearkning to his Mistress; and the servants of *Saul* are commended, for refusing to slay the Lords Priests at their Masters command. When Masters command or forbid any thing against God and Christ, they go therein beyond their commission, and their authority ceaseth; so that servants may say, *We ought to obey God rather than men.*

3. But some *Anabaptists* object, *That all men are alike, and that there is no such difference as betwixt Masters and Servants, nay it is expressly forbidden to be servants of men.* I answer, to be a servant, in that place, is not simply to be in subjection under another, but to be so obsequious to man, as to prefer him before God: Hence the Apostle elsewhere in the *Duties* of servants, layes down this Antithesis, *Not as men-pleasers, but as the servants of Christ;* again, *doing service as to the Lord, and not to men:* The meaning is, That we must do *Duty* to a Master, not as merely to a man, but as to one in *Christ*s stead; Masters by virtue of their office and place bear the image of *Christ*; *Christ* communicates his authority unto them, and so in performing *Duty* to Masters, we perform *Duty* to *Christ*; and in denying *Duty* to Masters, we deny *Duty* to *Christ*: Thus the Lord said to *Samuel*, when the people rejected his Government, *They have not rejected thee, but they have rejected me, that I should not reign over them.* Consider this, all ye that are *Servants*, though *Masters* should neither reward your good service, nor revenge your ill service, yet *Christ* will do both: This is your prerogative that fear God above all other *Servants*; others may serve their Masters with fear and trembling, in singleness of heart, and with good will; but onely *Christians* and *Saints* do service as to *Christ*, and this makes them not content themselves with doing the thing, but to endeavour to do it after the best manner they can, so as God and *Christ* may accept of it.

I have now run through the Family, and informed you of the *Duties* both of *Governors* and *Governed.* *Christians*, look within you, look about you, *that man is not a good man, that is not good in all his relations.* The same God that requires us to serve him as private persons, requires us to serve him in our relations: And therefore though you be never so careful of your *Duty* in the former respect, yet you may go to hell for neglecting your *Duties*, as *Masters, Servants, Husbands, Wives, Parents, or Children;* nay, I'll say a litle more, that though you would be good in one relation, yet if you endeavour not to be good in every relation, you shall never go to heaven: for the same God that commands you to serve him as a Master, commands you to serve him as a Father, as an Husband, &c. *And he that keeps the whole Law, and offends in one point, is guilty of all.*



CHAP. XI. SECT. 1.

Of Preparatives to

Christian-Society.



Hitherto of secret *Duties*, and private *Duties*, so far as they concern every man in his own particular, and in his own family: Now as of many particulars consists a *family*, so of many *families* may consist this *Christian-Society* we are ready to treat of; and the rather do we fall upon it, because we hold it a *Duty*, to keep a constant, indeared and loving correspondence with the Saints, to communicate with experimental Christians, in their *Experiences* of Christ working and dwelling in them, *To exhort one another, and so much the more, as we see the day approaching.* Now that we may joyntly and comfortably carry on this *Duty*, ob-

Heb. 10. 24, 25

serve we, { 1. Our entrance into it.

2. Our proceedings in it.

1. For entrance, we must {

1. Renounce all sinful and wicked Society.

2. Entertain such Graces as will fitly prepare us for this Society.

1. We must renounce and discharge all wicked society: *For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? what agreement hath the Temple of God with Idols?* as melted gold will unite it self with the substance of gold, but not incorporate it self with dross; so if God by his Spirit melts the heart, and fits it for union with believers, then he separates it from that which is Heterogeneous and disagreeing to it: *Lord, who shall dwell in thy holy hill? saith David;* the answer is given, *Psal. 15. 4. In whose eyes a vile person is contemned, but he honoureth them that fear the Lord: Understand the Text soberly concerning Contempt of a vile person.* David would not have us to deny him courtesies and civil behaviour: We may eat, and drink, and buy, and sell, and shew kindenesse, and pity him, and pray for him, and carry our selves with all wisdom towards him, though he be without; but as for holy communion we must say to him as *Peter to Simon, Thou hast neither part nor fellowship in this body;* or as *Nehemiah to Sanballat, Tobiah and Gessem, You have no portion, nor right, nor memorial in Jerusalem.*

2 Cor. 6. 14

Psal. 15. 4

Al. 8. 21

Neb. 2. 20

2. We must entertain such Graces as will fitly prepare us for this *Christian Society*, and they are such as these: -----

1. *Humility:* Humble men contend not, censure not, quarrel not, disdain not: They can meet with unequal respects of age, sex, state and parts; they can discern even in women what is to be honored, and if there be not always so profound a judgment, yet many times there is more holy, and more sweet affections: They have not the faith of Christ in respect of persons, but can say to the poor man (if he be of the poor whom God hath chosen rich in Grace, and heir of the Kingdom) *Sit thou here in a good place;* they can prefer Grace before parts, and delight in the sweet scent of creeping Violets: They can make use of, and improve all other mens gifts, *For in honor they prefer one another,* and so they come to be kindly affectioned one to another in brotherly love; they can spy out Graces of all sorts, in all sorts and ranks of people: They observe the sweet affability and courtesie of some great ones, the honest diligence and patience of some poor ones, the blushing modesty and humility of some solidly learned, the cheerful activity in Gods worship of some illiterate, that love Christ in sincerity, though they cannot dispute for him: Several sorts of men have several lustres; now the humble

Rom. 12. 10

humble learn of all, and so receive much benefit in communion from all: This Grace then gives him a fitteſſe for this Society.

2. *Acknowledgement, and the prizing of others gifts*: It is ſaid of *Apollos*, *That though he were an eloquent man, and mighty in the Scriptures, yet he ſo far acknowledged and honored the Graces of God, and the gifts that were in Aquila and Priscilla, (a plain couple, an handy-crafts man his wife) that he was content to learn of them*: O let not Brethren envie and grudge at one another, but acknowledge and prize the gifts of others as their own gifts.

3. *Self denial*: Let nothing be done through ſtrife or vain glory; but in lowlineſs of minde, let each eſteem others better then themſelves: Look not every man on his own things, but every man alſo on the things of others: How goodly is it to ſee a man who hath parts, and gifts, and graces, to deny himſelf, and all for the edifying of the body? *Paul* could endeavour to pleaſe all men in all things, *Not ſeeking his own profit, but the profit of many*: He hath a true publique ſpirit, that prefers the body of *Chriſt*, before his own private; that can deny himſelf, ſo that God may be glorified.

4. *Love*: A grace of ſuch uſe and influence, that without love there can be no *Chriſtian-Society*; it is love that joyns hands and hearts: So the ſoul of *Jonathan* was knit to the ſoul of *David*, *For Jonathan loved him as his own ſoul*. Love diſpoſeth men to all ſpiritual Offices, to pray together, ſing together, talk or conſer together: on the contrary, all the gifts in the world, how excellent ſoever, are nothing worth without love, *Though I ſpake with the tongues of men and Angels; Though I had the gifts of all prophecy, and underſtood all myſteries, and all knowledge, and have not love, I am nothing*.

5. *Amiability, Facility or Condeſcenſion*: Rugged ſtones unhewn and unſquared, cannot fitly lie and joyn together in one building; ſowre, harſh and ſullen ſpirits, are not fit for ſociety: If there be a *Nabal*, who is ſuch a ſon of *Belial*, that no man can ſpeak to him, he may not be entertained: I know there are ſome good men of an harſh and rigid diſpoſition, who make many a poor *Chriſtian* to ſtartle back, though he came with a reſolution to conſult and learn ſomething of them: But there is in ſome others (whom I alwayſ prefer) an alluring facility, that doth call in the modeſt and bluſhing, who would otherwiſe ſtep back: Now this ſweet diſpoſition for gaining of ſouls into the liking and reliſhing of the good ways of God, is a commendable Grace.

6. *Sobriety of ſpirit*, in the ſuſpending of all raſhneſs of cenſures, and a patient bearing with ſome errors and offences, which unavoidably will ſometimes fall out: The Apoſtle had reſpect unto this, when he admoniſhed the *Coloſſians*; *To forbear one another, and to forgive one another, if any man have a quarrel againſt any, or a matter of complaint (as the word ſignifieth) even as Chriſt forgave you*: How quarrellous are ſome men? How loud and ſhrill, and thunder-ſtormy in their complaints? on the contrary, heavenly ſouls reſolve to do good, and to ſuffer evil: Such was *David*'s carriage towards *Shimei*, when *Shimei* curſed him: *Come out thou bloody man, thou man of Belial*: *David* ſaid no more, but, *Let him curſe, becauſe the Lord had ſaid unto him, Curſe David*.

7. *Innocency, harmleſſeſſe, or inoffenſiveſſe of converſation*: Nothing more deſtroyes *Chriſtian-Society*, then frequent lyes, flatteries, whiſpering, ſcoffs, calumnies, and invented ſlanders: Hence *James* calls the tongue, *An unruly evil, full of deadly poiſon*; — And if this member be not tamed, all Religion is in vain; and conſequently all Religious Society.

8. *An holy coveting of excellent gifts*: Emulation ordinarily engenders ſtiffe, and overthrowſ *Chriſtian-Society*; But this holy contention, this ſpiritual emulation, this zeal after more perfection of gifts and graces, the Apoſtle enjoyneth, *Covet earneſtly the beſt gifts*: q. d. affect, emulate, be zealous after a further growth or improvement.

9. *Wiſdome*: Both to diſcern where the rich treaſure lies, and to be able to draw it forth: There lies many times a great deal of ſpiritual wealth, in ſome obſcure and neglected *Chriſtians* which many ſupercilious and conceited profeſſors do paſſe by and neglect: One would not think what dexterity in Scriptures, what judgement in controversies, what fervency and expreſſions in Prayer, what acquaintance with God and his Providence, what ſtrength of Faith, what Patience, Meekneſſe, Moderation, Contentedneſſe, Heavenly mindedneſſe, may be now and then found out and diſcovered in plain people, that have plain carriage and plain ſpeech: Here then is the neceſſary uſe of wiſdome, to diſcover thoſe gifts and graces; and when we find ſuch a vein, to dig it, and

and draw it forth : Do you observe one of great dexterity in Scriptures ? propound to him some difficult place where you were fain to make a stand : Do you observe one well studied in controversies ? desire him to untie a knot, where you have been a great while looking for an end : Do you observe one acquainted with cases of desertion and soul-clouds ? learn of him what experiments he hath collected, and which was his way out of the mist : Do you observe one powerful in Prayer ? get him to commend your suits with you unto God : All men would be dealt with in the proper way wherein they are versed, and wherein they excel.

SECT. 2. *Of a mutual exchange of gifts and graces.*

After the Preparatives, we come to the Duties themselves, which consist.

1. In a mutual exchange and imparting of Gifts and Graces.
2. In a mutual serviceableness to the bodies and souls of one another.
3. In a mutual walking together, and holding of hands in the Ordinances of Christ.

1: There must be in *Christian Society*, a mutual exchange and imparting of Gifts and Graces: God hath dispensed variety of gifts unto his people; as *Job* was exemplary for patience and uprightness; *Moses* for faithfulness and meekness; *Josiah* for tenderness and activity in the cause of Reformation; *Timothy* for Ministerial diligence and care of the flock: the gift of Christ is Grace, according to measure: He measures to one such gifts, to another such, to another such and such, as he pleaseth: *Unto every one of us is given grace, according to the measure of the gift of Christ*: God gave the Spirit without measure unto Christ, but we have it according to our scantling, and as he pleaseth to honour and entrust us: *To one is given the word of knowledge, to another faith, to another prophecy, to another the discerning of spirits, to another divers kinds of tongues*: Thus every man hath his proper gift of God, *One after this manner, and another after that*: One hath quickness of parts, but not so solid a judgement; another is solid, but not so ready and presential; one hath a good wit, another a good memory, a third a good utterance; one is zealous, but ungrounded: another well principled, but timorous: One is wary and prudent, another open and plain-hearted; one is trembling and melting, another chearful and full of joy; Now thus God freely gives, and most wisely disposeth, that we may be engaged to use his bounty to each others help: The knowing Christian is to impart to him that is weak in gifts, and the zealous Christian that hath fewer notions, is to impart his warmth and heat to his knowing friend: The Christian that hath collected experiences, or found out methods, for the advancement of holiness, must not deny such knowledge to the body; Christians must drive an open and free trade, they must teach one another the mystery of godliness: Tell your experiences, and tell your conflicts, and tell your comforts, make all that you have, the bodies, and all the body hath yours. Some say, The Art of Medicine was thus perfected, as any one met with an herb, and discovered the vertue of it by any accident, he would sell it up in some publique place, and so the Physicians skill was perfected by a collection of those experiments and receipts: We must one day account how we have laid out our Knowledge, our Utterance, our spirit of Prayer, our Ability of discerning, our experience of God, our taste of the Promises, our enlargements after prayer, our improvements by Conference, our comforts after private Humiliation, our strengthening by Sacraments, or what else may be instanc'd in for the use of others; how we got rid of such a lust, how we mastred such a temptation, how we attained to such a facility in this or that duty; and there must be this commerce among them that are in this heavenly partnership.

Ephes 5. 7.

1 Cor. 12. 8, 9, 10.

1 Cor. 7. 7.

SECT. 3. *Of a mutual serviceableness to the bodies and souls of one another.*

There must be in this *Christian Society*, a mutual serviceableness.

§1. *To the bodies.*

§2. *To the souls of one another.*

1. *To the bodies of one another*: The primitive Christians excelled in this case; they put their estates (by reason of the persecution) into a common stock, that all, even the poorest sort, that in those hard and uncertain times, gave their names to Christianity, might

Acts 4. 32, 34, 35.

be tended and looked on with equal care and respect: I know some have stretched this too far, to make it a leading case and binding example; but thus far it holds, that if the necessity of the faithful call for it, even all that we have must be serviceable in order and in due respects; The Catalogue runs thus; 1. The publique state wherein we live, we must provide for. 2. Our selves. 3. Our wives. 4. Our parents. 5. Our children and family. 6. The household of faith. 7. Our kindred. 8. Our nearest neighbours and common friends. 9. Our country-men. 10. Strangers. 11. Enemies. It is truly an acceptable service to God, and a glorious Ministry, to tend the Lords poor and sick; therefore Paul sometimes took upon him the fellowship of the Ministering to the Saints, as he was desired by the Churches of Macedonia, whom he commends for their charity, and whose example he wills the Corinthians to follow.

2 Cor. 8. 4. 7.

2. To the souls of one another, and this severall ways:

1. In watching over one another: I know we have Enemies that maliciously watch over us for our haltings, but it is the part of a friend, to watch over his companion for good; we are apt enough to neglect our own watch, we had need to have either prying enemies, or faithfull friends, to make us know our selves.

2. In admonishing and reprovng those that fall: This is a great Duty, but much neglected. Reverend Mr. Bolton, speaking of that grave and religious Judge, Nichols, (who desired him sometimes to deal plainly with him) confessed after the Judges death, that he was grieved at his heart that he had done no more in that kind. O count not admonition an unnecessary meddling, we may, through a foolish humour to be esteemed peaceable and quiet, suffer many to miscarry and be lost.

Boltons quarterly novitiama, pag. 163.

3. In recovering those that are fallen, through a spirit of meekness: Brethren, if any may be overtaken with a fault, ye which are spiritual, restore such a one in the spirit of meeknesse, considering thy self, lest thou also be tempted. Christians should not triumph over them that are on the ground, and thrown down by a temptation, but rather they should sit by them on the same flat, and mourn with them and for them, and feel some of their weight.

Gal. 6. 1, 2.

4. In instructing the ignorant, dull, and less capable: To this purpose we should rather keep a slow pace, than willingly out-go the young and tender Lambs: O despise them not here, with whom we shall have eternal company in heaven, it may be, they can reach no higher than the very principles of Religion, without which they could not be safe: yet if they know and can say any thing of God in Christ Jesus, or if they would fain hear of him, be not too high for their Society; neglect not the rear of the Christian army, but strive with their infirmity or unfitness, whatsoever it be.

5. In encouraging weak beginners: bid them welcome that stand upon the threshold, that linger in the porch of this Society, and would be glad to sit down among the Disciples of Christ, It was prophesied of Christ, *Abruised reed shall he not break, and a smoking flax shall he not quench*: It should be thus with Christians, they should not quench, but rather encourage the smoking flax into a flame: Do you perceive a poor soul to listen after Christ and to hearken if some word of comfort may be let fall? open your selves to him, and let him in to the pleasures and ravishments of the Kings chambers: Take heed of making any one go back, or grow out of love with the order and government of Christs family.

Isa. 42. 3.

6. In stirring up the spirits and gifts of one another: Consider one another (saith the Apostle) to provoke unto love and to good works; not forsaking the assembling of our selves together, but exhorting one another. A mean person, by asking a question, may lay the first stone, whereupon a goodly frame of excellent and rich discourse may be reared: Christians must quicken one another in the ways of godliness; as the iron sharp'neth iron, as rubbing of the hands makes both warm, and as live-coles make the rest to burn, so let the fruit of Society be mutual, sharp'ning, warming and inflaming.

Heb. 10. 24, 25.

7. In raising, cheering, comforting the dejected and dismayed spirit: How did the Martyrs in their Prisons set one another at liberty from the bondage of fears? how did holy Bradford's sweet and cheerful company, make the very dungeons lightsome, and Pallace-like to his fellow-prisoners? An unbelieving heart, oppressed many times with foolish cares and fears, doth sometimes (by a word duly spoken, or by a Promise applied in the season of it) feel the load quite taken away.

SECT. 4. *Of a mutual walking together, and holding hands in the Ordinances of Christ.*

T Here must be in *Christian Society*, *A mutual walking together in the Ordinances of Christ*, as—

1. *In hearing the Word*, by quick'ning one another unto it, by helping the negligent to apply it, by taking forth the several portions belonging to the several conditions and necessities of each, by praying for one another, that it might be useful and seasonable to all.

2. *In the Sacraments*, joying in one another, beholding their order and stedfastness of faith in Christ: How should they but rejoyce together in the love of God, feeding at the same table, as those that shall meet and sit down with Christ in his Kingdom of Glory: how should they but behold their order and stedfastness of faith, now renewing their Covenant of Love among themselves, & laying down all grudges, rancour, prejudice, uncharitableness, surmises, for Christ's sake, and giving the right hand of fellowship, cordially and unfainedly to one another, as those that find themselves to be all retainers to the same Master, and provided for with the same care, and purchased by the price of the same blood?

Col. 2. 5.

3. *In prayer for and with each other*: In Primitive times they used to transact one another's affairs in the court of Heaven by Prayer: *Pray always* (saith Paul) *with all prayer and supplication, for all Saints, and for me*: — and, *Pray one for another* (saith James) *that ye may be healed*; q.d. if the heart rankles, or if there be any fallings out, any differences and jarrings among Christians, let them meet together, and humbly acknowledge where the fault lies, and make up the matter before God, who is both a witness of their mutual sincerity, and is only able to search the bottom of the wound, and to cure it: Sometimes Christians have known blessed experiments of this, and can tell when a *Probatum est* was written upon it.

Eph. 16. 18, 19.
James 5. 16.

4. *In fasting, for the afflicting, and humbling of the soul*; so Ezra and his men, and Esther and her maids, maintained communion together: Such fasting-days are soul-feeding-days, and soul-curing-days; some diseases, some lusts will go out no other ways.

5. *In mutual bemoanings, confessions, and opening of our sores and wounds*; it may be, when the Apostle saith, *Confess your faults one to another*, he means more than acknowledgement of offences, whereby a man hath sinned against his brother; viz. that Christians should also bewail their failings, infirmities, deadness, unfavouriness, coldness, narrowness, unfruitfulness to one another, to see whether others have been in the same case, and what course they took, and what remedy they procured: many souls may perish through too much reservedness and modesty.

6. *In holy conference*: This indeed is it that might much improve the meeting of Christians. In the Prophets time, when proud scorers, and prophane spirited men talked vainly, and did even what they list, then they that feared the Lord met, and spake often one to another; no doubt they spake of God, and his counsels, of his works and ways, of his providence and goodness, of the baseness of Atheistical thoughts concerning God: would Christians thus meet and exchange words and notions, they might build up one another, they might heat and inflame one another, they might strengthen and encourage one another, as the brethren did Paul: and have we not an express command for this Duty of conference? Thus shall ye say, every one to his brother, and every one to his neighbour, *What hath the Lord answered? and what hath he spoken?*

Mal. 3. 16. 3.

1 Thes. 5. 11.
Luke 24. 32.
Acts 28. 15.

Jer. 23. 33. 1

And now I am fallen on this Duty, give me leave to lay down some experiments and proceedings of some Christians, as willingly joyned themselves in a *Christian Society*, and by Gods blessing thereby sweetly improved themselves.

SECT. 5. *Of some Orders to which some Christians subscribed before Conference.*

IN this Conference § 1. Some Orders were made, to which all subscribed.
of Christians, § 2. Some questions were propounded, to which all answered.

1. The Orders were these: —

1. That every Wednesday (especially during winter) we will meet for Conference about soul-affairs.

I i 2

2. That

2. That if any difference in opinion shall arise amongst us, we will fully debate, and then submit to the judgment of the Society, as it shall be made good out of the Word.

3. If we observe any of the Society to fall into any sinne or scandal, he that observes it shall first warn the party thereof; and if he offend again in the same kind, the observer shall then joyn with himself one or two more to warn the same party; and if he will not hear them, the observer or any other shall then acquaint the Society at our next meeting: and if he will not hear them, that then he be excluded till he repent, and be voted for his admission again.

4. That whatsoever is spoken amongst us (the telling whereof may tend to the prejudice of any one of us) shall be kept secret, upon pain of undergoing such censure as the major part of the company shall think fit.

5. That for admission of any into our Society, we will not be too strict nor too large; not too strict in excluding any, in whom we have any good hopes of sincerity, and real desire to increase their knowledge, and mutual love, though they may be *but weak* in gifts: nor too large in admitting such, who may be either *heretical in opinion*, or *enordinate in life*: And by this Rule, those that are to be admitted shall be voted by the major part of us.

6. That for better regulating of this Society, we will have a Moderator. And what further Orders we or any of us shall hereafter think upon, we shall propound the same to the Society at our next meeting; and the same shall be confirmed or annulled, as it shall be agreed by the major vote of our Society.

7. That the Moderator shall propound the question and matter of our Discourse the week before it be discussed; and at every meeting begin with Prayer, and end with Thanksgiving.

Rom. 14. 1.
2 Thes 36. 14
Tit. 3. 10

SECT. 6. *Of some Questions of Practical Divinity, which at the Conference were propounded and answered.*

THe Questions propounded were of several sorts:

1. Choyce Heads of Practical Divinity.
2. Wholesome Cases of Conscience.
3. Some Controverted Points.

The Questions of the first sort, were these and the like:

Sect. 1. *What was the happiness of Mans condition in the state of Innocency?*

1. **G**Od made man in his own Image, *Gen. 1. 26, 27. and 9. 6. Eccles. 7. 29. Eph. 4. 24.*
2. Man was wonderfully and fearfully made, *Psal. 139. 14.*
3. Man was made Lord of all the creatures, *Gen. 1. 26, 28. Psal. 8. 6.*
4. Man had a perfect knowledge of

{	God, <i>Rom. 1. 19, 20.</i>
{	The Creatures, <i>Gen. 2. 19.</i>
5. Man had sweet and immediate communion and conference with God, *Gen. 1, 12, 29, 30, and 3. 8.*
6. Man was placed in Paradise, *Gen. 2. 15.*
7. Man was made little lower then the Angels, *Psal. 8. 5.*
8. Man laboured without pain, *Gen. 3. 17.*
9. Man lived without sin or shame, *Gen. 1. 31. and 2. 25.*
10. Man was crowned with glory and dignity, *Psal. 8. 5. 1 Cor. 11. 7.*
11. Man was Gods delight, *Prov. 8. 31.*
12. Man had a possibility not to dye, *Gen. 2. 17. and 3. 19.*
13. Man had free choice of good and evil, not necessitated to either, *Gen. 2. 16.*

Sect. 2. *What are the Miseries of Man in state of Nature?*

1. **H**E is impure in his conception, *Psal. 51. 5.*
2. He is born in iniquity, *Psal. 51. 5.*

3. He

3. He is defiled with sin in the whole nature, *Isa. 64. 6. Ezek. 16. 6. Rom. 7. 24.*
4. His thoughts are corrupted with sin, *Gen. 6. 5. Eph. 4. 17, 18.*
5. All the members of his body and powers of his soul are defiled with sin, *2 Pet. 2. 14.*
6. His members are servants to unrighteousness and to iniquity, *Rom. 3. 13, 14, 15, 16. and 6. 19.*
7. He is spiritually blind, *Rev. 3. 17. Jer. 10. 14. 1 Cor. 2. 14. Eph. 3. 8.*
8. His minde is set on evil works, *Eph. 4. 18. Col. 1. 21.*
9. His will lusteth after evil, *Rom. 8. 7.*
10. His heart is deceitful and desperately wicked, *Jer. 17. 9.*
11. His affections are inordinate, *Isa. 59. 7.*
12. He hath a defiled conscience, *Tir. 1. 15.*
13. He hath an unsatiable desire after sin, *Job 14. 4. ——— 15. 16.*
14. He is full of sin, *Prov. 22. 15. Rom. 1. 24. ——— 7. 5, 14. 2 Pet. 2. 19.*
15. He is dead in sin, *Eph. 2. 1, 2.*
16. His civil actions are sin, *Prov. 21. 4.*
17. His best services are sin, *Prov. 15. 8, 9, 28, 29.*
18. He is unable to any good, *Rom. 3. 12 ——— 7. 19. ——— 8. 8. 2 Cor. 3. 5. Rev. 3. 17.*
19. He is hated of God, *Psal. 5. 5.*
20. He is separated from all fellowship with God, *Isa. 59. 2. Eph. 2. 12.*
21. He is under Gods curse, *Gal. 3. 10. Deut. 28. 16, 17, 18.*
22. He is without Christ, *Eph. 2. 12. and out of the communion of Saints, Eph. 2. 12.*
23. He is a bondslave of Satan, *John 8. 34, 44. 2 Cor. 4. 4. Eph. 2. 2. Heb. 2. 15.*
24. He is a child of wrath, *Eph. 2. 3.*
25. He is subject to all the calamities and curses of this life, *Deut. 28. 15, 16, 17, &c.*
26. His life is short and vain, and full of toil and care, *Gen. 3. 19. Eccles. 5. 14. Psal. 103. 14, 15.*
27. He is liable to death, *Rom. 5. 12. ——— 6. 23. Gen. 3. 19. Deut. 30. 18. Psal. 89. 48.*
28. He is guilty of damnation, *Rom. 5. 17, 18. ——— 8. 6. 2 Thes. 2. 11, 12.*
29. He shall not (as such) inherit the Kingdom of heaven, *1 Cor. 15. 50. 2 Thes. 1. 9.*
30. He is an enemy to his children, *Deut. 28. 18.*

Sect. 3. *What means hath God appointed to come out of this miserable estate.*

1. **W**E must enquire after the means of salvation, *Luke 3. 10, 12. Acts 2. 37. ——— 16. 29, 30.*
2. We must lay hold on seasons and opportunities of grace offered, *John. 12. 35.*
3. We must hearken to, and entertain the motions of Gods Spirit, *Rev. 3. 18. 20.*
4. We must seriously consider of our own ways, *Haggai 1. 5. Luke 15. 20.*
5. We must go to God by Christ, *John 14. 6. and 10. 9.*
6. We must search the Scriptures, *Deut. 17. 19. Isa. 55. 1, 2, 3. John 5. 39.*
7. We must wait on the word preached, *John 5. 24. Acts 26. 18. Rom. 10. 14, 15. 1 Cor. 1. 18, 21. 1 Pet. 1. 23. 1 John. 4. 6.*
8. We must see our sin, *Rom. 2. 20. Gal. 2. 10. have a sense and feeling of sin, Mat. 11. 28. Acts 2. 37.*
9. We must confess our sins, *Prov. 28. 13. 1 John 1. 9.*
10. We must be grieved for sin, *Isa. 57. 15. Mat. 5. 4. James 4. 9, 10. Zech. 12. 10. 2 Cor. 7. 10.*
11. We must be instant in prayer, *Acts 8. 22. Rom. 10. 13. 2 Thes. 1. 11, 12. Heb. 4. 16.*
12. We must endeavour after regeneration, *John 3. 3, 5. and mortification, Mat. 7. 13. Rom. 8. 13.*
13. We must consider the curse due to us for sin, *Ezek. 18. 28. Gal. 3. 10. Col. 3. 6.*
14. We must remove all lets and impediments that hinder conversion, *Deut. 12. 8. Eph. 4. 17.*
15. We

14. We must remove all lets and impediments that binder conversion, *Deut.* 12. 8. *Eph.* 4. 17.
15. We must consider that by sin we had an hand in crucifying Christ, *Zech.* 12. 10. *Acts.* 2. 36, 37.
16. We must judge our selves, that we be not judged, *1 Cor.* 11. 31.
17. We must forsake our ways and thoughts, and turn to the Lord, *Isa.* 55. 7. *Joel.* 2. 13. *Acts.* 2. 38.
18. We must avoid evil society, *2 Cor.* 6. 17, 18.
19. We must desire after Christ and his righteousness, *Mat.* 5. 6. *Rev.* 3. 18. —
21. 6.
20. We must believe on the Lord Jesus, *John* 3. 15. — 6. 35. 65. *Acts* 16. 31. *Gal.* 3. 22. *Eph.* 2. 8.
21. We must rest on Gods promises in Christ for conversion, *Isa.* 43. 45. — 44. 21, 22. *Ezek.* 6. 26, 27.
22. We must deny our selves, *Mat.* 15. 24. *Luke* 14. 26.
23. We must be doers of the word, and not hearers onely, *James* 1. 22.

Sect. 4. What are the signs of a sound and sincere Humiliation.

1. **A** Sorrow for sin, because God hates it, *Psal.* 51. 4.
2. A breaking of the heart out of pure love to God, *Rom.* 2. 4.
3. A sorrow for sinne, because it crucified Christ, *Zech.* 12. 10.
4. A free acknowledgement of our unworthiness, in greatest fulness of our worldly felicity, *Gen.* 32. 10.
5. A suffering of sorrow to abide on the soul, and not putting it off by worldly comforts, *Isa.* 58. 5, 6. *Joel* 2. 13.
6. A mourning for lesser sins, as well as for greater; for the evil that cleaves to a mans best works, as for his other evil actions, *James* 2. 10.
7. A submission to Gods will, let him do what he pleaseth, *Josh.* 10. 15. *2 Kings* 20. 10. *Jer.* 10. 19.
8. A throwing of the soul (being affrighted with the threats of the Law, and accusations of his own conscience) wholly upon Christ and his promises, *Luke* 13. 12. *Acts* 16. 31.
9. A hatred against, and shunning of all sin, *Job* 42. 6. *Psalms* 119. 113. *2 Cor.* 7. 11.
10. A leaving of all sin, and doing the contrary good things, *Isaiah* 8. 6, 7, 8. *Micah* 6. 8.
11. The seven marks of godly sorrow, laid down in *2 Cor.* 7. 11.

Sect. 5. What means hath God appointed for brokenness of heart?

1. **A** Newyeing of the word, as it is an ordinance for that very purpose, *Jer.* 23. 29.
2. Attendance unto, and hearing of the word powerfully preached; *2 Kings* 22. 19.
3. A sight and sense of our sins, *Ezra* 9. 6. *Psalms* 31. 9, 10 — 38. 3, 4, 17, 18. *Jer.* 23. 9, 10.
4. A consideration of the sins of our Prophets, *Jer.* 23. 9.
5. A consideration of Christ crucified for and by our sins, *Zech.* 12. 10. *Acts* 2. 37.
6. A consideration of the hardness of others hearts, much more of our own, *Mark* 3. 5.
7. Prayer for contrite spirits, *Psalms* 51. 10.
8. A remembrance of our affliction and misery, *Josh.* 7. 5. *Lam.* 3. 19, 20.
9. A consideration of Gods withdrawing his comfortable presence from us, *Lam.* 1. 16.
10. A consideration of Gods infinite love and grace to our souls, *Joel* 2. 13. *Rom.* 2. 4.
11. A consideration of the death of Gods Saints, who are as the pillars of the places where they live and abide, *Isa.* 38. 2 — 57. 1.
12. A consideration of Gods judgements on others, who have been hardened in sin, *Heb.* 3. 8, 9, 10, 11, 12, 13.
13. An actuating of our faith in respect of the precious promises of softning hearts, *Ezek.* 11. 19 — 36. 26.

Sect. 6.

Sect. 6. *What are the means both for the obtaining and increasing of Faith?*

1. **T**He preaching of the word, *John*. 4. 42. — 5. 24. *Acts*. 13. 48. 14. 22. — 16. 14. 32. 34. *Acts*. 18. 8. *Rom*. 1. 16, 17. — 10. 8. 14. 17. *Eph*. 1. 13.
2. The influence and assistance of the Spirit concurring with the word, *1 Cor*. 2.
3. A forsaking of our own legal righteousness, *Rom*. 3. 27—9. 30, 31. *Phil*. 3. 8, 9.
4. Godly conference with others, *John*. 4. 7. 29. 39. *Acts*. 17. 2, 4.
(Baptisme, *Rom*. 4. 11. *Heb*. 10. 22, 23.
5. Due administration of the Sacraments of { The Lords Supper, *1 Cor*. 10. 4. 16. *Gal*. 3. 1.
6. Fervent prayer and wrestling with God, *Luke*. 17. 5 — 22. 32. *Eph*. 3. 16, 17.
7. A complaining of our own unbelief, *Marke*. 9. 23, 24.
8. Experiences of Gods former dealings, *1 Sam*. 17. 37. *2 Cor*. 1. 10.
9. A consideration of the faithfulness of God in his Promises, *Heb*. 11. 11.
10. A drawing nigh to God with an heart sprinkled from an evil conscience, *Heb*. 10. 22, 23.

Sect. 7. *What are the signs of a true justifying Faith?*

1. **T**He blessed fruits of the Spirit, *Gal*. 5. 22, 23. *1 Tim*. 2. 15 — 6. 11.
2. All the graces linked together in that golden chain, *2 Pet*. 1. 5, 6, 7.
3. A love of Christ, *John*. 16. 17. *2 Tim*. 1. 13. *Philem*. 5. *1 Pet*. 1. 8. *1 John*. 5. 1.
4. A love of the Saints. *Eph*. 1. 15. *Col*. 1. 4.
5. Love and peace with the brethren, *Eph*. 6. 23.
6. Love and hope of salvation, *1 Thes*. 5. 8.
7. A joy unspeakable and full of glory, *1 Pet*. 1. 8. *Rom*. 5. 1, 2.
8. Patience in waiting for the Promises, *Isa*. 28. 16. *Heb*. 6. 12, 15.
9. Patience in enduring affliction, *2 Thes*. 1. 4. *James* 1. 3. *Rev*. 3. 10.
10. Hope in God, *1 Cor*. 13. 13. *1 Pet*. 1. 21.
11. Repentance from dead works, *Heb*. 6. 1.
12. Righteousness, peace and charity out of a pure heart, *1 Tim*. 2. 15. *2 Tim*. 2. 22.
13. A heart weaned from the world, *1 John* 5. 4, 5.
14. A resistance of Satan, and his fiery darts of temptation, *Eph*. 6. 16. *1 Pet*. 5. 9.
15. A confidence in Christ, without being ashamed, *Rom*. 10. 12. *2 Tim*. 1. 12.
16. A firm resolution to cling to Christ, maugre all discouragements, *Mat*. 15. 28. *Rom*. 8. 35, 36.
17. A relying upon Gods power, when all worldly means fail, *Rom*. 4. 18, 19, 20.
18. A relying on mercy, not upon merit, *Rom*. 4. 5. *Phil*. 3. 9.
19. A throwing our selves on God, though he frown on us, *Job* 13. 15.
20. A pure heart, and a good conscience, *Rom*. 5. 1. *1 Tim*. 1. 5, 19. *Heb*. 10. 22.
21. A sanctified life, or pure conversation, *Acts* 15. 9 — 26. 18. *Heb*. 11. 7. *James* 2. 17, 18.
22. Obedience to God in things contrary to, or above humane reason, *Rom*. 11. 7. 8, 11.
23. Fervent and hearty prayer, *Rom*. 5. 1, 2. *Eph*. 3. 12. *James* 1. 6. *Mark*. 9. 24.
24. A contempt of the world in respect of the heavenly inheritance, *Heb*. 11. 24, 25, 26.
25. The seal of Gods Spirit, which is the earnest of our inheritance, *Eph*. 1. 13, 14. *1 John* 5. 6.
26. A glorifying of God for his grace, and truth, and infinite power in overcoming all natural difficulties, and performing what he promiseth, though never so contrary to the course of nature, *Rom*. 4. 20.
27. An

27. An assenting, closing with, and embracing the Promises afar off, as if they were already performed, *Heb. 11. 13.*
28. A disregard, and defiance of the tyranny of man, *Psal. 56. 4, 11.*
29. A sense of our own infidelity, and an earnest desire of the encrease of our faith, *Marke 9. 24.*
30. A true, real and cordial confession of faith, *John 20. 28. Acts 19. 18. Rom. 10. 12.*
31. A constancy in our holy profession, *2 Cor. 1. 24.*
32. An earnest longing after the coming of Christ, *2 Cor. 5. 7, 8.*

Sect. 8. *What motives to Evangelical Repentance?*

1. **S** In laid open before us, to the conviction of conscience, *Act. 2. 37, 38.*
2. A consideration of Gods judgments threatned, *Ezek. 18. 30. Jonah. 3. 4, 5. Jer. 4. 3, 4. --- 6. 26. --- 26. 4. Amos 4. 12. Luke 13. 3, 5. Rev. 2. 4, 5, 16.*
3. A consideration of the Lords chastisements and corrections on us, *Lam. 3. 19, 20. Rev. 3. 19.*
4. A fear of the enemy prevailing against us and over us, *Judg. 10. 9, 10, 15, 16, 2 Chron. 12. 5, 6. Jer. 6. 26.*
5. A fear of Gods removing the Candlestick from us, *Revel. 2. 5.*
6. A consideration of the great Judgement-day, *Acts 17. 30, 31.*
7. A consideration of Gods mercies and grace, *Hos. 6. 1. Jer. 18. 8. Joel 2. 13. Zech. 1. 3.*
8. A consideration of Gods patience and goodness, *Rom. 2. 4. 2 Pet. 3. 9.*
9. A consideration of Gods travelings after our souls salvation, *Ezek. 33. 11.*
10. The approaching of Gods Kingdome, or of the beauty of Religion, *Matth. 3. 2, 4. Mark 1. 15. Acts 17. 30. Ezek. 43. 10, 11.*
11. A consideration of the Promises of Remission upon our Repentance, *Isa. 55. 6, 7. Ezek. 18. 21, 22. Acts 3. 19.*
12. A consideration of the Promise of Life upon Repentance, *Ezek. 18. 32, 38.*
13. A consideration of the promise, of Gods communion and fellowship with us, *Isa. 57. 15.*
14. A consideration of Christ crucified for us, *Zech. 12. 10, 11.*
15. A consideration of Gods former dealings with us in mercy, *Hos. 12. 3, 4, 5, 6.*
16. A hope and belief of Gods acceptance when we come to him, *Jer. 3. 22.*
17. The publication of Christs marriage with our poor soules, *Jer. 3. 14.*
18. A consideration of those comforts that await Repentance, *Mat. 5. 4. Luk. 15. 7, 17, 18.*

Sect. 9. *What are the signes of true and Evangelical Repentance?*

1. **A** N abhorring of sin, and our selves for sin, *Job 42. 6. Amos 5. 15.*
2. A godly shame for sin, *Ezr. 9. 6. Jer. 3. 24 25---31. 19. Ezek. 16. 61, 63.*
3. A mourning for sin, because God is offended, *1 Sam. 7. 2. Psal. 51. 4. Zech. 12. 10, 11.*
4. Sorrowing mingled with hope, *Ezra. 10. 1, 2.*
5. Serious carefulnesse,
6. Judicious clearing,
7. Holy indignation,
8. Filial fear,
9. Eager desire,
10. Godly zeal,
11. Impartial revenge on our selves for sin,
12. Works meet for Repentance, *Mat. 3. 8. Act. 26. 120. Isa. 1. 1. 16, 17. Hos. 12. 6.*
13. A forsaking of sin, *Ezek. 14. 6. --- 18. 28, 33. Rom. 6. 6. Heb. 6. 1. Isa. 30. 22.*
14. Self-denial, *Luke 15. 19.*
15. A justifying of God, or giving him the glory, *Hos. 14. 1, 2. Luke 7. 29.*
16. A disesteem of all wordly helps, *Jer. 3. 23.*
17. A submission to all offices of humility upon sense of sinne, *Luke 7. 37, 38.*
18. A dear love to Gods Ministers, whom God hath made instruments of our Repentance, *Acts 16. 14, 15.*
19. An endeavour after this work on our selves, to work it on others, *Psal. 15. 13, 20. A*

20. An earnest longing after Christs coming to judgment, *1 Thess.* 1. 9, 10.

Sect. 10. *How may a Believer Redeemed by Christ, acknowledge his thankfulness to Christ?*

1. **B**y a continual remembrance of Gods goodnesse to us, *Psal.* 103. 1, 2, 3, 4.
2. By telling others what Christ hath done for our souls, *Psal.* 34. 3, 4. *Eph.* 1. 3.
3. By walking holily, and without blame before Christ in love, *Psal.* 116. 8, 9. *Eph.* 1. 4. *Phil.* 1. 11. *Col.* 2. 6, 7.
4. By rejoycing in God through our Lord Jesus Christ, *Psal.* 34. 2. --- 63. 7. *Eph.* 5. 11.
5. By calling on God, and paying our vows, *Psal.* 116. 12, 13, 14.
6. By endeavouring the conversion of others, *Psal.* 51. 12, 13.
7. By administring to the necessity of the Saints, *Hebrews* 13. 16.
8. By singing of Psalms, making melody in our hearts unto the Lord, *Eph.* 5. 19, 20.
9. By worthily receiving the Sacrament of the Lords Supper, *1 Cor.* 11. 24, 25.
10. By loving the Lord Jesus Christ, *Cant.* 1. 3. *Luk.* 7. 47. *1 John* 4. 19.
11. By denying our selves and highest excellencies in respect of Christ, *Rev.* 4. 10.
12. By a publick profession of Christs soveraignty, *Philip.* 2. 11.
13. By suffering willingly for the Name of the Lord Jesus, *1 Pet.* 4. 14, 16.

Sect. 11. *What are the signes of a sincere love to Christ?*

1. **U**pright walking with God, *Cant.* 1. 3. *Joh.* 14. 15, 21, 23. *Eph.* 1. 4. *1 Joh.* 2. 5. --- 15.
2. A fainting and languishing desire after Christ, *Cant.* 3. 1, 2, 3, 4. --- 5. 8.
3. A love to the members of Christ, *1 John* 4. 12, 20.
4. A hating of evil, *Psal.* 97. 10.
5. A relieving of the poor members of Christ, *Mat.* 25. 45. *1 John* 3. 17.
6. A full assurance of faith, *Canticles* 6. 3. *Romans* 8. 38, 39.
7. A disesteem of all things in comparison of Christ, *Mat.* 10. 27. *Phil.* 3. 8.
8. A conquering of all difficulties, and discouragements for Christ, *Cant.* 8. 6, 7. *Rom.* 8. 35. *2 Cor.* 5. 14.
9. A heart and tongue enlarged in the praises of Christ, *Cant.* 5. 10. to the end.
10. All the fruits of the Spirit, *Gal.* 5. 22.
11. A contemplation of Christs love, and desires after further sence of it, *Eph.* 3. 17, 18, 19.
12. A restlessness of the soul in the non-enjoyment of Christ, *Cant.* 3. 1. 2, 3, 4.
13. A contentedness to suffer censures, disgraces, and death for Christ, *Cant.* 5. 6, 7, 8. *Acts* 21. 13.
14. A rejoycing in Christ, whom we love, *Psal.* 5. 11. *John* 14. 28.
15. A patient waiting for Christs appearing, *2 Thessalonians* 3. 5.

Sect. 12. *What are the causes in us of Christ's withdrawing from us?*

1. **C**ovenant-breaking, *Deut.* 31. 16, 17.
2. Idolatry, or spiritual whoredom, *Deut.* 31. 16, 17, 18. *Psal.* 78. 38, 60. *Hof.* 5. 3, 4, 6.
3. The pride of our hearts, *Hof.* 5. 5, 6.
4. Hypocrisie in Gods service, *Hof.* 5. 6.
5. Infidelity, and frowardnesse of hearts, *Deut.* 32. 20.
6. Leaving our first love, *Rev.* 2. 4, 5.
7. Carnal security, *Psal.* 30. 6, 7. *Cant.* 5. 3.
8. Carelesnesse of accepting the seasons of grace, whether Christ draw near in Ordinances, or in inward dispositions, *Cant.* 5. 3, 6.
9. A preferring of the creature before Christ, *Isa.* 57. 17.
10. A wearinesse of Gods Ordinances, *Jer.* 33. 38, 39. *Mal.* 3. 7.
11. A withdrawing from God in the duties of our obedience, *Deut.* 32. 20. *2 Chron.* 2. *Hof.* 5. 4, 6.

Sect. 13. *What are the causes for which Christ on his part withdraws himself from us?*

1. **T**O try us what is in our hearts, *Deut.* 32. 20. *2 Chron.* 32. 31.
2. To bring us to an humble acknowledgement of our sinnes, *Job* 13. 23, to the end. *Hof.* 5. 15. *Deut.* 31. 17. *Psal.* 30. 7.
3. To prevent spiritual pride in us, *2 Cor.* 12. 7, 8.
4. To make us pray earnestly to him, *Psal.* 3. 7, 8.-----13. 1.-----77. 1, 2, 3.-----88. 1, 2, 3, &c.
5. To exercise our faith in his Name, *Isa.* 50. 10.
6. To make us seek him in the use of all means, *Cant.* 3. 1, 2, 3, 4.-----5. 6, 8.
7. To make us prize him, and highly to esteem of him, *Cant.* 5. 8.---8. 1.
8. To make us hold him more surely when once we have found him, *Cant.* 3. 4.
9. To stir up and exercise in us all our spiritual graces, *Cant.* 5. 6, 7, 8, 9, 10, 11.

Sect. 14. *What means for the recovery of Christ's comfortable presence?*

1. **A** Search after, and an acknowledgement of those sinnes which caused his withdrawals, *Psal.* 32. 4, 5. *Lam.* 3. 40, 50.
2. An hearty bemoaning, shame and repenting for sin, *Jer.* 31. 18, 19, 20. *Psal.* 34. 18. *Isa.* 57. 15.
3. A waiting upon God in the use of his Ordinances, *Psal.* 27. 13, 14. *Cant.* 1. 8. *Isa.* 8. 17. *Luke.* 24. 32. *1 John* 1. 3, 4.
4. A diligent enquiry after Christ, *Cant.* 3. 3, 4.
5. A moaning and weeping for his loss till he be found, *John.* 20. 11, 13, 14, 15, 16.
6. A drawing nigh to God in the duty of prayer, *Lam.* 3. 57. *Psal.* 51. 12.---145. 18. *Jam.* 4. 8.
7. A pressing of God in prayer with his word and promises, *Psal.* 119. 49. 50.
8. A due receiving of Christ in the Lords Supper, *1 Cor.* 10. 16.
9. A feeding upon Christ Spiritually, by a true and lively faith, *Job.* 6. 56. *Isa.* 50. 10.
10. A recourse to our former experiences, *Psalme* 77. 7, 8, 9, 10.
11. An hope that for all this we shall enjoy Christ, *Psalme* 43. 5.
12. A listening and submitting to the voice of his Spirit, *Rev.* 3. 20.
13. A walking in his statutes, and keeping his commandments, *Lev.* 26. 11, 12.

Sect. 15. *Of what use is Christ to a Believer already justified?*

1. **C**Hrist is wisdom and sanctification unto us, *1 Cor.* 1. 30.
2. Christ is the satisfaction of all our desires, *John* 6. 35.
3. Christ is our example in forgiving others, *Eph.* 4. 32. *Col.* 3. 12, 13.
4. Christ is our example in suffering injuries with patience, *Heb.* 12. 3. *1 Pet.* 2. 21.
5. Christ is our example in holiness. *1 Pet.* 1. 15, 16.
6. Christ is our example in love, *Eph.* 5. 1, 2.
7. Christ is our example in meekness, lowliness, humility, *Mat.* 11. 29. *John.* 13. 14, 15. *Phil.* 2. 5.
8. Christ is the way and means for our access to God the Father, *Rom.* 5. 2. *Heb.* 10. 19, 20.
9. Christ is both the representer, and the granter of our requests, doing for us whatsoever we desire in his name, *John* 14. 13, 14. *Rev.* 8. 3.
10. Christ is our consolation in sufferings, *2 Cor.* 1. 5.
11. Christ is our continual joy, *Rom.* 5. 11.
12. Christ is the death of sin in us, *Rom.* 8. 10. *1 Cor.* 15. 57. *Heb.* 9. 14.
13. Christ crucifies the world in us, *Galatians* 6. 14.
14. Christ is our freedom, the end of the Law for righteousness, *Rom.* 8. 2.---10. 4. *Gal.* 5. 1.
15. Christ is our life, the very life of grace in us, *John* 14. 6. *Rom.* 8. 11. *Gal.* 2. 20. *Eph.* 3. 17.
16. Christ makes intercession for us, *Rom.* 8. 34. *Heb.* 7. 25. *1 Job.* 2.
17. Christ is our upholder in temptations, *Heb.* 2. 18.
18. Christ is our harbinger for heaven, *John* 14. 2, 3.

19. Christ

19. Christ is our Master, *Mat. 23. 8, 10.* our Lord, *Rom. 14. 9.* our Head, *Eph. 4. 15.* our Master and Lord, *John 13. 13.*
20. Christ is our enabler to do all things, *Phil. 4. 12.*
21. Christ is both the Author and finisher of our faith, *Heb. 12. 2.*
22. Christ is our Saviour, yea salvation it self to us, *Rom. 5. 9, 10.* *1 Thes. 5. 9.*
- 2 *Tim. 2. 11, 12.*
23. Christ is our very being, the food, and soul of our souls, *John 6. 55.* *Acts 17. 28.*
24. Christ is our all in all, *Col. 3. 11.*

SECT. 7. *Of some Questions or Cases of Conscience, which at the Conference were propounded and answered.*

THe Questions concerning cases of conscience, were these and the like.

Sect. 1. *Whether a Believer may profit more, or be more intent in publike, or in secret Prayer.*

IT was answered, That this *Case* might better be resolved by experience then Scripture; and accordingly some preferred publike Prayer for these Reasons:

1. Because in publike they are stirred up by others; but in private, or secret Prayer, they had none others to joyne with them.
2. Because in publike, they that exercised had more excellent gifts, which exceedingly tend to their edification; but in secret, they found themselves weak, and dull, and dead-hearted ordinarily.

Others answered otherwise, and preferred secret Prayer on these grounds: ----

1. Because in secret they could confesse more enlargedly and feelingly their own sinnes than others could do it for them in publike, to whom they were not particularly known.
2. Because in secret they had fewer occasions of distraction, than in publike, and consequently they kept closer to God in the Duty.
3. Because they found by experience, that in secret their hearts were more up; and when they themselves were to perform in publick, the Society, whom they joyned with, did ordinarily more straiten them.
4. Because in secret they could take more paines with their heart: as in midst of Prayer, to prostrate, or by breaking off, to meditate, &c. which conveniently they could not do in publike.

In conclusion, this *Case* was resolved, That *some Believers may profit more, or be more intent in publike, others in private: yea, the same Christian may sometimes be more intent in publike, and sometimes in private:* And the reason rendred was, Because the Spirit that helps us to pray, is a free agent, and works diversly in the hearts of his people, to shew the diversity of his gifts, and his diverse manner of working. And yet withal, this is observable, that the comforts in duties, which have least of man, and are most immediate from the Spirit of God, are usually the sweetest comforts.

Sect. 2. *Whether a Christian in his own apprehension, decaying in Grace, may not yet grow in Grace? and if so, What are the reasons of his wrong apprehensions.*

TO the first Question it was answered Affirmatively; as in case of temptation, *Psal. 73. 21, 22, 23.* or in a spiritual desertion, *Psal. 51. 12.* *Psal. 88.* *Isa. 49. 14.*

To the second question these reasons were given in: —

1. The neglect of Self-examination.
2. The want of Gods lively Ordinances.
3. A too much eying of afflictions.
4. A too much poring upon sin, without any thoughts of Christ or Free-grace.
5. The want of the light of Gods amiable countenance.
6. The insensibleness of grace, which is of a spiritual nature, and not so easily to be perceived.
7. A present deadness or dulness of Spirit.
8. A misapplying of some one or more places of Scripture, as *Heb. 6. 6.* &c.

9. Weakness of knowledge, or want of judgement in such experimental passages, especially in the beginning of Christianity.

10. The distemper of the soul (especially in desertion) when as in the distemper of the body; a man thinking or speaking idely, we say it is not he, but his sickness; so it is in this case.

In conclusion, these reasons were approved; but we agreed, *That all the succeeding Answers or Resolutions should be proved out of Gods holy word.*

Sect. 3. *Whether is a Christian always bound to reprehend an offender? or in what cases may he forbear?*

It is answered, That a Christian is not bound ever to reprove, but he may forbear in such cases as these: —

1. When the party offending is a scorner, and we perceive he will but scoff at it, *Prov. 9. 8. — 23. 9. Mat. 7. 6.*

2. When the offender sins of infirmity, *Gal. 6. 12.*

3. When the offended is not able to convince the offender that it is sin, *Job. 6. 25. Tit. 1. 9.*

4. When there is no hopes to prevail in respect of the evil times, *Amos. 5. 13.*

5. When the offence is small, and but little, *Prov. 19. 11. — 20. 3.*

6. When we know not certainly whether the supposed offence be a sin, or not, *Job. 20. 16, &c.*

7. When the reprehender is faulty in the same thing, *Matth. 7. 3, 4, 5.*

8. When the party offending is not capable of reproof, as in case a man be an Idiot, or drunk, or in the height of his passion, *1 Sam. 25. 36, 37.*

9. When our reproof may breed some dissention, or imminent and dangerous disturbance: as in case it be amongst rude, boisterous and desperate company, *Mat. 7. 6.*

10. When the offender is obstinately and wilfully bent to go on in his sin, *Mat. 14. 60, 61. — 15. 4, 5.*

Sect. 4. *How may we know whether we profit by afflictions.*

WE may know by these signs:

1. If by affliction we come to be sensible of Gods heavy displeasure, *Deut. 31. 17. Ruth. 1. 13. Mich. 6. 9. 1 Cor. 14. 37.*

2. If by affliction we are drawn to search our ways, *1 Kings 8. 38. Ezra. 9. 14. Psal. 32. 4, 5. Lam. 1. 5. — 3. 39, 40.*

3. If by afflictions we are soundly and sincerely humbled, *2 Kings 22. 19, 20. Job. 1. 20. 1 Pet. 5. 6.*

4. If our afflictions work on us to make our peace with our God, *Isa. 27. 5. Hof. 5. 15.*

5. If by afflictions we be drawn to make and pay vows of better obedience, *Psalms 66. 13, 14.*

6. If in our greatest afflictions we rest upon God, *2 Chron. 14. 11. and wait on God, Psalms 37. 7, 34. Micha. 7. 9.*

7. If in our afflictions we minde the promises, and rowl our selves on them, *1 Sam. 30. 6. Psalms 119. 49, 50, 92.*

8. If in our afflictions we clear God when he is judged, *Psal. 119, 75.*

9. If for afflictions we bless God, and his afflicting hand, *Job. 1. 21.*

10. If by afflictions our graces are stirred up and exercised, *Job. 13. 15. Psal. 42. 5. Jer. 31. 18. Rom. 5. 3. 2 Cor. 1. 10. Heb. 10. 34. James. 1. 3.*

11. If by our afflictions our prayers are more fervent, *Neh. 1. 3, 4. Psal. 77. 2. — 116. 3. — 142. 4, 5.*

12. If in our afflictions we gather in some experiences of Gods love and help, *Psal. 34. 46. — 66. 16, 17.*

13. If in our afflictions we submit willingly and chearfully to Gods good will and pleasure, *Levit. 26. 11. 1 Sam. 3. 18.*

14. If in afflictions we look more at the hand of God that strikes, than at the instrument, *1 Sam. 3. 18. 2 Sam. 16. 11.*

15. If in affliction we reject all wordly sinful hopes, and unlawful means of deliverance, and rest onely on God, *1 Cor. 1. 8, 9. Heb. 11. 25, 26.*

16 If

16. If in present afflictions we gather assurance of deliverance from former experience, *1 Sam. 17. 37. Psal. 77. 9, 10, 11. 2 Tim. 3. 11.*

17. If by afflictions we finde corruptions to weaken, and to be mortified, *Isa. 21. 9.*

18. If our afflictions beget assurance of our adoption, *Heb. 12. 8. sanctification, Heb. 12. 6, 7, 8, 9, 10, 11. glorification, Mat. 5. 12. 2 Cor. 4. 17. 2 Pet. 2. 8.*

Sect. 5. *How should a Christian fortifie himself against the reproaches of wicked men?*

1. **L**et him consider the command of God in this case, *Mat. 5. 44. Rom. 12. 19. 1 Pet. 3. 9.*
2. Let him look on reproaches as the very hand of God, *2 Sam. 16. 11.*
3. Let him consider what an honour it is to suffer reproaches for Christ, *Acts 5. 41.*
4. Let him eye the blessednesse of those that are reproached for Christ, *Mat. 5. 11, 12. 2 Tim. 3. 12. 1 Pet. 3. 14. --- 4. 14.*
5. Let him consider, it as the lot of Gods servants to suffer reproaches, *2 Tim. 3. 12.*
6. Let him consider, that in his reproaches he suffers with, and for Christ, *John 15. 20.*
7. Let him consider, that though the wicked reproach, yet God will in his time justifie and approve, *Psalms 37. 33. --- 147. 11.*
8. Let him consider, that the Lord in due time will both clear his servants, and punish the reproachers, *Micha. 7. 8, 9, 10.*
9. Let him set before him the examples of Christ, his Apostles, and Prophets, *Isa. 53. 7. Mat. 5. 12. John 15. 18. 1 Cor. 4. 13. 1 Pet. 2. 21.*
10. Let him pray with fervency and faith, *Job 16. 20. Psal. 109. 1, 2, 4. 1 Cor. 4. 13.*
11. Let him be sure to keep a clear conscience within, *1 Pet. 4. 15.*
12. Let him refer the issue of all unto God, *2 Sam. 3. 39.*
13. Let him exercise that heavenly duty of the life of Faith, and fasten it on these promises, *Psal. 37. 7. --- 68. 13. Isa. 61. 7. 1 Pet. 1. 7. --- 3. 14. --- 4. 14.*

Sect. 6. *Whether a true Believer may not sometimes doubt? and what are the several causes of doubting?*

IT was answered, That without controversie (and as following Texts will evince) a true Believer may doubt of his salvation; and the causes are these: ---

1. The prosperity of the wicked, *Psal. 38. 17. --- 73. 2, 3, 12, 13.*
2. His own want of necessary provisions for this life, *Numb. 20. 3, 4, 5.*
3. Suspension of divine favour, *Job. 13. 24. Psal. 77. 7, 8, 9, 10.*
4. Imminent dangers and fears, *Exod. 14. 10, 11, 12. Math. 8. 25, 26. --- 14. 30, 31.*
5. Apprehensions of Gods denying his prayers, *Psal. 22. 1, 2.*
6. The afflictious hand of God lying sore on his soul, *Psal. 116. 10, 11. Lam. 3. 17, 18.*
7. Mistaken apprehensions and weakness of judgement, *Math. 14. 26. Marke 6. 49, 50. Luke 24. 37.*
8. Relapses, or re-ensnarements into former sins, *Psal. 51. 8, 12.*
9. The littlenesse or smalnesse of faith, *Math. 14. 30. Marke 9. 24.*
10. A poring on, or a studying too much of the life of sense, *Luke 1. 18, 20. John 20. 5.*
11. A want of the true understanding of some divine mysteries, *John 6. 60.*
12. A distrustful of Gods promises, upon humane reports, *Num. 13. 32, 13. --- 34. 1, 2, 3.*

Sect. 7. *What are the cures or remedies of doubtings incident to Believers?*

1. **F**aith in the Lord Jesus Christ, *Rom. 11. 20. --- 14. 23.*
2. A wary and filial fear, *Heb. 4. 1.*
3. A hope in God, *Psal. 42. 11. and waiting on God, Isa. 8. 17. Jer. 14. 19, 22.*
4. Earnest prayer: 1 Against doubting, *Math. 21. 12, 22. Mark. 9. 24. Luke 17. 5. --- 22. 32. 2 Cor. 12. 1, 8, 9. and 2. To have our doubts resolved, Judges 6. 37, 38.*
5. A depending on the faithfulness of God and his promises, *Heb. 10. 23. --- 11. 11.*
6. A striving to keep down the life of sense, *Math. 6. 28, 29, 30, 31.*
7. A recalling to minde the Lords dispensations in our former afflictions, *Lam. 3. 18, 19, 20, 21.*
8. A recalling to minde Gods former love to our souls, *Psal. 22. 1, 2, 3, 4, 5. Lam. 3. 22, 24.*
- 9 Diligence

9. Diligence in the use of all means, *Psal.* 73. 17. *Cant.* 3. 1, 2, 3.
 10. A trusting in Gods Name, making him our stay and support, *Psal.* 73. 20.
Isa. 50. 10.

Sect. 8. *What are those Remora's that hinder the growth of Christianity or the spreading of the Kingdom of Christ?*

1. **V**Ant of a pious and powerful Ministry, *Prov.* 29. 18. *Rom.* 10. 14, 15.
 2. Negligence of the Ministry in place, *Jer.* 1. 21, 22, 23. *Ezek.* 34. 4, 5, 6.
 3. A scandalous and vicious Ministry, *1 Sam.* 2. 7. *Jer.* 23. 1, 2. *Mal.* 2. 8. *Mat.* 23. 13.
 4. The deceits and sophistry of false Prophets, *Jer.* 27. 14. --- 28. 15. *Ezek.* 13. 6. 10. *2 Pet.* 2. 18.
 5. A presuming to teach others without Gods call, *Jer.* 23. 32.
 6. A despising of the Ministry of the Gospel, *Mark* 6. 3. *John* 8. 57.
 7. Envy and railing against the Word and Ministry, *Acts* 13. 45, 46.
 8. Persecution of Gods Messengers, *Acts* 12. 1, 2, 3, 4.
 9. Ambitious, factious, and malicious spirits, *3 John* 10.
 10. Fomenters of divisions amongst the people of God, *Rom.* 16. 17, 18. *2 Pet.* 2. 2, 3.
 11. Enemies of the truth and power of godliness, *2 Tim.* 3. 6.
 12. The evil example of Superiours, *1 Sam.* 2. 23, 34. *1 Kings* 14. 16. *John* 7. 47, 48.
 13. Seducing spirits, *1 Kings* 12. 27, 28, 29, 30. *Acts* 14. 19. --- 20. 30. *1 Tim.* 4. 1.
 14. Scandalous Professors, *Heb.* 12. 14, 15.
 15. Evil Society, *Psal.* 18. 26. *Prov.* 4. 14, 15, 16.
 16. Conspiracy of the wicked, *Acts* 19. 29, 34.
 17. Satan and Antichrist, *Zech.* 3. 1. *2 Cor.* 4. 4. *Rev.* 8. 10, 11, &c.
 18. Broaching and fomenting of errors, and especially of idolatry, *1 Kings* 12. 30. *Acts* 19. 27, 28. *2 Pet.* 2. 2. *Rev.* 2. 20.
 19. Mistake in the matters of Salvation, *Hosea.* 4. 6. *John* 6. 66.
 20. A prophaneation of holy things, *1 Sam.* 2. 17.
 21. A preferring carnal things before Christ, *Mat.* 8. 34. --- 19. 22. *Acts* 19. 26.
 22. Obstinacy and unbelief, *Jer.* 44. 16. *Mat.* 13. 58. *Heb.* 3. 19. --- 4. 2.
 23. Slavish fear, *John* 9. 22.
 24. Abuse of Christian liberty, *1 Cor.* 8. 9, 10, 11.
 25. A giving offence in things meerly indifferent, *Rom.* 14. 13. *1 Cor.* 10. 32, 33.
 26. Persecution of the Church, *Acts* 8. 1, 3. *Rev.* 11. 7.

Sect. 9. *What means to preserve Unity and Amity amongst Christians?*

- F**requent and fervent prayer, *Psal.* 122. 6. *John* 17. 11. *Rom.* 15. 5, 6. *Jams* 5. 16.
 2. Pithy and pious exhortations, *Rom.* 12. 10, 16. *1 Cor.* 1. 10. *1 Thess.* 5. 13. *1 Pet.* 1. 8. --- 4. 8.
 3. The spirit of meekness and lowliness, of long-suffering and forbearing one another in love, *John* 13. 14, 15. *Rom.* 12. 10. --- 15. 1, 2. *Eph.* 4. 2, 3. *Phil.* 2. 3.
 4. A not rendring evil for evil, *1 Pet.* 3. 8, 9.
 5. A restoring such as are fallen with the spirit of meekness, *Gal.* 6. 1, 2.
 6. A moderate reprehension of such as are contrary-minded, *2 Tim.* 2. 24, 25.
 7. A slighting of slanderous reports, *Prov.* 25. 23.
 8. A quelling of the spirit of pride, *Prov.* 13. 10.
 9. A seasonable visit of the Brethren, with whom we have had spiritual commerce, *Acts.* 15. 36.
 10. Meetings and Conferences about differences that have fallen out, *Acts* 15. 6.
 11. A ready submission to the judgement of one another, according to the Word, *Eph.* 5. 21.
 12. An endeavour to speak the same things, and to be of one minde, *1 Cor.* 1. 10. *Phil.* 2. 2.
 13. A doing of all things in charity, *1 Cor.* 16. 14.
 14. A readiness to forgive, as Christ forgave us, *Mat.* 18. 33. *Eph.* 4. 32.

15. A spirit of wisdom and discretion, *Proverbs* 19. 11. *Eccles.* 7. 9.
16. A mortifying of lusts, and subduing of passions, *1 Cor.* 3. 3. *James* 4. 1.
17. A loving carriage and deportment of the outward man, *Pet.* 15. 1. --- 25. 23.
18. A chearful admission of the weak into Christian-Society, and bearing with their infirmities, *Rom.* 14. 1. --- 15. 1. *1 Thes.* 5. 14.
19. An avoiding of such as cause divisions amongst Christians, *Rom.* 16. 17.
20. An avoiding of ill speeches one against another, *1 Pet.* 2. 1.
21. A not thinking too highly of our selves, but soberly, according to the measure of faith God hath given us, *Rom.* 12. 3. *1 Cor.* 4. 6.
22. A desire to do to others, as we wish others to do to us, *Mat.* 7. 12.
23. A study to be quiet, and not to meddle with another mans business, *1 Thes.* 4. 11.
24. A solemn entering into Covenant with God, and with one another, *Jer.* 50. 5.
25. A consideration of the command, *Be of the same minde one towards another,* *Rom.* 12. 16.
26. A consideration that we all know but in part, and therefore that we should bear with one anothers infirmities, *1 Cor.* 13. 9.
27. A consideration that a passionate, peevish and froward professor, is seldom acquainted with the truth as it is in Jesus, *Psal.* 25. 9. *Proverbs* 11. 2. --- 27. 20. *Isaiah* 28. 9. *Rom.* 16. 17. *Jams* 1. 21, 26.
28. A consideration that unity in judgement is the promise and blessing of another life, and that unity in affection is our present duty, *Ephes.* 4. 13. *Phil.* 3. 15, 16.

SECT. 8. *Of some Questions or controverted Points, which at the Conference were propounded, and answered.*

THe Questions of controverted points were these and the like: ---

Sect. 1 *Whether doth God see sin in Believers, so as to be offended at it? and how may it appear?*

1. **I**T is answered affirmatively, that God doth see sin in his Saints, as appears by these Texts, *Exod.* 4. 14. *1 Sam.* 3. 12, 13. *2 Sam.* 12. 9, 10. *Psal.* 135. 14. *Jer.* 16. 17, 18. *Rev.* 2. 4, 13, 14. though not in reference to their justification, yet in reference to their conversation and sanctification, which is but in part.

2. This appeareth ---

1. From the Lords complaining against believers for sin, *Isa.* 1. 2, 3, 4, 5, 6, 7, 8, 9. *Jer.* 2. 5, 6, 7, 8, 9, 10, 11, 12, 13.
2. From his threats, if they do not repent, *2 Sam.* 7. 14. *Psal.* 89. 30, 31, 32. *Isa.* 1. 20. *Rev.* 2. 5, 16. --- 3. 8.
3. From his chastisements of them for sin, *2 Sam.* 12. 15. *Psal.* 74. 1. --- 99. 8. *Amos* 3. 2. *Jer.* 30. 15. *Luke* 1. 22.
4. From Gods withdrawing the comforts of his Spirit for sin, *Psal.* 51. 12.
5. From the Prayers of Believers to God, for the hiding of his face from their sins, and removing of his anger for their sins, *Psal.* 6. 16. --- 32. 5, 6. --- 51. 9.
9. From the Lords reproving of his people for their sins, *2 Sam.* 12. 7, 8, 9. *Mat.* 16. 23

Sect. 2. *Whether are Believers to repent for their sins? and upon what grounds?*

1. **A** Nswered, that they are to repent, as appears, *Job* 42. 6. *Jer.* 31. 49. *Rev.* 2. 5. --- 3. 3.

2. The grounds or reasons are these following ---

1. Because God looks for repentance from them, *Zech.* 6. 6.
2. Because God commands them to repent, *Rev.* 2. 5, 16. --- 3. 3, 19.
3. Because it is Gods pleasure that we should feel the bitterness of sin, as well as the sweet of sin, *Jer.* 2. 9.
4. Because believers sin as well as others, *1 King.* 8. 46. *1 John* 1. 10.
5. Because in believers there is a proclivity and disposition to all sin, *Psal.* 51. 5, *Rom.* 7. 24.
6. Because repentance is a means for the diverting of judgements from a Land, or a person, *2 Chron.* 7. 14. *Joel.* 2. 13.
7. Because

1. Because the people of God have used the very same words, of *Dauids* Psalms in singing, 2 *Chron.* 15. 13. compared with *Psal.* 136. and *Ezra* 3. 11. compared with *Psal.* 118. and *Rev.* 15. 4. compared with *Psal.* 86. 9. and *Exod.* 15. 2. compared with *Psal.* 118. 14.

2. Because *Paul* directing to sing Psalms, gives the very same word or title as *David* gives in his Psalms, *James* 5. 13. compared with *Psal.* 95. 2.

3. Because *Dauids* Psalms were indited by the Spirit of God, as well as any others that confessedly may be sung, 2 *Sam.* 23. 2.

Sect. 6. Whether admitting of or joyning with scandalous persons in the Sacrament of the Lords Supper, and not endeavouring to keep them back (whiles such) be not sin in the admitters and joyners? and how may it appear?

1. Answered affirmatively, That it is sin, { 1 In the admitters, *Mat.* 7. 6.
2 In the joyners, 1 *Cor.* 5. 11. 2 *Theff.* 3. 6.

2. This appeareth to be sin ---

1. In the admitters, by these grounds: ---

1. Because it is against the command, of keeping unclean persons from such like holy things, *Numb.* 9. 6, 7. 2 *Chron.* 23. 19.

2. Because *Christ* cast out the man that came without his wedding garment, *Mat.* 22. 11.

3. Because this was the practice of the Apostles, 1 *Cor.* 5. 3, 4, 5. 1 *Tim.* 1. 20.

2. In the joyners by these grounds: ---

1. Because they are forbidden expressly to joyn with such, 2 *Theff.* 3. 14.

2. Because scandalous persons ought to be censured, and so to be esteemed of the joyners, as Heathens, and Publicans, *Mat.* 18. 17.

3. In both admitters and joyners, by these grounds: ---

1. Because God hath forbidden us to eat with such, 1 *Cor.* 5. 11. 2 *Theff.* 3. 6.

2. Because by this means their sins would become ours, 1 *Cor.* 5. 6, 7. *Gal.* 5. 9, 10.

3. Because the Ordinance of the Lords Supper is defiled thereby; which is not to be understood simply in it self, but in some sort (*i. e.*) to them who are scandalous, and to them who joyn with such as they know to be scandalous: and this appears ---

1. In that the temple, which had a sacramental signification of *Christ*, was polluted by the coming of prophane persons into it, *Ezek.* 23. 38, 39.

2. In that the sacrifices of old were defiled by prophane persons, *Hag.* 2. 11, 12, 13, 14.

3. In that the prophane are as Swine, which trample the pearls under their feet, *Mat.* 7. 6.

See these Proofs enlarged in *Gelaspi, Aarons Rod blossoming*, l. 3. ch. 15.

Sect. 7. In such a case, what is the duty of admitters and joyners, to keep themselves blameless, and the Ordinance undefiled?

1. It is the duty of admitters ---

1. To eye and observe the flock, over which God hath given them charge; *Acts* 20. 17, 28.

2. If any be observed, or brought in as offenders, it is their duty ---

1. To admonish them once or twice, *Tit.* 3. 10. 2 *Theff.* 3. 15.

2. If that prevail not, to suspend them, 1 *Cor.* 5. 11. 2 *Theff.* 3. 6, 14, 15.

3. If that prevail not, then to Excommunicate them by the lesser Excommunication, *Matth.* 18. 17. 1 *Cor.* 5. 4, 5. 2 *Cor.* 2. 6.

4. If that prevail not, then (in some cases) to Excommunicate them by the greater Excommunication, 1 *Cor.* 16. 22. *Gal.* 1. 8, 9. 1 *John* 5. 16. This is onely when a man is visibly irrecoverable, or hath committed the sin against the holy Ghost; the case of *Julian* the Apostate, whom the Church would not pray for, but prayed against.

2. It is the duty of joyners ---

1. To eye and observe one anothers conversation, so much as they may, *Heb.* 10. 24. and 3. 12, 13.

2. If upon observation they finde any faulty, then ---

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1. The scandal being private it is the joyners Duty, -----
 1. To admonish privately betwixt him and the offender alone, *Mat.* 18. 15.
 2. If that be not effectual, then to take one or two more with him, *Mat.* 18. 16.
 3. If that be not effectual, then to Tell it to the Church, *Mat.* 18. 17.
 4. If the Church be corrupt, and neglect its duty, he is then to mourn for it, *1 Cor.* 5. 2.
2. The Scandal being publike, it is the joyners duty immediately to bring it to the Church, *1 Cor.* 5. 1. *2 Thes.* 3. 14.



It was the desire of some precious men, That I should revise this Question about joyning with the wicked in the Supper of the Lord. For my own part, I am fully satisfied, that the minde of God is clearly delivered in it; and yet lest any may think that I am singular in this, I have lately consulted with those Divines, to whom high (if not highest) respect is given in the Controversies of this nature; viz. Mr. Rutherford, and Mr. Gelaspi, to whom I may joyn the late Assembly of Divines convened at Westminster; and if you would know their opinions, consult but the Authors, as I have cited them, where you may finde them at large. The Question is, *Whether admitting of, or joyning with scandalous persons in the Sacrament of the Lords Supper, and not endeavouring to keep them back whilest such, be sin in the admitters and joyners? and how may it appear?* It is answered affirmatively: ----- 1. That it is sin: -----

1. In the admitters, *Mat.* 7. 6. See Rutherford, *Divine right of Church-Government*, page 254. and see Gelaspi, *Aarons rod blossoming*, page 548, 549, 550, 551.

2. In the joyners, *1 Cor.* 5. 11. *2 Thes.* 3. 6. See Rutherford, *Divine right of Church-Government*, page 238, 240, 250, 268, 356, 357. and see Gelaspi, *Aarons Rod blossoming*, page 424, 427, 428, 429, 539. 2. This appears to be sin: -----

1. In the admitters, by these grounds:

1. Because of the command to keep unclean persons from holy things, *Numb.* 5. 2. 9. 6, 7. *2 Chron.* 23. 19. See Rutherford, *Divine right of Church-Government*, page 241, 242. See Gelaspi, *Aarons Rod blossoming*, page 96, 97, 98.

2. Because of Christs casting out the man that came without his wedding garment, *Mat.* 22. 11. See Gelaspi, *Aarons Rod blossoming*, page 510.

3. Because of the practice of the Apostles, who cast out the scandalous from the Lords Supper, *1 Cor.* 5. 3, 4, 5. See Ruth. *Divine right of Church-Government*, page 238, 240, 268, 346. Gelaspi, *Aarons Rod blossoming*, page 236. and for *1 Tim.* 1. 20. See Rutherford, *Divine right of Church-Government*, page 354, 355. Gelaspi, *Aarons Rod blossoming*, page 189.

2. In the joyners, by these grounds:

1. Because they are forbidden exprelly to joyne with such, *2 Thes.* 3. 14. Ruth. p. 250, 260. Gelaspi, p. 281, 282.

2. Because scandalous persons ought to be censured, and so to be esteemed of the joyners as heathens and publicans, *Mat.* 18. 17. Ruth. p. 303, 306, 223, 233. Gelaspi, p. 295, 296, 351, 361, 364.

3. In both admitters and joyners, by these grounds:

1. Because God hath forbidden us to eat with such, *1 Cor.* 5. 11. *2 Thes.* 3. 6. Ruth. p. 238, 240, 250, 268, 356, 357. Gelaspi, p. 424, 427, 428, 429, 439.

2. Because by joyning with such in the Lords Supper, their sin would become ours, *1 Cor.* 5. 6, 7. *Gal.* 5. 9, 10. Ruth. p. 238, 239, 240, 339, 345, 349, 373. Gelaspi. p. 116, 117, 286.

3. Because the Ordinance of the Lords Supper is defiled thereby, which we understand not simply in it self, but in some sort; (i. e.) It is defiled to them who are scandalous, and to them who joyn with such whom they know to be scandalous: And this appears: -----

1. In that the Temple, which had a Sacramental signification of Christ, was polluted by the coming of prophane persons into it, *Ezek.* 23. 38, 39. Ruth. p. 452, 453, 496. Gelaspi. p. 546, 547.

2. In that the sacrifices of old were defiled by prophane persons, *Hag.* 2. 11, 12, 13, 14. Ruth. p. 272, 347, 348. Gelaspi. p. 547.

3. In

3. In that the prophane are as swine which trample the *pearls* under their feet, *Mat. 7.6. Ruth. p. 254, 255. 638. Gelas. p. 548, 549.* It is confessed that the word is a *pearl*, and yet the prophane may hear the Word, and in stead of defiling it (if the Lord see good) be converted by it, *Isa. 2. 3, 4. — 11. 4, 5, 6, 7.* but the Lords Supper is such a *pearl*, as they can make no use of it, but pollute it to their own destruction; no more than dogs and swine can make use of pearls to feed, but onely to trample on them: The Lords Supper is such a thing as is ordained onely for those that have saving grace, and not for dogs, or swine.

I hope these two witnesses (if they be thoroughly perused) will satisfie the scrupulous: But besides those two worthy Pillars, our own Assembly of Divines affirm this truth; who grounding the suspension of scandalous sinners from the Sacrament, though not yet cast out of the Church, they gave in these proofs: 1. Because the Ordinance it self must not be prophaned. 2. Because we are charged to withdraw from those who walk disorderly: 3. Because of the great sin and danger both to him that comes unworthily, and also to the whole Church: The Scriptures from which the Assembly did prove all this, were *Matth. 7. 6. 2 Thes. 3. 6, 14, 15. 1 Cor. 11. 27* to the end, compared with *Jude v. 23. 1 Tim. 5. 22.* see *Gelaspi, Aarons rod blossoming*, page 339. I have no more to say, but the Lord lead us into all truth, and give us grace to walk humbly and obediently to every truth revealed: *And as many as be perfect, let them be thus minded; and if any be otherwise minded, God shall reveal it in his due time: Nevertheless, whereto we have already attained, let us walk by the same rule, let us minde the same thing.* Phil. 3. 15, 16.



CHAP. XII. SECT. I.

Of the necessity of preparation to the
Hearing of the Word.

Hitherto of *Duties* in reference to our spiritual *Ethicks* and *Oeconomicks*: Now follow our Divine *Politicke*; viz. such *Duties* as have reference to publike or Church Assemblies, and they are either

{ *Hearing the Word Preached.*
 { *Receiving the Sacraments.*

1. For our right, holy and conscionable importment in and about the *Hearing of the Word* we must look

to { *Our preparation before we hear.*
 { *Our carriage in hearing.*
 { *Our behaviour afterwards.*

1. For *preparation*, it is of such necessity, that the want and neglect of it, is the cause that the Word to many becomes the *savour of death unto death*, and to some professors, even of good hearts and affections, but a dead letter, without any life or power in it. Is it not a general complaint of the best Christians, that they are ordinarily possessed with much deadness of heart, and dulness of spirit at these holy exercises? Alas, their zeal and fervency which should be quick'ned and inflamed at every Sermon, is dull and benumb'd with senselesness and satiety; they do not tremble at divine comminations, and denouncements of Gods Judgements against sin; they are not so refreshed with the gracious Promises of life and Salvation, as they ought to be; they do not enjoy and reap the thousandth part of that delight, comfort and benefit as they well might, by the Ministry of the Word, they do not with that cheerfulness receive, with that sweetness taste or relish, with that life and vigour digest the food of life; they do not so clearly see and discern the infinite beauty of the sacred Majesty represented unto them, or that glorious grace, shining unto them in the face of Christ Jesus: their hearts of faith doth not with that feeling and fastness lay hold upon and clasp about the rich treasures revealed in the Gospel: and why? because their hearts are not purged and

Luke 8. 18.
Eccles. 5. 1.

prepared for hearing. This duty then is of great necessity, and special use, for all those which look for benefit or blessing by the preaching of the Word: *Take heed how ye hear* (saith Christ,) and *Take heed to thy foot* (saith the Preacher) *when thou goest to the house of God; and be more ready to hear, then to offer the sacrifice of fools, for they consider not that they do evil.*

Psal. 22. 25.
Psal. 24. 7.
Rev. 3. 20.
Job 11. 13,
14, 15.

But understand we aright: God would not have us make an Idol of preparation, as if therefore, God draws nigh to us, because we are prepared; No, no: though preparation in ordinary course is a means to finde God, yet doth God sometimes hide himself when his people are prepared, he would have us know, that if he be found of us at all, it is of meer mercy: he is not bound in Justice (setting aside his Promise) to reward this preparation: it's but our duty, and he can espy in it matter enough of displeasure, but ordinarily the godly finde God according to their preparation, and hereto the current of the Scripture bears witness, *They that seek the Lord, shall praise him: Open your gates, and the King of glory shall come in:—If any man open to me, I will come in to him:—If thou prepare thine heart, and stretch out thy hands towards him, ---then shalt thou lift up thy face without spot.*

SECT. 2. Of the manner of preparation to hear the Word.

THe manner of this preparation consists in these particulars: 1. In Prayer. 2. In Meditation. 3. In examination. 4. In the purging or cleansing our hearts, 5. In a right disposition of our hearts.

Prov. 2. 3, 5.

Deut. 8. 3.
Matth. 4. 4.

1. In Prayer: *If thou cryest after knowledge, and liftest up thy voice for understanding; --- then shalt thou understand the fear of the Lord, and finde out the knowledge of God.* Christ bids us pray for our daily bread, and a blessing upon it; much more should we pray for a blessing upon our Spiritual food, for *Man doth not live by bread onely, but by every word that proceedeth out of the mouth of the Lord, doth man live.* Now the particulars we are to pray for, are these:

Col. 4. 3, 4.

1. For the Minister, that God would open unto him a door of utterance, to speak the mysteries of Christ; ---and that he may make it manifest as he ought to speak: *Direct him, Lord* (should every soul say) *that he may speak fitly to me, somewhat for my understanding, somewhat for my affections, somewhat to help me against such or such a temptation.*

2. For the Congregation, that Christ may ride with triumph in the midst of them, that some may be converted, others may be confirmed and strengthened in their most holy faith.

Psal. 119. 18.

3. For our selves, that through Gods assistance we may hear profitably, and be blessed in the hearing; that God would help us in our Preparation, Meditation, Examination. in the purging of our hearts, and putting them into a right disposition and frame: *Open thou mine eyes* (saith David) *that I may see the wonderful things contained in thy law.*

Psal. 119. 59.

2. In Meditation: *I thought on my wayes* (saith David) *and turned my feet unto thy testimonies,* he first looked over his own wayes, before he would set his feet into Gods wayes.---Now the matter of our Meditation is, 1. Who we are, to hear Gods Word: Alas; poor handfuls of dust and ashes, base and vile; thus Abraham and Job in their converses with God, confesse: and this consideration will stir up our humility and repentance in us. 2. Into whose presence we come: Is it not into the presence of an high, and holy, and powerful God? Is it not the Lord, a person both of greatest place, and supreme authority? This consideration, will further our reverence and respect of God. When *Jobs eye did see God, he abhorred himself in dust and ashes.* 3. By whose assistance we come; we have no strength of our own to do any good, nor is there any thing in us, that can procure favour and acceptance with God, we must therefore by faith depend, upon Christ for assistance and acceptance: This consideration will stir up our humility and faith. 4. With what affections we come: if we come to purpose, we must come with inward Spiritual affections, with willingness, chearfulness, reverence, repentance, love, humility and faith. 5. To what end we come; whether it be to Gods glory, and our own souls good.

Job 41. 16.

Lam. 3. 40.
Psalm. 4. 4, 5.

3. In Examination, let us search and try our ways:---*commune with your own hearts; ---and then offer to God the sacrifice of righteousness.*--- Now the matter of Examination

amination is, 1. The general frame and temper of our hearts, whether they be in a better or worse temper than formerly 2. The special occasions, for which our souls at such or such a time desire to meet God: It is the complaint of some, *I am weak in knowledge*; of others, *I want such and such graces*: of others, *I am like to encounter such and such temptations*: of all these we are to examine our selves that we may accordingly receive supply. 3. Our sins, that we might have them slain by the sword of the Spirit in the Ministry of the Word. 4. Our graces, that we may have them strengthened and nourished by the Spiritual food of our souls. But the handling of these at large, I shall leave to the *Receiving of the Lords Supper*.

4. In the purging or cleansing of our hearts: 1. From sin; *Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls*: with which agrees that parallel place, *Wherefore putting away all malice, as new born babes desire the sincere milk of the word*; as it is with the body, when the stomach is foul and clogged with bad humours: we should first purge it, before we feed it, otherwise whatsoever we eat, will but nourish and encrease the corrupt humours: so when the soul is stuffed or clogged with sin, whatsoever is heard in the Ministry of the word, will but be abused by it, and wrested to the destruction of it. 2. From worldly cares and thoughts, which may draw away the heart: *The cares of the world* (saith Christ) *do choak the seed of the Word*. When Abraham went up to the Mount to sacrifice, he left his servants in the valley; and when we go up to the Mount where God appears, we should leave all our servile affections, and worldly thoughts in the valley; or if any enter, we should do by them as Abraham did by the birds that would have eaten up his sacrifice, *chase them away*. It is said, that in the Temple, though there was much flesh for sacrifice, yet there was not one flie appeared stirring. O that it might be so with us, that not one thought might arise upon our hearts, unsuitable to the place or work at hand: But this is the misery, we have not Spiritual hearts in temporal employments, and therefore we have carnal hearts in spiritual employments; the less of the Sabbath in the week, the more of the week we find in the Sabbath.

5. In a right disposition of hearts: We must have hearts seasoned, 1. With softness, for if the heart be not soft and flexible, the power of the Word will not make any print of deep impression upon it; all holy admonitions, reproofs and instructions will be but as arrows shot against a stone wall. 2. With humility, *For them that be meek will be guided in judgement, and teach the humble his ways*: The proud heart is so swelled with the wine of vanity and vain-glory, of self-love and over-weening conceit, that there is left no room in it for the precious treasures of saving Grace to enter. 3. With honesty, *For honest hearts are the profitable and fruitful hearers*, resembled by the good ground, hearts that have no manner of purpose to live and continue in any one known sin; hearts ready and resolved to serve and please God in all the ways of his Commandments, and that sincerely and continually. 4. With faith, for this makes the work sink and soak into the soul with power and profit. The old Jews heard the Word, but it profited them not, because it was not mixed with faith in them that heard it: Faith animates and inspires the promises of the Gospel, with such a sovereign sweetness, that they are able to raise us from the depth of fears, yea, to put us into a Paradise of spiritual pleasures, and possession of Heaven, as it were already. 5. With teachableness: *Sacrifice and burnt-offerings thou wouldst not* (saith David) *but mine ears hast thou prepared*; q.d. Thou hast boarded new ears in my heart that I can now reverently attend unto, rightly conceive, and with an holy greediness devour (as it were) the mysteries of Grace. 6. With openness, or readiness to receive every truth that God shall teach us: It is said of the Bereans, *That they received the Word with all readiness of minde*: When there is such an holy disposition in us as to receive both in judgment and practice whatsoever God shall reveal to us out of his holy Word, this is a precious disposition.

Thus much of preparation, before we hear: what follows, but that we open our hearts and hands? Surely the windows of heaven will be set wide open, that all manner of Spiritual comforts, all the blessings of peace and happiness, may in abundance be showed down upon us, the rich treasury of everlasting glory and immortality shall be now unlocked to us, and we may rowl and tumble our selves amidst the mountains of heavenly pearls, and golden pleasures, joys that no heart can comprehend, but that which is weaned from all worldly pleasures, and set apart, and sanctified for all holy services and business of Heaven.

James 1. 21.

1 Pet. 2. 1, 2.

Mat. 14. 22.

Psal. 25. 9.

Luk. 8. 15.

Heb. 4. 2.

Psal. 40. 6.

Act. 17. 11.

SECT. 3. *The duties of the soul in hearing the Word.*

Our Duties in hearing, consists in these particulars : ---

1. That we set our selves in Gods presence whilest we are hearing the Word, and that we consider it is God we have to deal withal in this business, and not man, and that it is Gods Word, and not mans : This was the great commendation of the *Thessalonians*, *That they received the Word as the Word of God*, and it is the express saying of our Saviour, *He that heareth you, heareth me* : The Lord himself is present in a special manner, where his Word is preached ; Surely the Lord is in that place, as *Jacob* said of *Bethel* : Now this apprehension of Gods presence in the assemblies of his people, will preserve our hearts from roving and wandering thoughts : *I hate vain thoughts, but thy Law do I love* ; yea, it will keep us in that awful and reverent disposition that is meet for the majesty of Heaven.

2. That we diligently attend to that we hear, thus all the people were very attentive to hear Christ ; or (as it is in the Original) *They hanged upon him to hear him* ; they so carried themselves, as if their ears and mindes had been tyed to his very tongue : Look as a Prisoner will hearken to the sentence of a Prince, every word he speaks being life or death ; or as the servants of *Benhadad*, when they were in their enemies power observed diligently if any word of comfort would come from the King of *Israel*, and they did hastily catch at it ; so should we with all diligence and attention hearken to the good Word of God.

3. That we labour to understand what we hear ; to this purpose, *Christ called to the multitude*, and said, *Hear and understand* : Now the means to understand the Word are these : 1. Come to the Word with a willing minde to learn ; though the *Eunuch* understand not what he read, yet because he had a minde to learn, the Lord provided for him ; and we know what a comfortable success *Phlips* sermon had with him : Men love to teach willing Schollars, so doth God when we come with willing and ready mindes to be taught of him. 2. Be well acquainted with the Grounds and Principles of Christianity ; it is the want of this that makes men dull in understanding ; they that are not first well nourished with milk, will not be fit to receive and digest stronger meat ; if the foundation be not well laid, it is in vain to build. 3. Walk according to the light revealed ; *A good understanding have all they that do his Commandments* : If we imploy well the little knowledge we have, there is no promise to give us more.

4. That we hear the word with all spiritual subjection, as that Word which hath power to command the soul and conscience : God to this purpose looks into a congregation, to see what hearts will yield to his Word ; the Spirit of God hovers over the congregation, and here it waits, and there it expects ; to this man it comes, and knocks at the door of his heart, to that man and the other man it goes, saying, *Open your hearts, you everlasting doors, that the King of glory may come in* : Surely now should we say, *These are Gods testimonies, this is the Word, the Minister of God speaks to me in Gods stead, I must give account of it, and therefore I will submit myself to it*.

5. That we hear the Word, with application of it to our own hearts and lives ; *Hear this, and know it for thy self* : so did Christs Disciples when our Saviour told them, that one of them should betray him, *They were exceeding sorrowful, and began every one of them to say, Lord, is it I ?* as no plaister can do the Patient any good, unless it be applied ; and as no meat is able to do us good, unless it be eaten and digested, no more can the word preached profit us, unless it be mixed with faith, one principal work whereof is to apply those things that are delivered in the word, and this is the meaning of the Prophet, *Hearken diligently unto me, and eat ye that which is good*.

6. That in hearing, we look to our affections, that they be rightly exercised : Thus *Josiah* his heart is said to melt at the reading of the Law : Thus the Jews at *Peters* Sermon were pricked in their hearts, and said, *Men and brethren what shall we do ?* thus the hearts of the two Disciples that went to *Emmaus*, burned within them, when Christ opened to them the Scriptures : Now the means to stir up these affections, are, 1. A belief of the word, as that which is undoubtedly true : *God cannot lye*, Tit. 1. 2. *Nor will he change his minde*, Numb. 23. 19. 2. A love of the Word, for its purity, perfection, usefulness, and wonderful benefits to us. 3. An appropriation of the Word unto our selves ; for that which affects us, is that which most nearly concerns us, with-
out

1 Thes. 2. 13.
Luke 10. 16.

Gen. 28. 6.

Psal. 119. 113.

Luke 17. 48.

Matth. 15. 10.

Psal. 111. 10

Jos 3. 27.

Mat. 26. 21, 22

Isa. 55. 2.

2 Chron. 34. 27

Acts 2. 37.

Luke 24. 32.

out this means of quick'ning our hearts, they remain dead and senseless, and the VVord becomes utterly unprofitable. 4. A consideration of the nature of the VVord, which ever requires and call: for suitable hearts and affections; it is a *pure Word*, and therefore we must cleanse and purify our hearts for the receiving of it; it is *spiritual and heavenly*, and therefore we must labour for spiritual and heavenly minds to entertain it; it is a word of power and authority, the very voice of Christ, and therefore our hearts must submit and stoop to receive it with *meekness and trembling of heart*: It is a *sure word*, 2 Pet 1. 19. *A faithful word*, Tit. 1. 9. *A vision that will not lye*, Heb. 2. 3. and therefore we must embrace it with faithful and believing hearts, without which the VVord cannot profit us at all, *Hib. 4. 2.*

7. That above all other affections, we make sure to delight in the VVord, it is said of Christs hearers, *that they heard him gladly*, and it is noted by some for an especial signe of Grace to hear the VVord with delight: *I rejoyced at thy Word* (said David) *as one that findeth great spoiles.*

But whether may not unregenerate men have a delight in Gods Ordinances?

I answer, 1. Most of them have no delight at all in Gods Ordinances: *To whom shall I speak and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken; behold, the Word of the Lord is to them a reproach, they have no delight in it; and if this be our case, if we can hear sweet Gospel-preaching, the free offer of Jesus Christ, with all his glories and excellencies to poor sinners, to vile, lost, undone souls, and are no whit taken therewith, woe to our souls; can we sleep away such a Sermon? can we slight or neglect such Gospel-offers? nay, do we attend them coldly? have we not heart-risings? no stirrings and workings? no longings and desires? and thus we pass Sermon after Sermon, and Sabbath after Sabbath? O then we are wholly dead unto the life of grace, Jesus Christ as yet hath not given us his true light, no work of Conversion doth at all appear in us: The end which Jesus Christ had in sending out Preachers, was to discover his love to poor perishing sinners, that so they might be affected with him, and long after him; and if we have no such relish, our condition is sad.*

2. Some unregenerate men may have some delight in the word: *They seek me daily* (said God) *and delight to know my wayes, as a nation that did righteousness, and forsook not the Ordinances of their God: they ask of me the Ordinances of Justice, they take delight in approaching to God. The second ground received the word with joy; And Herod heard John Baptist gladly. Ungodly men may delight in Gods VVord, as in these cases:—*

1. VVhen the Ordinances are a leading way unto some end that suits with corrupt nature: Thus John shewed abundance of zeal in destroying the house of Ahab, and the Idolatry of Baal, that thereby he might establish the kingdom to his posterity, and get himself a great name; *Come with me, and see my zeal for the Lord*: he was so full of vain glory, that he could not hold in, but was forced to burst out.

2. VVhen the manner of dispensation of the Ordinances doth suit their disposition: An understanding judicious man may love preaching, that is judicious & understanding; a man of meekness may delight in a Sermon of Peace, peace; a temperate man may like a Sermon that is tart and bitter against drunkenness, uncleanness; the liberal man may delight in severe preaching against covetousness; as a man musically affected, may delight in singing of Psalmes, because these things suit with their dispositions: The gifts of Ministers may have an affecting pleasingness; they may express their minds in such fit tearmes, or so pathetically, or they may have such a grace in utterance, as may affect: *Lo, thou art unto them as a very lovely song, of one that hath a pleasant voyce, and can play well on an instrument, for they hear thy words, but do them not.*

3. VVhen there is a common work of the Spirit of God upon them for a time: *They may taste of the heavenly gifts, and be made partakers of the holy Ghost; they may taste the good word of God, and the powers of the world to come, and yet fall away; but this work is rather a *work upon them, than in them; a forced work, not natural; rather a flash, than*

them as an outward-efficient cause, breathing upon them, though he do not dwell in them, because they are not members of the body of Christ, or the Spirit of God may work in them, not in Organo, as in an instrument, which he useth for the good of his Church, but not as an domicilio, as in an house that he inhabites and dwells in; the saving of the soul. Burges of grace.

Psal. 119. 140.

Rom. 7. 14.

James. 3. 17.

James 1. 21.

Isa. 66. 2.

Mark. 12. 37.

Psal. 119. 162.

Quest. 1.

Ansiv. 1.

Jer. 6. 101

Isa. 5. 8. 2.

Mat. 13. 20.

Mark. 6. 20.

2 King 10. 16.

Ezek. 33. 31

Heb. 6. 4, 5.

** The Spirit of God may work on*

Psal. 40. 8. a fire of affection; the affections are lifted up, they cannot be altered and changed, acted only by an outward principle, not by an outward and inward principle also, both by the Spirit of God, and suitableness of affection to that which is good: it was otherwise with *David*, *I delight to do thy will, O God; yea, thy law is within my heart*: and otherwise with *Paul*, *I delight in the law of God after the inward man*; till the law of God be *within us*, we cannot *from within* taste the sweetness of Gods Ordinances: in true and solid *delight*, there must be a suitableness betwixt the heart and the Ordinances; therefore, saith the wise man, *It is joy to the just to do judgment*: The Justice that is in him, is suitable to the judgment to be done by him, and this makes the joy. Hence it followes, *that so much grace, so much delight*: were we more holy, spiritual, heavenly, as the Ordinances are, we should be more affected therewith. Thus it is not in the wicked, they have no such delight.

Quest. 2. Why is the word so brim-full of comfort to the dear Saints of God?

Answ. Because in the word they have communion with God, who is the God of all Consolation; and with the Spirit of God, who is called *the Comforter*: Now as a man that walks amongst Perfumes, must needs smell of the Perfume, so they that converse with the God of all joy, must needs be filled with all joy; and therefore *David* calls God his *exceeding joy*. The Saints go to the word, as one that goes to hear news of a friend; they look upon the Ordinances, as that whereby they have to do with God, and therefore it is precious and sweet to them. No wonder, can a man who is cold, come to the fire and not be warmed? Can he that is in the dark, come into the open air and not be inlightened? God is the spring of all comfort, and therefore sure their hearts must needs be comforted, that meet with God in the Ordinances; on the contrary, if they meet not with God, if they misse of their communion with the Lord Jesus Christ, then is comfort afar off: But we must not argue against a general truth, from a particular temptation. The Position will stand, That Gods Word is brim-full of comfort to Gods people, though every experiment comes not up to it.

8. That we hear the Lord speak in the Word, many hear the Word of God spoken, but they never hear the Lord speaking that Word. O this is the maine *Duty* to hear the Lords voyce in the Word: It is a wonder to consider what alteration the Saints find in themselves when they come to hear, as sometimes their hearts are quickened, fed, cherished, healed and comforted; and sometimes again they are dead and senseless, heavy and hardened, nay which is more, the very same truth which they hear at one time it may be affects them, and at another time it doth not; the reason is, they heard the Word of God spoken at one time, and they heard the Lord speaking that same Word at another time; the Lord is in his word at one time, and the Word goes alone at another time.

Quest. But how shall we discern and know the effectual voyce of God in the Word?

Answ. We may discern it by these three degrees, which we must take joyntly. As

1. The voyce of God in the Word singles a man out, and (though it be generally written, or spoken by the Minister) it speaks particularly to the very heart of a man, with a marvellous kinde of majesty, and glory of God stampt upon it, and shining in it; hence it is that one man is wrought on in a sermon, another is not; God hath singled out one man, but not another that day. Take a man unhumbléd, he hears many things, and it may be understands not, or if he understand, yet they concerne him not, or if they do, and conscience is stirred, yet he thinks the Minister speaks them by hap, and others are as bad as he, and his trouble is not much; at last God speaks, and then he hears his secret thoughts and sins discovered, all his life is made known, yea the secrets of his heart are made manifest: so, take a man humbled, he hears of the free offer of grace, he refuseth the offers, he hears of the promises of Christ, and casts all by, as things generally spoken, and applyed by man; but when the Lord comes, he doth so meet with his objections, that he thinks, *this is the Lord, and this is to me*.

2. The voyce of the Lord carries unto, and centers in Christ: thus saith Christ; *they shall be all taught of God: every man therefore that hath heard, and hath learned of the Father, cometh unto me*: If the Law humbles them, it is such an humbling as drives them to Christ; if the Word gives peace to them, it is such a peace, which at the last they find onely in Christ; if they live holily, they live unto Christ: we judge, *that if if we were dead, and Christ dyed for us, we should then live unto him*: if Christ be not mentioned,

mentioned, yet it is strange to see how the soul looks at Christ, let the Word speak what it will, if terror, *Oh my need of Christ!* if mercy and grace, *Oh the love of Christ!* *Oh the blood of Christ!* if command, *Oh that I may live to honour Christ!* if duties, *Oh the easie yoke of Christ!* they look upon the whole Word rightly dispensed as the bride-grooms voyce, and truly his words are sweet.

3. The voyce of the Lord comes with a certain everlasting efficacy and power upon the soul thus, Doth the Lord once speak by the Word, and humble the heart; it never lifts up its head more: doth he reveale the glory of Christ? that *light never goes out more*: doth he give life? you shall *never dye more*, doth he give peace and joy? *no man shall take their joy from them*, doth he give the spirit of all these? *it shall abide for ever*. Another man though wonderfully ravished for a time, yet dyes, most commonly outwardly in external profession, but ever in inward favour. *John is a burning light* (saith Christ to the Jews) *and you joyced therein*, but 'tis but for a season, the evil spirit comes on some men, & David playes on his harpe, and Ministers preach sweet things, but as soon as the musick is done, the evil spirit returns. O this is not to hear the Lords voyce. The peace and joy of the Lord enters into eternity; a gracious heart can say, *this peace shall go to heaven; this joy, and love, and feare, it's part of eternal glory.*

But may not many of the Saints heare, and heare the Lord speak; and yet not feeble, this everlasting power and efficacy?

I would not lay a foundation of unthankfulness, nor discourage any, and therefore note for answer these particulars—

1. There may be an etetnal efficacy of the Word, and yet lye hid, and not felt for a time; as seed that is cast under the clod in winter time, is hid, and comes not to blade of a good while after; so the Lord may cast the seed of the VVord into the heart, but it may be hidden for a time, and not be felt, yet there it is, and at last it shall spring up; as many a father speaks to the child. and applies the VVord home to it, but the child regards it not, onely stay some time, till the Lord bring the child into some sad affliction, and then he cries, *I remember now, what my father once spake unto me.*

2. After a Christian hath had the feeling of the efficacy of the Word, he may lose the feeling of it againe, and yet the being of it may remain for; instance, a Christian may have by the Word a marvellous deal of assurance of Gods love, but he loses his assurance againe, his sun does set, and it is midnight with him within twentie foure houres, and he is as much in the dark as before; now the being of this assurance is there, but he hath not the feeling of it.

3. The eternal efficacy of the Word and voyce of God, may be preserved in an internal spirit of prayer and longing. Thus. *my soul stirreth after thee* (saith David) *that I may see thy glory and thy power, as I have seen thee in thy sanctuary.* He found a want of seeing him as he had done, yet the vertue of it did remaine in a spirit of thirsting and desire: A Christian may have at some time such a glimpse of Gods grace, and Gods love to him, that he may be in a little heaven at that time, yet God is gone againe, and the soul loses it; now the soul thinks, *I have lost the efficacy of Gods Word*, but it is not so, for thus it may be preserved. *Oh that I may see this God as I have done!*

4. A Christian may have the everlasting efficacy of the Word and voyce of God preserved in a spirit of thankfulness and love to the Lord, for those joyes and good that it finds by the Word sometimes: when it feels that the sweet and favour of the Word is gone, a spirit of thankfulness and love to the Word doth there remaine, and by this means the Lord doth preserve the efficacy of the Word. *I shall praise thee* (saith David) *with uprightness of heart, when I shall have learned thy righteous judgements.* A man having heard the Word, the Lord thereby works effectually on his soul, and changeth his heart, and draws him to himself, it may be afterwards he doth lose those sorrows, and humiliations, and the remembrance of those things; yet there remaineth to his dying day this spirit, he blesteth God, and wondreth at God, that ever he should make the Word effectual; that he should leave so many thousands in the world, and cast his skirt over him, and say to him, *live*; this does remaine still.

5. The eternal efficacy of the Word may be preserved in a power of conflict against the power of sin: and herein the Lords power of the Word doth principally appear in this life. As thus; the Word singles a man out, and speaks to his heart, and sets him at variance with his sin, and with himself for his sin, and he joyns side with God in the use of all means, that his unbelieving heart, and proud spirit may be subdued; now there is many a Christian thinks there is no power of the Word. *Oh my unbelief contin-*

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2 Cor. 5. 14, 15

Isa. 6. 19.

John 11. 25

John 14. 17

John 9. 35

Object

Answer

Psal. 63. 3

Psal. 1. 9. 7

nues still and I can finde little strength? Why you must not look for a power of compleat victory, but for a power of conflict; God sets the soul at an everlasting distance with his sin, never to be reconciled again. Surely in this case there is an everlasting power gone forth.

SECT. 4. *The Duties required after Hearing.*

THe Duties required after hearing the Word, are these.——

Prov. 4. 2.

1. That we carefully remember, and keep that which we have heard: *My son, let thine heart retain my words,——keep them in the midst of thine heart.* As a man that hath a Jewel will be careful to lock it up in his safest Chest; so should we keep the word in our hearts, in the midst of our hearts. Many hear the Word desirously, but (as we say) it goes in at one ear, and out at the other; it stays not for any after-use, but a little present admiration: others hear, and the Word smites them a little on their Consciences, and wounds them, and one would think some good thing would be wrought on them, but they go away, and the motion dyes; like unto mettals which are soft and plyable, whilst they are in the fire, but shortly after they become harder then before. *Take earnest heed to the things which we have heard, lest at any time we should let them slip; or let them run out as a leaking vessel: for so the Original bears it.*

Heb. 3. 1

2 Tim 4. 15
Luke 2. 19
Psal. 119. 97

2 That we meditate, and seriously think of that we have heard: *Meditate upon these things* (saith Paul to Timothy.) *Give thy self wholly to them, that thy profiting may appear to all: Thus Mary pondered the words of the Angel in her heart, and David meditated all the day on Gods law: Meditation is as the bellows of the soul, that doth kindle and inflame holy affections: Meditation is of a separating and settling nature, it separates heavenly thoughts from earthly, for it often goes over with thoughts, and at last settles the heart on such thoughts as these, O, this is the Word of God, this is the law, the proclamation of the great King, whereby I must be judged: This may be the last Sermon that ever I shall hear whilst I live, such a gale of Gods Spirit may never be offered to me againe: I will be wise therefore, and give way to the Spirit of God, I will not beat it back again, but yield to the blessed motions of Gods Spirit, that this day have been made.*

Psal. 119. 172
Deut. 11. 18, 19

Acts 17. 11, 12

3. That we repeat what we have heard, and confer of it, and examine the Scriptures about the truth of it: *My tongue* (saith David) *shall speak of thy word, for all thy Commandements are righteousness: and, You shall lay up these my words in your hearts* (saith God) *and you shall teach them your children, speaking of them when thou sittest in thy house.* This is it for which the noble Bereans are commended to us, *They searched the Scriptures daily, concerning the things that were delivered by Paul: A man that comes into a pleasant garden, will not content himself with the present scent onely, but will carry some of the flowers away with him: So after we have been in the Garden of spices, and have felt the savour of Christs ointments in Church-Assemblies, let us take some of the flowers* * *away with us, and smell of them again and again. Repeating, conferring, examining the word, is as the pounding of spices, that will make them smell more.*

* If we indeed have communion with

Christ in hearing the word, we shall go away with an ordinance-tincture, a Gospel-impression upon our spirits. Dr. Hill, Christ our strength.

James 1. 22

Psal. 119. 69

4. That we put in practice whatsoever we hear: *Be ye doers of the word, and not hearers onely, deceiving your own souls; we must do it, we must bring it nearer to us that it may be an ingrafted word in our understanding and affections, that it may be written in our souls, and on the tables of our hearts; that it may be incorporated and naturalized into our inward man, that so we may speak and think, and do nothing but that which is divine: and in doing, observe we this frame of Spirit, to be quick and speedy about it: I made haste, and prolonged not the time to keep thy Commandements; This speedy, this immediate putting of the Word into practice, is much advantage to the hearer; the affections of the heart are then lively and quick, which with delays dye and decay suddenly.*

5. That when the word is heard, and (we are returned home) we pray again for a blessing on that we have heard; and as our memories will bear, let us turn the word into prayer, especially the heads or principal parts of it: Prayer must be the *Alpha* and *Omega*, the beginning and ending of this spiritual duty; we must pray in preparation and

and pray in *conclusion*, and pray *always*. And thus much concerning our *Duties* before, *Luke* 11. 39 in, and after the *Hearing the Word*.



CHAP. XIII. SECT. 1.

Of the two

Sacraments of the New Testament.

He next duty of a Christian, as it hath reference onely to the publike or Church-Assemblies, is a *right receiving of the Sacraments*, which are two, *Baptisme*, and the *Lords Supper*: Baptism is the Sacrament of our incorporation into Christ, of our initiation or investing into the glorious state of Christianity: *The Lords Supper* is the Sacrament of our continuance in Christ, of our confirmation in spiritual life, and the power of Grace already planted within us: By *Baptism* we are washed, we are sanctified, we are justified, in the name of the Lord Jesus, and by the Spirit of our God: By the *Lords Supper* we grow in spiritual strength, we lay better hold by the hand of Faith, upon the merits and mercies of Christ; we feel more soundly and sensibly the power and vertue of his blood, we see more clearly, and are more fully and feelingly ascertained of the forgiveness of our sins: Concerning the former, it is to little purpose to give any directions, because infants (who onely are in our days Baptized) are meerly subjects receptive, not active, and so far as concern the Parents in relation to their infants, we have dispatch'd elsewhere.

SECT. 2. *Of the duties in general, before we receive the Lords Supper.*

I Shall now therefore proceed to the second Sacrament, and for right receiving of the *Lords Supper*, there are duties of necessity required

{ before }
{ in } the Sacrament.
{ after }

My meaning is not to speak of the habitual dispositions, but of the actual dispositions of the heart, in reference to which——

Before Sacrament, the duty is *Self-Examination*: *Let a man examine himself, and so let him eat of this bread, and drink of this cup*: Of this *Self-Examination*, or *Self-tryal* we have spoken before; but in reference to this Sacrament, we shall handle it more fully, and so consider of it,

{ 1. In its subject.
2. In its object.

1. For the subject matter, or the nature of this *Self-Examination*: *Self-Examination* is a holy work of the soul, whereby it casts its eye, and reflects upon it self, and so looks through it self, and takes a true scanning and estimate of its spiritual estate; for instance, I finde such and such sins forbidden in the Word, such and such Graces required in the Word; whereupon, comparing my present condition with the Scriptures, I examine, *Am not I guilty of these sins? do I practise these duties? or am I possess of these graces?* The conscience being thus closely and sincerely examined, it will return a true answer to every question, whence it will be easie to give a true censure of our spiritual estate or condition.

2. For the Object of our Examination, it is generally——

{ Our sins.
Our Graces.

Of which in order.

SECT. 3. Of the manner of examining our sins before the Lords Supper.

For the right examining of our sins, observe we these rules: ---

1. Procure we a double catalogue of our sins, the one before, and the other since our conversion: *Let us search and try our ways* (saith *Jeremy*) *and then turn again to the Lord*: If we will not, we may be sure God will: *Thou enquirest after mine iniquity* (saith *Jeb*) *and searchest after my sin*.

Jer. 3. 40
Jeb 10. 6

2. Confess we our sins: Bring we them out, as the brought the vessels of the Temple, by number and weight: *Aaron* confessing for the people, *he was to confess all the iniquities of the Children of Israel, and all their transgressions in all their sins*. As three make All, so here's three Alls to make up a right confession; not onely must be confessed All their iniquities, and all their sins; but All their transgressions in all their sins. q. d. *Aaron* must number, and *Aaron* must aggravate their sins, by laying out how many transgressions were wrapped up in their several sins.

Exra 8. 34
Levit 16. 21

3. Labour we for grief and sorrow of heart for sin, otherwise all is to no purpose: *I will declare mine iniquity* (saith *David*) *I will be sorry for my sin*: His confessions were dolorous confessions; he felt sin, and this wrought upon him, as an heavy burthen, they are too heavy for me; there's nothing in the world can make an heart more heavy, then when it feels the weight and heaviness of sin.

Psal. 38. 18
38. 4

4. Judge we and condemn our selves for our sin: This is that duty instanc'd in by the Apostle, *If we would judge our selves, we should not be judged*: O Lord, I am not worthy (could the Centurion say) that thou shouldst come under my roof: But, O Lord, I am not worthy (should every one of us say) that I should come to thy table.

1 Cor. 11. 31

5. Pray for mercy, pardon and acceptance, in, for and through the Lord *Jesus Christ*.

SECT. 4. Of Examination of the wants of Graces, that should be feelingly in us.

For the right examining of our Graces, observe we this threefold search or scrutiny of

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|--|------------------|
| <ol style="list-style-type: none"> 1. The wants. 2. The truth. 3. The growth. | } of our Graces. |
|--|------------------|

1. That we may rightly examine the wants of our Graces, practise we these particulars: ---

1. Procure we a catalogue of Graces, such as that in *Gal. 5. 22, 23*. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; or such as that in *2 Pet. 1. 5, 6, 7, 8*. *Adde to your faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity*: if these things be in you, and abound, they will make you, that you shall neither be barren nor unfruitful in the knowledge of our Lord *Jesus Christ*.

Gal. 5. 22, 23
2 Pet. 1. 5, 6,
7, 8.

2. This catalogue procured, set we the same before us, and consider which of these graces we have, and which of these graces we want. I know it is a question, whether all graces are not so connex'd and chained together, that one of them cannot be severed from another? But howsoever we may distinguish *quantum ad habitum, & actum*; in respect of habit, we grant they are always connex'd and chained together, but not in respect of act or exercise: *Adde grace to grace* (saith the Apostle) q. d. a Christian at first doth not exercise all graces; but as a man lives first the life of a plant, then of sense, then of reason, though all were radically there at first: so it is in graces; there are many forms that Christians go thorough, as Scholars at School do: The first form is to teach them their sins and miseries, and so they go to school to the Law, and are set to study it; and then after they have learn'd that lesson thoroughly, they are led up higher, to have their faith drawn out, and to be exercised about Free-grace, and about Christ his person, and union with him, and about the art and way of drawing vertue from him, and doing all in him: nay after this, though a Believer in his conversion hath the substance of all these taught him, yet he goes over them againe throughout his whole life; and sometimes his thoughts dwell more about the emptiness of his own righteousness, sometimes about that fulness that is in Christ, sometimes about the Spiritual strictness he ought to walk in; and this is to *adde grace unto grace*: --- Nay, there may

may be addition concerning one and the same grace, as when a mans grace and the fruits thereof grow bigger, and more plentiful, when there are new degrees of the same, ex. gr. for faith, when from a mans casting himself on Christ, he comes to finde sweetness in Christ, and from that grows up to an assurance of faith: So for prayer, when we finde our prayers to grow better; when more spiritual corruptions are put into our confessions, and stronger grounds of faith are put into our deprecations or petitions for pardon; when we have more enlargedness to thankfulness, more zeal to pray for the Churches, when we go to pray with all prayer and supplication in the Spirit: So for obedience, when we abound more and more in the work of the Lord, as it is said of the Church of Thyatira, that their last works were more than their first; when as the boughs are laden, and we are filled with the fruits of righteousness: this is to adde grace unto grace, or one degree of grace unto another. Now if in this sense there be an addition of graces, or an addition of degrees, examine what is the grace? or what is the degree of any grace that we want?

Eph. 6. 18

Rev. 2. 19

Phil. 1. 11

3. Pray we fervently for a supply of those wants in this Ordinance: Imagine we saw Christ compassed with all his privileges, and promises, and pardons, and mercies, and merits; imagine we heard him say, *Come hither poor souls, you that are sensible of your wants, and of your spiritual poverty; there is in me bowels of compassions, and pardons in store; it is I that am your Wisdom, Righteousness, Sanctification, and Redemption; what is it you want? what is it you would have me do for you? Shall not these figured words of our Saviour melt your hearts, and bring you low on your knees? O Lord (should the soul say) I beg of thee saving Knowledge, justifying Faith, sincere Repentance, fervent love: O Lord, I would fain have assurance of pardon, strength of faith, power against some special lust, healing vertues, to stanch my bloody issues: O Lord, that thou wouldst bestow on me meekness, or temperance, or patience, or obedience, or quicknings in thy Spirit: Lord, that a pardon might be sealed for all my sins, that I might receive the vertue of thy death, the comforts of thy Spirit, the mortifying of such and such a lust: Lord, that my unclean heart may be sanctified, that I may be enabled with more strength to perform such a duty: ----- O Lord, upon this very errand, and for this very end do I now come to thee, for help, in this or that particular do I now come to thy Ordinances: And, O Christ, I beseech thee, supply all my wants, and let me draw vertue from thee: If thus we would pray, and come to Christ, then would Christ out of his bowels and mercies, answer our souls: Receive (would he say) the Grace you feel want of; receive my Spirit, receive power against lusts, receive strength to obedience, receive all the Graces of my Spirit; for I am all in all to you.*

4. Raise and rowze we up our souls, and go we to the Ordinances, with strong expectations to receive the benefits and Graces, we have prayed for; never any came to Christ to be healed, but they came with a strong expectation to receive health; if a leper came, he came with expectation of cleansing; if a blinde man came, he came with expectation of seeing; if a lame man came, he came with expectation of walking, and we never read that any coming with such expectation, was turned empty away; the Creeple asking an alms of Peter and John, they said to him, *Look on us*, and then (saith the Text) *he gave heed unto them, expecting to receive something of them*: If we would come to the Sacrament, with our eyes on Christ, to his Graces and Promises, *Of his fulness* (for he is full of Grace, a fountain ever-flowing, and over-flowing) *we should receive grace for grace*; say then, Christ hath promised to give in the Sacrament his body and blood, the benefits of his death and precious bloodshed; he hath promised to seal pardons, to manifest himself, to give power against lust, I will now therefore go to this Sacrament, with a particular expectation of such and such a blessing as my soul stands in need of.

Act. 4. 12

John 1. 10

SECT. 5. Examination of the truth of our Graces, and first of our Conversion,

Our sins and want of Graces thus examined, the soul is in good measure prepared; yet because the Lord Jesus abhors to be food to nourish, where he was not seed to beget, it concerns all who desire to taste of the sealing power of the second Sacrament, first to prove the sealing power of the former Sacrament, before they come to be nourished as Saints, let them know whether they are begot and made Saints; and to that end they must examine further,

i. The

1. The truth of their Graces.
2. The growth of their Graces.

1. For the truth of their Graces, it is good to begin with the beginning; and first to examine their conversion, and secondly, the individual companions of their conversion, as their Knowledge and Faith, and Love, and Obedience, and desires after this Ordinance.

1. For Conversion: A man may by such marks as these, try and consider whether he be truly and soundly converted or no.

Exek. 18. 5, 6, 7, 8, 9. 1. If he have turned from Satan in all sins, and turned unto God in all duties; if he have left all gross sins, as Lying, Swearing, Usury, Drunkenness, Uncleaness, &c. in practice and action, and all frailties and infirmities, at least in allowance and affection, so that with watchful resistance, and earnest groanings of spirit, he strive and pray against them, and be humbled and kept in awe by them, and that he perform obedience to all Gods Commandments, though not in perfection and height of degree, yet in truth and sincerity of heart.

Gal. 6. 16. 2. If he be willing in all his purposes, desires, endeavours and actions, to set himself in the presence of God, and in them to be wholly, unreservedly and entirely guided by his word.

1 John 4. 17, 18. 3. If he can with an holy comfort, and humble triumph, think upon death, the Law, that great judgement, hell, and those endless torments.

1 Pet. 2. 2. 4. If he lovingly hunger and thirst after spiritual nourishment, the growth in grace by the Word, Sacraments, Christian conference, sanctifying the Sabbath, and all other godly exercises both publique and private.

Rom. 2. 13. 5. If truly and heartily he love and long after the coming of Christ; and love such as are true Christians, and that because they make conscience of sin, and serve God with singleness and sincerity of heart.

Psal. 1. 2. 6. If his chief delight and best comfort be in holy duties and heavenly things, and that he infinitely prefer them before gold, honours, pleasure, yea the whole world.

19. 10. 7. If he would not change his present station, though never so base, poor and neglected in the world (yet accompanied with the state of Grace and Christianity) for the most rich and glorious estate of the greatest man upon earth, where there is nothing but prophaneness and unregeneration; if all this whole great world about, were turned into gold, honour and pleasures, yet in respect of the comfort of grace, it were to him but as dung, vanity, nothing.

Eccl. 3. 7, 8, 9. 8. If he would not be in the state and case he was before (though he then thought that good enough) for any worldly good, for ten thousand worlds.

Jer. 13. 19. 9. If he be truly humbled with consideration of the long time of his prophaneness, and impenitency, and very sorry he began no sooner, nor made greater haste into the royal and glorious state of Christianity.

Rom. 6. 11. 10. If those sinful pleasures and vanities be most tedious, irksome and distasteful unto him, which formerly he pursued with greediness and delight.

Psal. 119. 136. 11. If he mourn for the abomination of the times: Grieve at the wicked courses of others, and be very glad and heartily joyful, when godliness and sincerity gets the upper hand, and when any one is converted.

12. If to the power of his gifts at all occasions, he be still plotting, working and labouring the conversion of others with zeal and sincerity, especially those that are nearest about him, any wayes depend upon him, and belong to his charge.

13. If he believe in God, and in Christ; and if he love God and Christ above all: this indeed is the very grace, rize, point or marke to which all the rest are reducible: faith and love (saith Dr. Preston) are the great radical graces, all else are but branches springing out of them. See these in the duty of Self-tryal.

SECT. 6. Examination of Knowledge.

Now for the individual companions of sound conversion: We must enquire within our selves, for these Graces of Knowledge, Faith, Repentance, &c.

The first of these Graces, which every worthy and fit receiver must necessarily find in himselfe, is Knowledge; and by such marks as these, he may try and consider, whether his knowledge be a saving and sanctifying knowledge or no.

1. If it beget humility and lowliness of minde; if the sight of Gods purity, Majesty, just

just indignation and vengeance against sinne; if the sense of his owne blindness, vanity, inward filthinesse, and natural corruption, makes him willingly entertaine humility; and a lowly conceit of his owne self.

2. If it be drawn into practice, and joyned with conversion of the heart from sinne unto God, and with reformation of life from evil to good, otherwise knowledge without practice will encrease the guilt of Conscience, and the damnation in hell.

3. If it be edged and enegred with a longing desire and insatiable thirst after more of those rich and saving treasures: There issues from out of the sanctuary *Waters of Life*, (see their increase) first to the ancles, then to the knees, then to the loynes, afterwards a river that no man could pass: *If we have once tasted how sweet the Lord is, there will be a desire to increase more and more.*

4. If it be diffusive and communicative of it self, if it shine round about, and work all the good it can in all places: *The lips of the righteous feed many: — The lips of the wise disperse knowledge, but the heart of the foolish doth not so:* It is as new wine in vessels, desirous to vent; not to purchase a little vain-glory, or prophane praises, but to work spiritual good, and for the conversion of others.

5. If it beget a reverence of *that great majesty*, and love to that holy truth it knows and apprehends in the Word, and an holy estimation of it above all possessions, *Counting all things but losse, for the excellency of the knowledge of Christ Jesus our Lord.*

6. If by it the soul knows *God in Christ*, and knows Christ as his own Saviour, and knows the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

7. If by it the soul knows the things given it of God, and especially the inhabitation of the Spirit of Christ.

8. If it extinguish or greatly dull the favour of earthly things, and makes the soul heavenly-minded, *savouring of spiritual things.*

Deut. 4. 6
Psal. 111. 10
Jehu 8. 55

Ezek. 47

1 Pet. 2. 2, 3

Prov. 10. 12. 13. 7

Jer. 9. 21
Psal. 119. 97.
98
Phil. 3. 8
John 17. 8
Phil. 3. 10

John 14. 17
1 Cor. 23. 5

2 Cor. 2. 24

SECT. 7. Examination of Faith.

A Second Grace which every worthy receiver must finde in himself, is *Faith*; and by such marks as these, he may try whether his faith be a true and justifying faith.

1. If it *spring* in the heart by the * Ministry of Gods holy Word; if the heart was broken, and bruised, and brought to an holy desperation, whereby it wholly renounced, disclaimed, and disavowed it self, as unworthy of life, of breath, or being: if then it began to lift up its eyes upon the precious promises of Salvation, revealed in the Gospel, and shining gloriously in the face of Christ: And if lastly it perceived some glimpses of comfort, hopes of Pardon in the Blood of Christ, whence arose an hungry desire, and longing thirst after the mercies of God and merits of Christ Jesus; and so it cast it self with strong cryes and prayers into the armes of Christ his blessed Redeemer.

2. If it grow, and daily spring up towards height of assurance, and *fulnesse of persuasion*. Ordinarily faith is weak at first, full of many doubts and distractions, fears and tremblings, but after long experience of our own sincerity, godly life, and good conscience, it growes up in time, and by leasure to be a *strong faith*.

3. If it *purifie the heart*: Formalists may watch over their open outward actions, but true believers set themselves with special care, and all good conscience, to bridle and bring under all wicked stirrings of the heart. *The desire of the righteous is onely good (i.e.)* the maine streams of his desires, the course and current of his heart, is to godlinesse and goodness, though sometimes his corrupt Nature, and Satans boysterous temptations, do unawares and violently carry his thoughts another way, for which he sends out many a prayer for pardon and purging.

4. If it bring forth a true and thorough *Evangelical Repentance*: Where Gods comfortable favour shines, and is shed into the heart, it immediately melts and resolves into tears of sorrow and grief for former rebellions, and makes unfeigned and resolute vows, for ever after, by Gods grace, to throw out of his heart and life, those sinnes which have grieved so good a God.

5. If it beget in him whom it possesseth, a *sanctification* of all parts, both in soul and body, though not in perfection; if the understanding be enlighthned with knowledge in the great

Rom 10. 14
* Either at the first, or second rebound.
Gal 3. 24

Rom. 8. 18

Rom 4. 20. 21
AH. 15. 9

Prov. 11. 23

2 Cor. 1. 12

great mysteries of godlinesse; if the will be bent with the best things; if the memory be a store-house of heavenly treasures; if the stream of our affections be turnde from the world towards Gods glory and good causes; if the heart be weaned from lusts, and faine in love with eternal pleasures and heavenly things; if the conscience be watchful to discover, and sensible to feel the approach and prickings of the least sin, &c.

6. If it *work by love*, first towards God and Christ, in that all his sins are remitted, and he is eternally beloved of God in Christ: Secondly, towards *Christians*, in that the saving graces of Gods Spirit shine in them: Thirdly towards himself, with relation unto God, and reservation of his Glory: Fourthly, towards kindred, friends, not so much because they are of the same blood, as because of the mutual interest they have in the blood of Christ: Fifthly, towards enemies, because of the precious *Command of Christ*.

7. If it cause a forsaking the world: No man can do this (if it be his sweet sin) untill his soul have received by the hand of faith from the Spirit of God, an assurance of an immortal Crown in the heavens, sealed unto him by the blood of Christ: but then how willingly doth he bid the world farewell? how resolutely doth he cast out of his affections all greedy thoughts, and excessive desires of earth and earthly treasures?

8. If it *speak comfort in distress, joy in tribulation, glorying in affliction*: Faith teacheth that God castes us in the fire, not to burn us, but to refine us, and make us more orient in his sight: *This is the beaten path to heaven* (crys Faith) *which all the glorious Saints have trodden before us*.

9. If it will maintain a Christian in some measure of sufficiency and contentment in all estates: *The just shall live by faith*, not by friends, money, earthly hopes, or helps, &c. if it makes a man lay hold on Gods promises, and work an inward trust in Gods never failing providence, so as he will leave the successe of all his labours to the Lord.

SECT. 8. Examination of Repentance.

A Third grace which every worthy Receiver must finde in himself, is *Repentance*; and by such marks as these he may try whether his *Repentance* be a sound and sincere *Repentance*.

1. If it be *ashamed of sin*: not as a Thief is ashamed, which shame ariseth from the effect of sin, as punishment or disgrace; but as a Son is ashamed (whence it is called a *filial-shame*) out of a sight of the filth and loathsomeness of sin; the impenitent glory in their shame, but the truly penitent are ashamed of such glorying, as of every sin.

2. If it *mourn for sin*: Thus *David* mourned (not for the punishment, he is willing to bear it, but) for sin, as it was sin. I deny not but sorrow may be godly, even for judgements, and then our tryal will be, if we can mourn rather for Spiritual judgements, than for Temporal; and especially if we can feel and bewail *hardnesse of heart* mourning, because we cannot mourn as we ought.

3. If it cause a great mourning, at least, so great as our mourning would be for outward losses: Thus *Zachary* instanteth, the *Spirit of God* should cause them to mourn, as in the family one would *mourn for the losse of their onely Son*, or as in the Commonwealth the Subjects would *mourn for the losse of a most worthy Prince*.

4. If it rest not without *cleannesse*: True Repentance is not *water*, but *washing*, not every *washing*, but such as maketh *clean*; could a man weep his eyes out, yet if he weep not his sins out, what is he better? *Sorrowing after a godly sort, what carefulnesse, what cleering hath it wrought? If I have done iniquity, I will do it no more*.

5. If it bring forth fruits meet for Repentance: this was the sum, as of *Johns*, so of *Pauls* preaching, that *Jew and Gentile* should repent, and turn to God, and do works worthy amendment of life: nay it is the very summe of the Gospel, *To mourn, to be comforted, that they may be called Trees of Righteousnesse, the planting of the Lord, that he might be glorified*.

6. If it be stirred up by the sense of Gods goodnesse: So that nothing more fires a man to abase himself in the sense of his own vileness, than to feel and finde the gracious goodnesse and readinesse of God in Christ, to shew him mercy; *He feareth the Lord and his goodnesse*.

7. If the same spiritual means assuage it, that first raised it in the heart: *Repentance* that can be healed by sports, merry company, &c. was never sound; it is the voyce of

Gal. 5. 6
Psal. 16. 3
1 John 3. 14

Mat. 5. 44

Heb. 11. 24
1 Job 5. 4, 5

Rom. 3. 1
AHz 5. 41
2 Tim. 1. 12
Rom. 8. 18
1 Pet. 1. 7

Gal. 2. 23

Jer. 31. 19
Ezek. 16. 61, 63
Ezek. 9. 6
Zeph. 3. 5
Jer. 6. 15---
8. 12
Psal. 51. 3, 4
2 Sam. 24
10. 17
Psal. 42. 3
Isa. 63. 17

Zech. 12. 10, 11

Isa. 1. 16
Job 34. 32
2 Cor. 7. 11

Mar. 3. 8
AHz 26. 20
Isa. 61. 3

Holca 3. 5

of the Church, *Come and let us return unto the Lord, for he hath torn, and he will heal us, he hath smitten and he will binde us up.* *Hosea 6. 1, 2*

8. If it be joynd with a secret trust in the acceptation of God in Christ: If no misery can beat thy soul from inward affiance, or hope of mercy; if in the very disquietnesse of the heart, the desire of the soul be to the Lord; if he be never so much cast down, yet he waits upon God for the help of his countenance, and in some measure condemns the unbelief of his own heart, and supports himself with the hope of the never-failing compassions of God in Christ, wherein it differs from the Repentance of Cain and Judas. *Psal. 38. 9*
Psal. 42. 5, 11

SECT. 9. Examination of love to Christ.

A Fourth grace which every worthy receiver must finde in himself is *love of Christ*; and by such marks as these he may try whether his *love to Christ* be a true love.

1. If it be ready to do for Christ whatsoever he commands; if ye *love me* (saith Christ) *John 14. 15.*
keep my commandments: Again, *he that hath my commandments, and keepeth them, he* *John 14. 21*
it is that loveth me: and again, *ye are my friends, if ye do whatsoever I command you*: *John 15. 14*
what child can truly love his father, what servant his master, but he will be obedient to him? What Christian can truly love Christ, but he will chearfully, and universally obey Christ? *The love of Christ constraines us*, saith the Apostle; both Christs love to us, and our love of Christ compel us with a sweet force to obey him, that we cannot chuse but obey him. *If any man loves me, he will keep my Commandments, and my Father will love* *John 14. 23*
him, and we will come unto him, and make our abode with him.

2. If it cares not what it suffers for Christ; if it glory in his sufferings, *unto you it is* *Phil. 1. 19*
given in the behalf of Christ, not onely to believe on him, but also to suffer for his sake; we see how far an humane love either of their country, or of vain-glory hath transported some heathen men to the devoting, and casting away their very lives; how much more will a spiritual love of Christ put courage into the souls of Saints to bear all things, to endure all things? *I am perswaded* (saith the Apostle) *that neither Death, nor Life,* *Rom. 8. 38*
nor Principalities, nor Powers, nor things Present, nor things to Come, nor Height, nor Depth, nor any other creature shall be able to separate us from the love of God which is in
Christ Jesus our Lord. Nothing is able to turn away Christs love from us, and therefore nothing should be able to quench our love to Christ, *Many waters* (i. e.) many afflictions, *Cant. 8. 6*
persecutions, temptations cannot quench love, neither can the floods drowne it.

3. If it loves Christ above all, the love of Father, Mother, Wife, Sonne, Daughter, Brother, sister, yea and of a mans own Life gives place to this *love to Christ*; yea something further; as Christ is loved above all, so all must be hated in comparison of Christ: *He that loveth father or mother more than me, is not worthy of me, and he that* *Mat. 10. 37, 38*
loveth son or daughter more than me, is not worthy of me, and he that taketh not his crosse, and followeth after me, is not worthy of me. Again, *if any man come to me, and hate not* *Luke 14. 26*
his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea and his own Life also, he cannot be my Disciple: not that we must properly hate our allyes and life; but comparatively, if they are compared with Christ, we must love them lesse than Christ: Christ must sit in the throne of all hearts and affections, and all these must sit below at his foot stool; hence were the Martyrs commended, that for the love of *Rev. 12. 11*
Jesus they loved not their lives unto the death. Excellently Ignatius, *Now begin I to be* *Ignatius M.*
a Disciple, I zealously affect nothing of visibles or invisibles, that I may obtaine Jesus Christ, *pist. ad R. m.*
let fire and the crosse, and the joynt rising up of wilde beasts, the dissolutions, separations, *pag. 86*
dissipations of my bones, cutting in pieces of my members, dissolution of my whole body, and the punishment of the devil come upon me, only that I may win Jesus Christ.

4. If it breath after more and more assurance and evidence of Christs love to the soul, the more the Saints love Christ, the more they desire to be loved of Christ. Love is a greedy affection, still craving after more love; *Set me as a seal upon thine heart, as* *Gant. 8. 6*
a seal upon thine arme, for love is strong as death, jealousy is cruel as the grave, the coales thereof are coals of fire which hath a most vehement flame. Sealing is for ratification, confirmation, or sure making of any thing; now the Church would be confirmed and established in Christs love, or her own love would consume her as a burning flame; either Christ must manifest his love to her, or she should dye and perish through her love to him.

5. If it loves every thing wherein Christ is present to his Church. As, 1. If it

love and cherish the Spirit of Christ; if it entertain with dearest embracements, as worthy of all acceptation, the motions and dictates, and secret illapses of the Spirit into the soul; if it be careful to hear his voice behinde, prompting, and directing the soul in the way wherein it should walk; if it endeavour with all readinesse and pliablenesse of heart to receive the impression of his seal, and the testimony which the Spirit gives in the inner man unto all Gods promises; if it fear and suspect nothing more than the frowardnesse of sinful nature, which daily endeavours to quench, grieve, resist, and to rebel against this holy Spirit. ----- 2. If it love the Ordinances of Christ, in which by his Spirit he is still walking in the midst of the Churches: if it receive the word in the Power, Majestic and Authority of it, suffering it like thunder to discover the Forrest, and to drive out all those secret corruptions which sheltered themselves in the corners, or deceits of the heart. ----- 3. If it love every member of Christ; the *love of Christ*, and *love of the members of Christ* do infallibly accompany one another; *he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* He that loves not a member of Christ, he loves not Christ: but on the contrary, he that grows in his love to the brethren, he grows likewise in his *love to Jesus Christ*. Look how the motion of the shadow upon the dyall answers exactly to that proportion of motion and distance which the sun hath in the firmament, though the sun goeth many millions of miles, when the shadow, it may be, moveth not the breadth of an hand: so though *our love to Christ* ought to be a far more abundant love than to any of his members, yet certain it is, that the measure of our progresse in brotherly love is punctually answerable to the growth of our *love to Jesus Christ*.

6. If it long after *Christs presence and appeaving*; if it *desire to be with Christ which is best of all*; if it seek after him, and grieve for him, when for any while he departs from the soul: if it *wait for his salvation*; if it delight in his communion and spiritual refreshments. Oh how sweet is that communion which the spouse hath with him in his secret chambers, in his houses of wine, and in his galleries of love! this is that *abiding and supping with Christ*, this is that feasting of the soul with the manifestations of Christ, and of his graces; and hence the love-sick spouse cries out, *make haste my beloved, and be thou like to a Roe, or to a young Hart upon the mountaines of spices*: make all haste upon the heavenly mountaines, to come and fetch me home to thy self, that I may ever be with the Lord. To this purpose *the spirit and the bride say, come*: the spirit in the bride, and the bride by the spirit: Christ saith, *surely I come quickly*, and every true Christian answers in the desires of his soul, *Amen: Even so come Lord Jesus*.

SECT. 10. Examination of love to the Brethren.

A Fifth grace which every worthy Receiver must finde in himself, is *love to the Brethren*: and by such marks as these, he may try whether his *love be a true love*.

1. If it be to the *Saints as Saints*; not because they are rich, learned, wise, but meerly because they have Gods image upon them: *Love one another with a pure heart*; love must be pure, not mixt, and then it is pure, when it springs from no other fountain but grace, and holiness, and love of God in Christ.

2. If it be to the *Saints above others*: Others may have love and honour, according to their relations, qualities, worths, but true love bestows its *Benjamins* portion (the specialty and choyce of its affections) upon the Saints.

3. If it be to *all the Saints*: if it love grace in rags, as well as in Robes; if it love the absent, as well as present; if it love for the truths sake those he never saw, yet this hinders not the difference of degrees of love, which by the special providence of God some Christians may have to others, in some special eminency of respects.

4. If it extends as to *all Saints*, so to all times, as well in adversity, disgrace, temptation, sickness, &c. as in prosperity, health, good estimation, &c.

5. If it delight in the *fellowship of Saints*; Such as finde no need of, nor delight in the society of Saints, may doubt their condition, and be humbled for it.

6. If it cause forbearance of one another, *Forgiveness of one another*: if in case the person injuring desires no reconciliation, yet the person injured is willing to let fall all wrath, malice, or desire of revenge.

7. If it make a soul to *honour them that fear the Lord*: This honour hath in it.---

1. An estimation of them, as the onely excellent people in the world.

2. A

1 John 4 23

Cant. 8. 14

Rev 22. 17, 20

1 Pet. 1. 22

1 Pet. 2. 17
Rom. 12. 10

Phil. m 5

Psal. 16. 3
Psal. 119. 63
Gal. 3. 13, 14

Psal. 15. 4
Psal. 16. 3

2. A free acknowledgement of their just praises in all places, for their grace.
3. A willing proposing of them as examples to imitate.
4. An holy endeavour to cover their infirmities, taking things in the best part and sense.
5. An apology for them, against the reproaches and scorn of the world.
8. If it be a prevalent love, (*i.e.*) if it come to such a degree, as if that a man were called to it, he would part with his profits or pleasures for their very sakes: it is in this prevalent degree that true love consists, not that every man that loves the Saints is bound to give them all he hath in their necessity: for God hath directed us in what order to bestow and lay out our estates, and we must begin at our selves, and so to our families; but he that doth not so love the Saints, as that he can find in his heart to bestow all his worldly substance for their reliefe, if God did require him, this man hath no saving love to the Saints.

3 J. 1. 6.
1 Tim. 1. 7. 9.
1 Pet. 4. 8

SECT. 11. Examination of Obedience.

A Sixth grace which every worthy Receiver must finde in himself, is *Obedience*: and by such marks as these he may try whether his *Obedience* be true:

1. If it arise out of *love to God in Christ Jesus*; if it be voluntary and not constrained; if the heart be enflamed with the sense of Gods love in Christ; and if it be humbled when it hath done its best, that it can bring no more glory to God. John 14. 15
2. If it be in all things, with all respect to all Gods Commandments; if as *Noah*, we walk with God (*i.e.*) if in a settled even course of obedience, we keep close to him all the days of our life. Job. 22. 5
Psal. 119. 12
John 15. 14
Gen. 6. 9
H. b. 11. 8
3. If it submit against profit, pleasure, credit, liberty, ease, &c. if it prefer Gods Commandments above all things, yea above life it selfe. A. H. 5. 29
Mat. 16. 25
Rom. 16. 26
R. m. 10. 16
4. If it obey the *Commandments of faith*, as well as *life*, submitting to the Lord by believing, as by doing, yielding to the Gospel as to the law.

SECT. 12. Examination of our desires after this Ordinance.

A Seventh grace which every worthy receiver must finde in himself, is *Holy desires* after this *Holy Ordinance*; and by such marks as these he may try whether his desires be holy.

1. If they carry the soul after Christ, fellowship with Christ, communion with Christ, a fruition of Christ and his benefits. Psal. 41. 1, 2
John 7. 37, 38
2. If the spring from any sense of the want of Christ, or from sense of former sweetness or goodness in Christ, found in the use of the Ordinances.
3. If there accompany them an holy kinde of impatience in the want of the Ordinance: *When shall I come and appear before God?* Psal. 41. 2
4. If nothing but Christ will content the soul: If Christ be desired for himself, and not for any base ends: if the soul be content with Christ, though he be cast into prison and banishment.
5. If there follow a great and sweet contentment in the use of the Ordinances; if (as it was with *Samson* drinking of the water that God sent him out of the hollow of the jaw) our spirits come again and revive upon it; so that sometimes the heart is filled with strange extasies, with excess of spiritual pleasures, with an heavenly kinde of satisfaction, contentation and delight. Judg. 15. 19
Psal. 63. 5
Jer. 31. 25
6. If there follow after the Ordinance *holy vows and wishes of infinite and eternal thankfulness*; as also a growth and springing up as among the grafs, or as willows by the water-courses. Psal. 63. 4, 5
Isa. 44. 3
1 Pet. 2. 2

SECT. 13. Examination of the growth of grace.

Mark. 4. 27
*I know, a
Christian may

have his winter of affliction, temptation, spiritual desertion; and in this winter he may rather decline than grow; but if he do not for the present actually grow, yet he keepeth a principle of germination in him. a disposition, and inclination to grow; which upon the return of the Spirit puts forth it self: even as the grain, though in winter it do not grow, yet it hath a germinating principle in it; which upon the return of the Sun, and the rising of the sap, shews forth it self.

THe truth of Graces thus found out; In the last place examine we the growth of Graces: True grace is * growing grace, and if a man grow, it will appear by some of these signs:

2 Pet. 3. 1, 2

1. By his outward appearance; not that he can see himself grow, but that he may discern it (as the corn that springs & grows up) after sometime, when he is grown in Knowledge & Faith, &c. or if he cannot finde a growth upward in joy, peace, triumph of spirit; yet let him see if he grow not downward in humility, hungering, mourning, zeal: and let him see if all grace be not more and more radicated, and confirmed in him.

2. By his appetite to his spiritual food: You ngmen have better stomachs then old men, because they are growing; and a gracious spirit hath ever an appetite or desire after spiritual dainties.

3. By his growth of aimes; what doth he propose to himself? will not small things content him? then his appetite is grown; the more manly we grow, the more manly our aims are. See how the Apostle calls this growth of aimes perfection, Phil. 3. 15.

Rom. 14. 1

Eph. 6. 12

4. By his spiritual strength; a Christian is at first weak, but if he grow, he is stronger and stronger, till at last he can wrestle with a spiritual enemy, with lulls and corruptions, Powers and Principalities, and get the mastery over them.

5. By the reality, and constancy of his affections, and endeavours; a Christian is not always to judge of himself by his present proficiency, but by his desires, and endeavours after it; thus God judgeth, not according to what he is, but would be: desires after growth, if real, and constant, putting forth themselves in answerable endeavours, may yet evidence to the soul the truth of growth, in want of better performances.

To this duty of Examination, others adde Excitation, as thus, There must be a new exciting of Faith, and Repentance, and Love, and of desires after the Ordinances; but of that more fully in the Ordinance it self.

SECT. 14. Of the duties in Sacrament; of the exercise of Repentance.

THus far of the duties before Sacrament: now follow the duties in the time of the Sacrament; viz. The exercise of our Graces, I mean such graces as are futable to the quality and nature of the Sacrament, as Repentance, and Faith, and Thanksgiving, and Love, and Charity.

The first of these Graces, which must be stirred up or exercised, is Repentance: And this will be actuated, if we consider Gods love in Christ, and Christs sorrows and sufferings for sin: There are many things in the Ordinance, which if but looked upon with the eye of faith, will open all the springs of true spiritual sorrow, or Repentance in the soul, but we name only these two particulars:

John 3. 16

1. Here is a discovery of the love and sweetness of God in giving his Son to dye for us: So God loved the world, that he gave his onely begotten Son, &c. enough to cause us to mourn that ever we offended: O that God should be more tender to us, than to his Son, not sparing his Son, that he might spare us; give him to dye, that we might live, pour the curse upon him, that the blessing might be poured upon us: Who can think on this, and withhold from tears!

2. Here is presented to us the sufferings and breakings of Christ, enough to break our hardest hearts: ---- Consider them ----

1. In themselves: What breakings, woundings, scourges, crownings, piercings, did he endure in his body? what conflicts, struglings with the wrath of God, terrours of hell? what weight, burden, wrath, did he undergo, when his soul was heavy unto death, when he drank that bitter cup, that cup mingled with curses, which if man or Angel had but sipp of, it would have sunk them into Hell? nay, it made him who was God as well as man, sanctified with the Spirit, supported with the Deity, comforted by Angels, sweat such a sweat, as never man sweated, drops, very clods of blood?

2. In

2. In the meriting cause of all our good, the procurers of all our peace, salvation, *He was wounded, that we might be healed; scourged, that we might be solaced; He was slain, but not for himself: --- He was wounded for our transgressions, broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.* Dan 9. 16
Isa. 53. 5.

3. As the effects of our sin, as those things our sins brought upon him, and needs must this melt and thaw our icy, stony hearts: *It was I (should the soul say) who was the Traytor, Murtherer, Judas, Herod, Pilate, they were my sins which were the bloody instruments, to slay the Lord of glory: Lord, I have sinned, and thou hast suffered, 'twas I that ate the sowre grapes, and thy teeth were set on edge: This consideration must needs fill the heart with sorrow: They shall look upon him whom they have pierced, and how then? They shall mourn, and be in bitterness of soul, as one in bitterness for their first-born: O how should we look upon Christ as wounded, scourged, pierced for us, and not be affected with, afflicted for our sins, the cause of it? If thou wilt be conformable to Christ (saith Bernard) as thou beholdest here a broken bleeding Christ, so labour to behold him with a broken bleeding heart: O who can with the eye of faith look upon a broken Christ, but with a broken heart? a wounded Christ, but with a wounded spirit? a bleeding Christ, but with a bleeding soul? God hath made in nature the same organ for seeing and weeping, and in grace he who sees clearly, weeps thoroughly; The eye will affect the heart: O Christ, that my eye would affect my heart; that whiles I behold Christ shedding his blood for my sins, my heart would melt out at my eyes, and shed tears for those sins for which I see Christ shed his blood: That I could turn the Sacrament of the Supper into a Baptism of tears, that I could wash and baptize my self with tears of Repentance! Of all motives to repentance, none so powerful as continuall in all places and employments, to bear about with us in our hearts and meditations, the dying of the Lord Jesus.* Zech. 12. 10
Lam 3. 5

SECT. 15. Of the exercise of Faith.

THe second Grace which in time of Sacrament must be actuated and exercised, is *Faith*; then should a communicant speak to his *Faith*, as *Deborah* to her soul, *Awake, awake, Deborah, awake, awake, utter a song: so awake, awake, O my Faith, bestir and rowze up thy self, to receive Christ in this Sacrament.* Judg. 5. 12

But how, or in what manner is *Faith* to be actuated, and set on work in the use of the Sacrament?

In the Sacrament we must consider three things: 1. Sacramental representations. 2. Sacramental offers. 3. Sacramental promises; all which are in the words of institution: *In the night that he was betrayed, he took bread and brake it: --- He took the cup, and gave it, saying, --- Take, eat, this is my body which is given for you: --- And drink ye all of this, for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins.* 1. *He took the bread, and brake it, and cup, and gave it.* there is the Representation. 2. *He bade, Take, and eat, drink of this.* there is the offer. 3. *He said, This is my body, which is given for you: This is my blood, which is shed for many for the remission of sins.* there is the promises: Now upon every of these must our Faith be busied and set on work: as thus in order; ---- Mat. 26. 26
Mark 14. 22
Luke 22. 19.
1 Cor. 11. 23.
24

For Sacramental Representations:

1. In the breaking of bread, and pouring out of the wine there is a representation of Christs death and passion, both, of his body broken and wounded, and his blood poured and shed.

1. Of his body broken and wounded: *He was wounded for our transgressions: --- And with his stripes we are healed: What sweet comfort may faith fetch hence? Look now upon the wounds of Christ, as healing wounds, as a City of refuge, whither thy pursued soul by the avenger of blood, may fly for safety and sanctuary: Indeed, I am a grievous sinner, I have wounded my conscience with my transgressions, but behold my Saviour here wounded for my transgressions: I may well have a troubled conscience for the wounds my transgressions have made therein: yet my conscience needs not sink in a despondency of spirit, whiles I look at the wounds of Christ: Here are wounds for wounds, healing wounds for stabbing wounds, curing wounds for killing wounds: O what comfort is here for faith in the wounds of Christ crucified, the nails, the spear, the wounds, all preach unto faith a reconciled God, that God in Christ, reconciling the world to himself: The Lords bowels are laid open by these wounds, so as through them we may* Isa. 53. 5

Gent. 2. 14

may see the tender bowels of his mercy, and so as through them, mercy flows from those bowels unto us: — O my dove, that art in the clefts or holes of the rock! Some of the Ancients understood by these clefts of the rock, the wounds of Christ in which the dove, the Church, lies and shelters her self: This is one work of Faith in the Sacrament; when it sees these clefts of the rock opened, like a dove to betake her self thercunto for shelter, security against all fears that wrath and guilt may put their Conscience to; Do any fears of wrath trouble thee? doth any guilt of Conscience disquiet thee? why, now for thy comfort, behold the holes in the rock, where thou maist shelter: Dwell now in the rock, and be like the dove that makes her nest in the sides of the holes mouth; fee, and fully believe thy peace to be with God through Christ, and look upon him broken and wounded for thy transgressions: Faith thus actuated, cannot but send the soul from the Sacrament with much comfort.

Jer. 48. 28

2. Of the blood poured and shed: and what is to be done now when I see this blood in the Sacrament, but to actuate my faith, and apply this blood to my self? Christs blood is a reconciling blood, Rom. 3. 25. A justifying blood, Rom. 5. 9. A pacifying blood, Colof. 1. 20. A pardoning blood, Ephes. 1. 7. A sanctifying blood, Heb. 13. 12. A purging blood from dead works, Heb. 9. 14. A cleansing blood, 1 John 1. 7. A mortifying, crucifying blood, Gal. 6. 14. A blood that sets prisoners free, Zech. 9. 11. A blood that makes men Kings and Priests, Rev. 1. 5, 6. A softning, mollifying blood that makes the heart tender, a fleshy heart, Zech. 12. 10. Goats blood (some say) breaks the Adamant, which neither iron nor fire can do; but surely the blood of this Lamb breaks the Adamant heart of a man, which nothing else can break: It is a quickning blood, that brings life and strength with it; it is life-blood, blood full of spirit, that fills the soul with excellent vigor to holy performances, Heb. 13. 20, 21. — Now what a deal of comfort may faith draw from all this? True, my person is unrighteous, but, O Christ, thy blood is justifying blood; my heart is unclean, but thy blood is sanctifying blood; my lusts are many and mighty, but thy blood is mortifying blood; my heart is wondrous hard, but thy blood is softning blood; my heart is exceeding dead, but thy blood is quickning blood: In this blood of thine I believe, this blood of thine I thirstily drink down, this blood of thine I heartily apply, with a comfortable expectation of all these blessed benefits: Be of good chear, O my soul, here is pardoning blood against thy guilt, sanctifying blood against the pollutions of thy nature, crucifying blood against thy lusts, softning blood against thy hardness, quickning blood to help thee against thy deadnesse.

Rom. 3. 25;
and 5. 9
Col. 1. 20
Ephes. 1. 7
Heb. 13. 12.
and 9. 14
1 John 1. 7
Gal. 6. 14
Zech. 9. 11
Rev. 1. 5, 6
Zech. 12. 10
Heb. 13. 20, 21

Psal. 24. 7

2. For Sacramental offers, in the words, Take, eat, drinke, Christ himself is offered with all his benefits: Here then must faith actuate it self and set it self on work, striving with all its might to take Christ, to eat & drink Christ offered: When Christ is offered to us, the act of faith then is that of the Psalmist, Lift up your heads, O ye gates, and be lift up, ye everlasting doors; and why must these gates and doors be lift up? that the King of glory may come in: Christ makes offer to come into our hearts, and therefore we must open the gates, we must lift them up, even from off the hooks, that fair and foul way be made for ready entrance. If a great man, especially a King, comes to a mans house, he will not onely open the small wicket, his little door, but he sets open his great gates, he throws them wide open, to make spacious way for his entrance; so if thus it be, that Christ in the Sacrament offers himself to come to us, let our faith busily bestir it self in widening the passage, and opening our hearts to make Christ way, let us strive with might and main to stretch open our hearts to such a breadth and largeness; as a fit way be made for the King of glory to come in, let us hasten, open, clasp, imbrace, welcome, and receive Christ offered to us.

3. For Sacramental promises: This is my body which is given for you; This is my blood which is shed for you, for remission of sins: Here's a precious promise of Christs body and blood, which may abundantly set faith on work: For understanding whereof, I shall propound some questions? As

Quest. 1.

1. What is meant by body and blood?

By the body of Christ, and by the blood of Christ, we mean whole Christ, God and Man, as he is Mediator, Christ himself crucified, with all the benefits and graces flowing from him: In all which observe these four things;

1. The person of Christ, God and Man, in which person are two natures, —

{ The Godhead, which makes his Manhood meritorious.
{ The Manhood assumed into the Godhead, and Hypostatically united thereto.

2. His

2. His *merit* which is *ἀπορ.* the price, and worthiness, and excellency of his person and sufferings: Christs death was it that merited mans salvation, that there might be an infinite satisfaction for an infinite debt.

3. His *virtue*, which is the power and efficacy of his Godhead, by which he freed both himself and all Believers from death and imputations of sin.

4. His *benefits* both of *Grace and Glory*.

All these are inclosed in the *body of Christ*, and in the *blood of Christ*; viz. The whole person of Christ, *God and Man*, with his merits and virtue, and benefits, into which we are incorporated, and made *consorts, and joynt-fellows with him in his Divine nature*; yet mention is made, especially of the *Manhood and body of Christ*.

2 Pet. 1. 4

1. Because we could not be partakers of his Divine Nature but by means of his *Manhood*; for the flesh of Christ is the conduit that conveys the Graces of the Godhead; and the Graces of the Spirit of Christ into our souls; they were given by the Spirit of Christs *Manhood*, without measure, that so they might be derived to us in measure by the same Spirit, which otherwise then by this *body* we could not receive.

2. Because Christ performed those parts of the work of mans Redemption in his *body*, or *Humane Nature*, which were not compatible to the Deity, or Divine Nature; and therefore mention is made more especially of Christs *body*, which is symbolically in the Sacrament, and really in the soul.

2. And this begets another Question, *How should the body or blood of Christ (thus understood) be in the soul of a man?*

Quest. 2.

We answer, In the soul there is a double nature: 1. *An humane nature*, as it is natural, defiled with sin. 2. *A Christian, inward nature*, animated by the Spirit of Christ, which we call *the inward man, the new man*, which is sanctified by Regeneration. For the first, *the Humane nature*, as it is natural, it is not in Christ, nor is Christ in it; it hath no being nor existence in Grace, or in Christ, but is altogether void and destitute of spiritual life; and hence it is called *the natural man, the old man, the fleshly carnal man*: For the second, *the Christian, inward nature*, it is upholden in the children of God, by things answerable to its nature; and to this inner spiritual nature, indeed the Lord offers in his Sacrament, *Christs body and blood*, as its own proper food; Christ therefore is in the soul **spiritually, in the spiritual part of it*; it is *the inner man, the spiritual nature*, that receives *Christs body and blood*.

* His body and blood are not essentially

and substantially in us: Christ corporally is *only* in heaven; but he is really and spiritually in the spiritual part of us.

3. Our next Question follows, *How is faith here to be exercised, for the drawing down of Christs body and blood into our souls?*

Quest. 3.

For answer of which, ----

1. Faith looks upon Christ, as the *treasury and common stock of Grace*, in whom dwells all fulness, all our fulness: Faith looks on him as the universal principle of life, and root of holiness: God gave not him the Spirit in measure; no, *It pleased the Father, that in him all fulness should dwell*: There is in him *fulness, and all fulness*; whatsoever is to be required in a Mediator, is fully in him, yea, in him *all fulness doth dwell*: He is not like a full vessel, that now is full, and anon is emptied, it *dwells* in him, it is an inhabitant, a resident, and a permanent *fulness*: so that Christ is *full*, and ever shall be *full* to the brim; there is in him a *fulness* of merit, for our justification, and a *fulness* of spirit, and habitual Graces, for our sanctification: *In him are hid all the treasures of wisdom and knowledge (i. e.)* vast heaps, for some pieces of silver and gold, are not *treasures*; all the *treasures*, all the heaps of *knowledge and wisdom* that are in the world, all are in him; he *is all in all*.

Colos. 1. 16

Col. 2. 3

2. Faith casts its eye on the promise, for the conveyance of Christ, and of Grace from Christ: Faith works by virtue of the promise; where there is no promise, there can be no faith; and therefore faith discovers the promise, *That of his fulness we shall receive grace for grace; That his body is given for us; That his blood is shed for us, and for many, for the remission of sins*: Hence the schools admit of a double fulness (i. e.) *Of abundance and redundancy*: The promise speaks not onely of the fulness of abundance in Christ, whereby he is sufficiently full in himself, but also of a fulness of redundancy, by which he overflows and fills all his Saints: He is the well-head or fountain, which is not onely full it self, but springs and flows over to the filling of the streams below it.

John 1. 26

3. Faith

Zech. 4. 12

3. Faith looks upon this Ordinance; as an instrument, a means, which God hath set up for the conveying of Christ, and nourishment from Christ: in *Zechary* we finde mention of two *olive branches*, which through two golden pipes, emptied the golden oyl out of themselves: We may thus interpret, Christ is the olive-branch, and the olive-tree, and from whom comes all the golden oyl of Grace and spiritual comfort, and he it is that empties it out of himself, into our hearts; but how? it is by his Ordinances, they be the golden pipes, by which this golden oyl is conveyed unto us: Christ doth not immediately empty the oyl into our hearts, but first into the golden pipes of his Ordinances, and so through them into us.

4. Faith being steeled by such considerations as these, it goes over to Christ, and by vertue of the promise, draws down his *body and blood* into the soul; this therefore is the main work, to awaken, and to actuate our faith, to set it on work upon Christ, and so to draw forth the efficacy of Christ in the Sacrament: *Lord, I believe that thy body was given for me, thy blood shed for me, and for the remission of my sins: Lord, I chearfully and gladly believe, that I am now partaker of thy body and blood, and that my sins are pardoned in thy blood: I believe that Christ is mine, his death is mine, his resurrection is mine, remission of sins is mine, pardon and heaven are mine: Lord, I accept, I believe this sealed pardon of my sin: Lord, I believe that all Christ, whole Christ is mine, from top to toe: Lord, I believe his person is mine, his Godhead is mine, his Manhood is mine; Lord, I believe his merit is mine, his vertue is mine, his benefis both of Grace and Glory are mine: Lord, I believe that in Christ all fulness dwels, and that of his fulness I shall receive grace for grace: Lord, I believe that through this golden pipe of the Lords-Supper, I shall receive the golden oyle of Grace from Christ, now be it to me according to my faith: Lord, I believe, help thou my unbelief: O come down into my soul, and fill it full of the Lord Christ, of the body and blood of Christ.* In this manner, as one said of the tree of Christs ascension, though the fruit were high, and above our reach, yet if we touch him by the hand of faith, and tongue of prayer, all will fall down upon us: So here, if we can but touch him with the hand of faith, though a palsie hand, though a weak and trembling hand, if we can but go to him with a praying heart, Christ can withhold nothing from us.

By the way, this may discover to us where the fault is; when we return home, our faith never the more strengthened, our hearts never the more warmed, our Graces never the more nourished, our corruptions never the more weakned, our assurance never the more heightned, it is a shrewd sign, faith did not play its part in the *Mount*: Faith was entrusted in this employment, to go over to Christ for these and the like benefis; but thy faith did fail in the undertaking: therefore God suspends the bestowing of these benefis, because thou suspendest the faith; — Well then, if thou see not the fruit and benefit thou expectedst to come into thy soul, in the use of this Ordinance, charge thy faith with it, and bewail the weaknesse of it; and for the future, put it to its burthen, let it have its full and perfect work, and then wilt thou finde the comfort and fruit of it: Never did faith touch Christ in any Ordinance, but vertue came from him.

SECT. 15. Of the exercise of Thanksgiving.

THE heart being warmed, and growing hot with the sense of Gods goodness, a man should then break out, and give vent to his heart, in magnifying the mercy of God for the death of Christ, and the fruit thereof communicated to us. Now this duty of Praise and Thanksgiving is actuated —

Psal. 103. 1, 2

1. By our private ejaculations: Our souls should praise him, and all that is within us should praise his holy name; especially our affections of joy and love should taste largely of God. We should to this purpose now and then cast up such a dart as this to heaven, *We praise thee, O God, we acknowledge thee to be the Lord, &c.*

2. By our publick and joynt praises: Minister and people should both lift up their voyces, with glory to God on high, on earth peace, good will toward men.

3. By our singing of Psalms: Thus Christ, and his Apostles after the celebration of the Lords Supper, they sung an Hymn or Psalm; and some say, it was one of Davids Psalms, which was to present purpose; (the Jews at their Passeeover used these Psalms, Psalm, 113. to 119. which they called *the great Allelujah*) but others say, it was a Psalm

Psalm composed by Christ himself, containing the mystery of his Passion: howsoever, learn we our duty, as at other times, so at this especially: to sing unto God *a great Alleluiah*.

4. By *our obedience*, by devoting, and giving up our selves to Christ, to be at the will of him, who is our sovereign Lord. The proof and life of Thanksgiving, is *Thanks-doing*; the life of thankfulness, is the good life of the thankful: Do we praise God for his excellency? that strictly is the object of praise: or do we thank God for his goodness? that strictly is the object of thanksgiving: O then let it appear, that we acknowledge God in Christ to be such a one as we say in our *praises*; and that we stand bound and beholding to him indeed, as we say in our *thanks*. Let us carry our selves in our life towards him, as to God, who only is excellent, who only is God, our God, the God of our life and salvation.

SECT. 17. *Of the exercise of Mercy and Love.*

1. **O**ur mercy must be exercised to the poor according to their necessities and our abilities; onely with this caveat, that we give in faith, and chearfulness, and spiritual discretion in preferring the Saints.

2. Our *love* must be actuated -----

1. In respect of *all men*, not onely by doing them good, as we have opportunity, but if they be wicked, by pitying their souls, and by unfeignedly desiring (even at this Sacrament) the conversion of them.

2. In respect of *our enemies*; by *forgiving, and forgetting all injuries*, by *praying for them*, as Christ hath commanded. Col. 3. 13.
Mat. 5. 44

3. In respect of *the Saints*, by delighting in them, *as the most excellent of the earth, the onely true worthies of the world*, worthy for ever of the flower, and fervency, and dearness of our most melting affections and intimate love, by sympathizing with them in their felicities and miseries, *Rejoyce with them that rejoyce, and mourn with them that mourn*. Rom. 12. 5

4. In respect of Christ, by having a communion with him, and a fuller injoyment of him, to this purpose consider the greatness of the benefit we have by his death, the smallness of our desert of so great a benefit, and the gloriousness of the person of Jesus Christ: for all are here in this Sacrament in a *singular degree*, and for them Christ deserves our love in the highest degree that we can shew it in: hence the Church in *Canticles* can find no names so fit whereby to call Christ as these; *him whom her soul loveth, her beloved, and her welbeloved*, it is admirable what pleasure she takes in describing, and talking of his rare excellencies: here is her full contentment, and the height of her joy, and peace, that she is able to say, *my wel beloved is mine, and I am his*. Certainly were our hearts truly spiritual, did our souls but tast how good the Lord is, were our eyes opened to see him at the right hand of God, cloathed with all beauties of holiness, glory, and majesty, it could not be but that our sins would be most vile, and despicable in our esteeme; and nothing but Christ would appear worthy of our love, delight, and admiration. Cant. 3. 2, 4
Cant. 2. 16

SECT. 18. *Of Examination after Sacrament, and the result, if not a good day.*

THus far of the *Duties* both before, and at the time of the Lords Supper: Now follows the *Duties* after Sacrament, and they are these, -----

{ Examination.
 Thankfulness;
 Obedience.

1. A man is seriously and faithfully to consider, after he hath bin at the Lords Supper, what entertainment and welcome God hath given him? what comfort? what encreasing of Faith and Grace? what quickning? what refreshment? what assurance? what friendship, and what communion with Christ? what vertue he hath found to flow out of Christ into his soul?

Now if upon such *Examination*, a man have found no joy, no comfort, no enlargement, no communion with, nor answer from Christ; but on the contrary, his heart full of *deadness*,
O O

Zech. 4. 12

3. Faith looks upon this Ordinance; as an instrument, a means, which God hath set up for the conveying of Christ, and nourishment from Christ: in *Zechary* we finde mention of two *olive branches, which through two golden pipes, emptied the golden oyl out of themselves*: We may thus interpret, Christ is the olive-branch, and the olive-tree, and from whom comes all the golden oyl of Grace and spiritual comfort, and he it is that empties it out of himself, into our hearts; but how? it is by his Ordinances, they be the golden pipes, by which this golden oyl is conveyed unto us: Christ doth not immediately empty the oyl into our hearts, but first into the golden pipes of his Ordinances, and so through them into us.

4. Faith being steeled by such considerations as these, it goes over to Christ, and by vertue of the promise, draws down his *body and blood* into the soul; this therefore is the main work, to awaken, and to actuate our faith, to set it on work upon Christ, and so to draw forth the efficacy of Christ in the Sacrament: *Lord, I believe that thy body was given for me, thy blood shed for me, and for the remission of my sins: Lord, I chearfully and gladly believe, that I am now partaker of thy body and blood, and that my sins are pardoned in thy blood: I believe that Christ is mine, his death is mine, his resurrection is mine, remission of sins is mine, pardon and heaven are mine: Lord, I accept, I believe this sealed pardon of my sin: Lord, I believe that all Christ, whole Christ is mine, from top to toe: Lord, I believe his person is mine, his Godhead is mine, his Manhood is mine; Lord, I believe his merit is mine, his vertue is mine, his benefits both of Grace and Glory are mine: Lord, I believe that in Christ all fulness dwels, and that of his fulness I shall receive grace for grace: Lord, I believe that through this golden pipe of the Lords-Supper, I shall receive the golden oyle of Grace from Christ, now be it to me according to my faith: Lord, I believe, help thou my unbelief: O come down into my soul, and fill it full of the Lord Christ, of the body and blood of Christ.* In this manner, as one said of the tree of Christs ascension, though the fruit were high, and above our reach, yet if we touch him by the hand of faith, and tongue of prayer, all will fall down upon us: So here, if we can but touch him with the hand of faith, though a palsie hand, though a weak and trembling hand, if we can but go to him with a praying heart, Christ can withhold nothing from us.

By the way, this may discover to us where the fault is; when we return home, our faith never the more strengthened, our hearts never the more warmed, our Graces never the more nourished, our corruptions never the more weakned, our assurance never the more heightned, it is a shrewd sign, faith did not play its part in the Mount: Faith was entrusted in this imployment, to go over to Christ for these and the like benefits; but thy faith did fail in the undertaking: therefore God suspends the bestowing of these benefits, because thou suspendest the faith; — Well then, if thou see not the fruit and benefit thou expectedst to come into thy soul, in the use of this Ordinance, charge thy faith with it, and bewail the weaknesse of it; and for the future, put it to its burthen, let it have its full and perfect work, and then wilt thou finde the comfort and fruit of it: Never did faith touch Christ in any Ordinance, but vertue came from him.

SECT. 15. Of the exercise of Thanksgiving.

THE heart being warmed, and growing hot with the sense of Gods goodness, a man should then break out, and give vent to his heart, in magnifying the mercy of God for the death of Christ, and the fruit thereof communicated to us. Now this duty of Praise and Thanksgiving is actuated —

Psal. 103. 1, 2

1. By our private ejaculations: Our souls should praise him, and all that is within us should praise his holy name; especially our affections of joy and love should taste largely of God. We should to this purpose now and then cast up such a dart as this to heaven, *We praise thee, O God, we acknowledge thee to be the Lord, &c.*

2. By our publick and joynt praises: Minister and people should both lift up their voyces, with glory to God on high, on earth peace, good will toward men.

3. By our singing of Psalms: Thus Christ, and his Apostles after the celebration of the Lords Supper, they sung an Hymn or Psalm; and some say, it was one of Davids Psalms, which was to present purpose; (the Jews at their Passeeover used these Psalms, Psalm. 113. to 119. which they called the great Allelujah) but others say, it was a Psalm

Psalm composed by Christ himself, containing the mystery of his Passion: howsoever, learn we our duty, as at other times, so at this especially: to sing unto God *a great Allelujah*.

4. By *our obedience*, by devoting, and giving up our selves to Christ, to be at the will of him, who is our sovereign Lord. The proof and life of Thanksgiving, is *Thanks-doing*; the life of thankfulness, is the good life of the thankful: Do we praise God for his excellency? that strictly is the object of praise: or do we thank God for his goodnesse? that strictly is the object of thanksgiving: O then let it appear, that we acknowledge God in Christ to be such a one as we say in our *praises*; and that we stand bound and beholding to him indeed, as we say in our *thanks*. Let us carry our selves in our life towards him, as to God, who onely is excellent, who only is God, our God, the God of our life and salvation.

SECT. 17. *Of the exercise of Mercy and Love.*

1. **O**ur mercy must be exercised to the poor according to their necessities and our abilities; onely with this caveat, that we give in faith, and chearfulness, and spiritual discretion in preferring the Saints.

2. Our *love* must be actuated -----

1. In respect of *all men*, not onely by doing them good, as we have opportunity, but if they be wicked, by pitying their souls, and by unfeignedly desiring (even at this Sacrament) the conversion of them.

2. In respect of *our enemies*; by *forgiving, and forgetting all injuries*, by *praying for them*, as Christ hath commanded. Col. 3. 13
Mat. 5. 44

3. In respect of *the Saints*, by delighting in them, *as the most excellent of the earth, the onely true worthies of the world*, worthy for ever of the flower, and fervency, and dearness of our most melting affections and intimate love, by sympathizing with them in their felicities and miseries, *Rejoyce with them that rejoyce, and mourn with them that mourn*. Rom. 12. 5

4. In respect of Christ, by having a communion with him, and a fuller enjoyment of him, to this purpose consider the greatness of the benefit we have by his death, the smallness of our desert of so great a benefit, and the gloriousness of the person of Jesus Christ: for all are here in this Sacrament in a *singular degree*, and for them Christ *deserves our love in the highest degree* that we can shew it in: hence the Church in *Canticles* can find no names so fit whereby to call Christ as these; *him whom her soul loveth, her beloved, and her welbeloved*, it is admirable what pleasure she takes in describing, and talking of his rare excellencies: here is her full contentment, and the height of her joy, and peace, that she is able to say, *my wel beloved is mine, and I am his*. Certainly were our hearts truly spiritual, did our souls but tast how good the Lord is, were our eyes opened to see him at the right hand of God, cloathed with all beauties of holiness, glory, and majesty, it could not be but that our sins would be most vile, and despicable in our esteeme; and nothing but Christ would appear worthy of our love, delight, and admiration. Cant. 3. 2, 4
Cant. 2. 16

SECT. 18. *Of Examination after Sacrament, and the result, if not a good day.*

THus far of the *Duties* both before, and at the time of the Lords Supper: Now follows the *Duties* after Sacrament, and they are these, -----

{ Examination.
 Thankfulness.
 Obedience.

1. A man is seriously and faithfully to consider, after he hath bin at the Lords Supper, what entertainment and welcome God hath given him? what comfort? what encreasing of Faith and Grace? what quickning? what refreshment? what assurance? what friendship, and what communion with Christ? what vertue he hath found to flow out of Christ into his soul?

Now if upon such *Examination*, a man have found no joy, no comfort, no enlargement, no communion with, nor answer from Christ; but on the contrary, his heart full of *darkness*,
O O

deadness, hardness, dulness, unfruitfulness, then two things are to be done.

1. Let such a one suspect himself, that some miscarriage hath been in him, either in his *preparation*, to, or in his *performance* of the *Duty*; and let him labour to finde out where the fail was; what it was that hindred the efficacy of that *Blessed Sacrament*: and having found out what hindred, let him judge himself for it, and be seriously humbled therefore: If he can but do thus, he needs not be overmuch dismayed, because this is one fruit of the death of Christ, which was undoubtedly received in the *Sacrament*; if he have not that which he would have, yet he hath that which was worth the going for: Let him construe this *Humiliation* as a fruit of going to the *Sacrament*, and be thankful for that.

2. Let him endeavour by after-pains in prayer and humiliation, to quicken and awaken the efficacy of the *Sacrament*: *Sacraments do not always work for the present, but the efficacy may come afterwards*; the actions of God are of eternal efficacy, though he put forth that efficacy in such times and seasons as he sees good. Physick doth not always work when it is taken, but sometimes afterward: Thus also it may be with the *Sacrament*, when a Communicant humbled for his unprofitableness in the *Duty*, endeavours by after-diligence and humiliation, to quicken and put life into it, it may work then. What hinders but it may be in the case of the *Lords Supper*, as in the *Sacrament of Baptism*? the efficacy and force of *Baptism* doth not presently appear, no not presently upon the years of discretion; many a one lives viciously in a sinful course, a Swearer, Adulterer, &c. yet afterwards when God gives a man the heart to be touched with the sense of sin, and he begins to bestir himself, to seek God by faith and repentance, the Lord then quickens his *Baptism*, and makes it as powerful and efficacious as if it had been administered that very day: So in this case possibly a man hath been at the *Lords Table*, and hath more then once been an unworthy receiver, yet if he shall once come to be humbled for that unworthiness, God will make *Sacraments* so often received unprofitably, to become efficacious unto him: If then we have miscarried in our *preparations and dispositions*, so as we have found no benefit, no comfort, yet here is a remedy and help. Take this course by after-diligence, and after-humiliation, to fetch life into the Ordinance in which we were dead, and which was dead unto us.

SECT. 19. Of Thankfulness, if a good day.

If upon examination we find that we were refreshed, had our hearts enlarged, had vertue from, and communion with Christ, then must follow

1. *Thankfulness.*
2. *Obedience.*

1. *Thankfulness*: Return home now, as with thy heart full of benefits of the Lord, so with thy heart full of praises to the Lord: Angels employments are most suitable to Angels food; Shall we bless God for a crumb, and not for a Christ? other mercies are but crumbs, in comparison of this rich mercy; and shall our hearts savour them so much, and not relish these? what's corn and wine to this? That is a mercy, in which all other mercies are folded up: Christ doth eminently contain all other mercies, and in the want of all, Christ enjoyed is exceeding great reward; nay, all mercies are not only folded up in him, and entailed to him, but he sweetens and sanctifies every mercy; let us then return home, as full of the blessing from on high, so full of praises to the most high: *Thankfulness* is the great grace to be exercised in, and *Thankfulness* is the great grace to be exercised after; and therefore while the present sense of this mercy warms our hearts, let the heat of it burst forth into *Thankfulness* toward God; it is the most suitable service, and the most suitable time to return it.

SECT. 20. Of obedience and faithfulness in our lives.

The second thing required in such a case, is *Obedience*. 1. Get we our hearts now further set against sin, let our souls say, *Hath God been so gracious to renew and confirm my pardon, and shall I again dishonour him? Hath he wiped off my former scores, and shall I run on afresh to offend him? Hath he taken off my former burthen, and cast it on*

the back of his dear Son, and shall I again lay more load on him? Hath he spoken peace to me in his Ordinance, and shall I again return to folly? No, far be it from me: I have washed my feet, how shall I again defile them? I have put off my coat, how shall I again put it on?

2. Get we our hearts further strengthened to service: In this Ordinance is a mutual sealing of *Covenants* between God and us; he seals to the first part of the Covenant, *Pardon, Mercy, Grace*, and we must seal to the second part of it, *Service, Subjection, Obedience*. God gives Christ to us, and we are to give our selves back again to Christ. As there is matter of *Bounty* from God to us, so there is matter of *Duty* from us to God: There was never any soul, to whom God saith in this Ordinance; *I am thine*, whose heart did not echo again to the same God, *Lord, I am thine*. Let us then labour to get our hearts further strengthened to service. And thus much concerning our duties before, in, and after the Sacrament of the Lords Supper.

CHAP. XIV. SECT. I.

Of Preparatives to

Prayer.

Hitherto of all the *duties* in reference *onely to secret, private or publick Ordinances*; now follow such *duties*, as have reference joynly to all three, and they are

either { ordinary, as { Praying.
Reading the Word.
Suffering.
{ extraordinary, as { Fasting.
Feasting.

The first of these *duties* is prayer, in which (as in the former) there is required some things

{ 1. Antecedent.
 { 2. Concomitant.
 { 3. Subsequent.

1. There is something required before, viz. Preparation; now this Preparation consists partly

in { Removing impediments.
Using the means.

I. The impediments to be removed are these :

1. We must lay aside all carnal thoughts, and worldly cares, which might distract our minds: *Keep thy foot when thou goest to Gods house, saith Solomon; q. d.* look with what affection and disposition thou comest to God in prayer.

2. We must *put off our shoes* (i.e.) remove our pollutions and corrupt affections, as carnal lusts, anger, and doubting: *I will that men pray every where, lifting up holy hands, without wrath and doubting.*

3. We must avoid surfeiting and drunkenness, which makes the heart dull and heavy: *Take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this world; with ordinary prayer we must joyn a moderate diet, and with extraordinary fasting.*

4. We must cast off our sins: *I will wash my hands in innocency, and so will I compass thine Altar, O Lord.*

5. We must draw off from prayer, from resting in it, or trusting upon it; a man may pray much, and in stead of drawing nigh to God, or enjoying sweet communion with Christ, he may draw nigh to prayer, his thoughts may be more upon his prayer, then upon God to whom he prays, and he may live more upon his cusion, then upon Christ:

Christ: but when a man indeed draws nigh to God in prayer, he forgets prayer, and remembers God, and prayer goes for nothing, but Christ is all.

2. The means to be used are } Prayer.
 } Meditation.

Psal. 141. 2, 3 1. *Prayer*; a little eating prepareth a weak stomach, and setteth an edge upon the appetite to eat more: To this purpose David prayed before prayer, *Let my prayer be set forth before thee as incense, and the lifting up of my hands as an evening sacrifice: Set a watch, O Lord, before my mouth, keep the door of my lips.*

Gen. 32. 10 2. *Meditation*, 1. On our own unworthinesse, that so we may pray in humility: *I am less then the least of all thy mercies*, said Jacob: *O my God, I am ashamed and confounded to lift up mine eyes*, said Ezra. 2. On the glorious majesty of God our Father: He that speaks to God, must remember that *God is in Heaven*; nay, what is prayer, but a coming before God, an approaching to God, a meeting of God? in prayer we have to do with God, and this will teach us to speak to him in reverence. 3. On the meditation and intercession of our Saviour Christ, which is the very ground of our faith in prayer: *Whatsoever ye shall ask in my name, that I will do.* 4. On the promises of God in Christ, made to our prayers: *Thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee: ----- And deliver me, I pray thee* (saith Jacob) *from the hands of my brother Esau; Thou saidst, I will surely do thee good: Such promises have we all, Ask, and ye shall have; seek, and ye shall finde; knock, and it shall be opened unto you.*

SECT. 2. The general duties of the soul in Prayer.

2. **T**HE duties in prayer, are either internal or external: The former are the duties of the soul, the latter are the duties of the body.

1. The duties of the soul we shall consider } in general.
 } in particular.

The duty in general is to pray, { *In truth.*
 { *By the Spirit.*
 { *In the Name of Christ.*

Psal. 145. 18 1. *In truth*, (i.e.) in sincerity and uprightness of heart: *The Lord is nigh unto all them that call upon him in sincerity and in truth*: Hence two faults are to be avoided.

Psal. 17. 1 1. Praying with feigned lips, this is to pray with an heart and an heart, as all hypocrites do: but its otherwise with the Saints: *Hear the right, O Lord, attend unto my cry, give ear to my prayer, that goeth not out of feigned lips.*

Mal. 1. 8 2. Praying with wandering thoughts, arising Partly from the flesh, and partly from the suggestions of Satan: The speech of the mouth must not go before, but alwaies follow after the conceit of the minde: Many times as a Musicians fingers will run over a song which he hath been used to play, although his mind be otherwise occupied; so many in prayer will run over that form of words they have been used to utter, though their minds be roving about other matters: Such a prayer is called, *Lip-labour*: O let the absurdity of the fault, breed in us a loathing of it; Do our mindes wander in prayer? endeavour we to joyne into one speech, the prayer of the mouth, and the speech of the heart both which sound in Gods ears, and then consider whether we would make such a speech (I say not with *Malachi*, *To our Prince*, but) to any man whom we regard, which yet we are not ashamed to offer unto the Lord: I will not deny in such a case, if we be grieved for, and strive and pray against such wanderings; this infirmity through Gods mercy; and the intercession of Christ, shall not be imputed unto us. It is good to distinguish of the cause whence these wandering thoughts may arise; if they come from weaknesse in our selves, or from the temptations of Satan, the Lord will consider this, and deal mercifully with us; but if they arise from meer negligence, or voluntary admitting of loose thoughts, that is our sin, and we had need to repent and mourn for it.

Rom. 8. 16 2. *By the help of the Spirit*: *It is the Spirit that helps our infirmities* (saith Paul) *for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us: with groanings which cannot be uttered; q. d.* when we put forth the graces of the Spirit in us, then the Spirit comes and helps; and what comes from us now, it comes from the

the breathings of the Spirit. [This *helping of the Spirit*] is very Emphatical in the Original ; as a man taking up an heavy piece of timber by the one end , cannot alone get it up , till some other man takes it up at the other end , and so *helps* him : So the poor soul that is a pulling and tugging with his own heart , he findes it heavy and dull , like a log in a ditch , and he can do no good with it , till at last the Spirit of God comes at the other end , and takes the heaviest end of the burden , and so helps the soul to lift it up. In our prayers we should eye the Spirit of God , we should call our soules upon the assistance of the Spirit , we should presse the Lord with this Promise , *Lord , thou hast said , that thy Spirit helps our infirmities , when we know not what we pray for , nor how to pray for any thing as we ought : Now make good this word of thine to my soul at this time , let me have the breathings of the Spirit of God in me ; alas , the breathings of man , if it come from gifts and parts , thou wilt never regard , except there be the breathings of the holy Ghost in me.*

But how should we know whether the Spirit of God come in , or no ?

We may know it by this ; The Spirit of God carries unto God , and it makes the prayer sweet and delightful , it leaves a favour behinde it. O the breath of the Spirit of God is a sweet breath , and it makes sweet prayers ; it never comes into the soul , but after it hath done any work it came for , it leaves a sweet scent behinde : as Civit that is put into a little box , though you should take out the Civit , yet there will be a sweet favour left behind ; so though the Spirit of God , in respect of the present assistance , withdraws it self , yet it leaves a sweet favour behind it.

Ans.
Quest.

3. In the Name of Christ : for *Whatsoever you ask the Father in my Name , that I will do.* There is a necessity of praying in Christs Name, John 14. 13

- 1. In regard of Admission.
- 2. In regard of Assistance.
- 3. In regard of Acceptance.

1. In regard of Admission : God is a consuming fire , and we are dried stubble , there is no approaching to him , but in Christ , in whom we have access with boldness to the Throne of Grace : God will not look pleasingly on us , if we come without Christ , he is no Thorne of Grace without him ; it is Christ who makes that which was a Bar of Justice , a Bench of Mercy ; in him we have admission : Do we fall upon the Duty of Prayer ? do it not in the strength of man , but in the strength of Christ : say , *Lord , I come alone in the Merits of Christ , to partake of the Merits of the Lord Jesus : I have endeavoured to prepare my self through thy grace , but I look not for admission through my preparations or dispositions , but through the blood and mediation of Jesus Christ.*

2. In regard of Assistance : We pray , but we have no strength to do it without Christ ; we might as well be set to move Mountaines , as to pray without the strength of Christ ; *Without me (saith Christ) you can do nothing ;* without union with Christ , without communion with Christ , we can do nothing : from Christ we must have both operating and co-operating strength , both inherent and assistant strength ; otherwise though we have grace , we shall not be able to perform any work , nor exercise our own graces : it is he that must work all our works in us and for us , the inherent work of grace within us , and the required works of duty for us : And blessed be that God , who hath given to us what he requireth of us , and hath not onely made Precepts Promises , but Promises Performances.

John 15. 5

3. In regard of Acceptance : Our works , they are not onely impotent , but impure too , as they come from us : It is Christ that must put validity to them , it is Christ that must put his own odours to them , it is Christ that must put both Spirit and Merit to them , his grace to work , and his blood to own them ; for whatever comes from his Spirit , it is presented through his Merit : Here is great comfort : Do we look over our performances , and wonder that ever God should accept them ? so much deadness , so little life , so much coldness ? consider then , that God looks upon them , not as ours , but as Christs , in whom not onely our persons , but our performances are accepted : Christ gives us his Spirit , and Christ is willing to own what we present by his Spirit , and God is willing to own whatever is presented to him by Christ his Son. To this purpose there was given to Christ much incense that he should offer it with the prayers of all Saints upon the golden Altar , which was before the Throne , and the smoke of the incense which came with the prayers of the Saints , ascended up before God out of the Angels hand. Revel. 8. 3, 4. This Angel is Christ ; this incense his merits , the mingling of the prayers of the Saints with this incense is the supplying , or covering of the defects of their prayers with the merits

Revel 8. 3, 4

merits of Christ, and the ascending of this incense and their prayers before God, is his acceptance of them thus covered with Christs merits; and the reason why the prayers ascended was, because the incense ascended; that was their *vehiculum*, the pillar of smoke in which they mounted up to Heaven. This rightly considered, it will cause us in every petition put up, to think our selves so much beholding to Christ, that we shall be ready to say in our hearts, when any petition is granted, *I may thank Jesus Christ for this.*

But what is it to pray in Christs name?

Eph. 3. 11

I answer, 1. To pray in *Christs name*, is to pray with reliance upon the grace, favour and worthiness of the merits of Christ, *in whom we have believed, and have access with confidence, by the faith of him*: Christs satisfaction is the ground of our intercession, because Christs blood hath purchased this (we pray) therefore, *O Lord, grant this.*

Hosea 14. 3

2. To pray in *Christs name*, is to pray from his command, and according to his will; as when we send another in our name, we wish him to say thus, *Tell him, I sent you, and that I desire such a thing of him*; so when we take those words which the Lord puts in our mouths; and desire those things only that the Lord commands us to seek, whether absolutely, or conditionally; this is to pray in *his name*.

Mat. 10. 41

3. To pray in *Christs name*, is to pray for his ends, for the sake and use of Christ: Thus the phrase is used, *To receive a Prophet in the name of a Prophet* (i.e.) for this end and reason, because he is a Prophet. Now let Christians observe, when they would have any thing of God, to what use and end, and for whose sake it is: *You ask, and have not, because you ask amiss, to spend it on your lusts.* A lust is properly such a desire (though for lawfull things) wherein a man must have a thing, because it pleaseth him: *Give us water, that we may drink* (was the brutish cry of *Israel*) not that we may live to him that gives it; holy desires or prayers (opposed unto *lusts*) are such desires of the soul left with God, with submission to his will, as may best please him for his glory.

James 4. 3

Exod. 17. 2

SECT. 3. The particular duties of the soul in Prayer.

THE Duties of the soul in particular; are to pray in

Knowledge.
Faith.
Humility.
Reverence.
Ardency of spirit.

1. In Knowledge } of God to whom we pray.
 } of that for which we pray.

John 4. 22

1 Chron. 28. 9

1. We must *know and acknowledge God, and Jesus Christ whom he hath sent*: Christ told the Samaritans, *Ye worship ye know not what*: far be it from Christians thus to do: Without this knowledge we shall wander into Will-worship, and superstitious inventions; *And therefore know thou the God of thy Fathers* (said Solomon) *and serve him with a perfect heart.*

Mat. 20. 22

2. We must *know and understand what we pray*, otherwise we are subject to our Saviours reproof, *You ask ye know not what*: two sorts of men are here condemned: 1. Those that pray in an unknown tongue. 2. Those who pray in a known tongue, but understand not what they pray.

2. In Faith, { more general.
 } more special.

1. Faith more general is such a faith, as apprehends the main promise of the Gospel concerning salvation by Christ.

2. Faith more special, is such a faith, as apprehends the precious promises made to our prayers, whereby we are perswaded that our particular requests shall be granted unto us, only with this distinction, — in matters spiritual, necessary to salvation, we are to ask absolutely, as being perswaded that God hath subordinated our salvation to his own glory; and we are to believe absolutely, that the Lord will grant them unto us; yea, it is a good sign, if we desire any saving grace, that the same grace is begun in us: but in matters temporal or spiritual not necessary to salvation, we are to ask them conditionally, so far forth as they may stand with Gods glory, and the good of our selves and

and our brethren; and we are to believe that he will so far forth grant them; Thus our Saviour prayed in the like case, *O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt.* Mat. 26. 39

3. In *Humility*; which is derived *ab humo*, from the ground; intimating, that when we pray, we should humble our selves, as it were to the ground: Thus the Christians in the eastern Churches were wont to cast themselves down to the ground, when they called upon God: Thus *Abraham* acknowledged himself but *dust and ashes*; Thus *Jacob* confessed himself *less than the least of all Gods mercies*; thus *David* professed, that he would be vile before the Lord; thus *Isaiah* cried out, *I am a man of unclean lips, and I dwell in the midst of a people of unclean lips*: Thus *Ezra* prayed, *O my God, I am ashamed, and blush to lift up my face to thee, my God, for our iniquities are increased over our head, and our trespass is grown up unto the Heavens*: Thus the Centurion, *Lord I am not worthy that thou shouldst come under my roof*: Thus the woman of *Syrophonicia*, confesseth her self a dog in comparison of the Israelites; and thus the pordigal received to favour, confesseth himself *unworthy to be called a son*: Here's a cloud of witnesses, concluding that *Humility* in the heart is requisite in prayer. Gen. 18. 27 and 32. 10 2 Sam. 6. 22 Isa. 6. 5 Ezra 9. 6 Mat. 8. 8

4. In *Reverence* of the majesty of God: *Serve the Lord with reverence, and rejoice with trembling*: The blessed Angels being in Gods presence, and sounding forth his praise, are described, as having six wings, *whereof two pair serve to cover their faces and their feet, hereby betokening their wonderful reverence of God*: How much more should we, who inhabit these houses of clay, (subject to infirmities, and corrupted with sin) be stricken with an awful reverence of Almighty God? did we consider our selves to be in the midst of Angels, before the God of Angels, performing the like exercise as the Angels, how would this strike us with a reverence of this great King of heaven? Psal. 2. 11 Isa. 6. 2

5. In *Ardency, or fervency of Spirit*; this gives wings to our prayers, and causeth them to ascend before God; this sets on work all the graces of Gods Spirit, and the more fervent the prayer is, the more they are intended, actuated, increased: I mean not this of every fervency; there is a fervency of faith, and a fervency of meer natural desires: In this latter, there is no holiness, no fire of the Spirit, but in the former there is: When Christ lived upon earth, many came to him, and some were exceedingly importunate to be healed, or to have Devils cast out, &c. now if he answered their requests, his usual phrase was, *Be it unto thee* (not according to the importunity and fervency, but) *according to thy faith*; q. d. I heed not, I regard not this clamor and earnestness, if it be onely out of meer natural desires, but if it be out of Faith; if besides sense of need, you have in you a true hope of mercy, *then be it unto thee according to that*: This fervency is set out in the Word by divers significant phrases; sometimes it is called a *crying unto the Lord*, thus *Moses* cried unto the Lord, and *Samuel* cried unto the Lord, and *Elijah* cried unto the Lord, and *Isaiah* cried unto the Lord, sometimes a *crying mightily*: *Let man and beast be covered with sack-cloth, and cry mightily unto God*: sometimes a *lifting up of our prayers*; *wherefore lift up thy prayer for the remnant that is left*, said *Hezekiah* to *Isaiah*: sometimes a *pouring forth our souls before the Lord like water*; *O wall of the daughter of Zion, pour out thy heart like water before the face of the Lord*: Thus the Israelites drew water, and poured it out before the Lord, and fasted on that day, and said there, *We have sinned against the Lord*: sometimes a *groaning in spirit*, or *groans of the spirit*; *The Spirit it self maketh intercession for us, with groanings which cannot be uttered*: sometimes a *praying exceedingly*; sometimes a *praying fervently*; sometimes a *striving with God*: *Now I beseech you brethren: for the Lord Jesus Christs sake, and for the love of the Spirit, that you strive together with me in your prayers to God for me*: sometimes a *wrestling with God*: Thus *Jacob* wrestled with a man (i. e.) with God in from of a man, *untill the breaking of the day*: ----- All these phrases do set forth the excellency, the necessity of this *ardency, fervency of prayer*, required in the *Duty*. Exod. 8. 12 1 Sam. 7. 9 1 Kings 17. 20, 21 2 Kings 20. 18 Jonah 3. 8 Isa. 37. 4 Lam. 2. 19 1 Sam. 7. 6 Rom. 8. 26 1 Thes. 3. 10 Col. 4. 12 Rom. 15. 30 Gen. 32. 24

SECT. 4. The duties of the Body in Prayer.

Thus far of the *duties of the soul in prayer*; as for *bodily exercise* (of it self) it profiteth little: but if joyned with the soul, it is of great importance; Therefore glorifie God in your body, and in your Spirit, for both are Gods. 1 Tim. 4. 8 1 Cor. 6. 20

The *Duties of the body* may be reduced to these two heads:

The

{ The gesture of the body.
The speech of the mouth.

Concerning the first; in publick prayer we are to follow the custom of the Church wherein we live, if it be without scandal and superstition: In private prayer we may take our liberty, so that our gesture be correspondent to the affections and dispositions of the soul. --- In Scripture we read of these several gestures: 1. *Standing*, which is a token of reverence and service, 2 *Kings* 5. 25. 1 *Sam.* 16. 21. 1 *Kings* 10. 8. *Job* 29. 7, 8. *Gen.* 18. 22. 2 *Chron.* 20. 5. *Psal.* 134. 1. *Luke* 18. 13. *Marke* 11. 26. 2. *Kneeling*, which is a token of our humility and earnestness in prayer, *Psal.* 95. 6. 2 *Chron.* 6. 13. *Dan.* 6. 10. *Acts* 7. 60. and 9. 40. and 20. 36. *Luke* 22. 41. 3. *Prostration*, or falling on the ground, or falling on the face, a gesture of the greatest humiliation, though not used among us in these parts of the world, *Numb.* 16. 22. *Josh.* 5. 14. *Ezek.* 9. 8. and 11. 13. *Mat.* 26. 39. 4. *Sitting*, lying, walking, riding, journeying, in some cases, 2 *Sam.* 7. 18. 1 *Kings* 19. 4. *Isa.* 38. 2. *Psal.* 6. 6. *Gen.* 24. 26. 2 *Chron.* 18. 31. 5. *Uncovering of the head in men*, covering of the head in women, which is a token of subjection, 1 *Cor.* 11. 7, 10. *Rev.* 4. 10. 6. *Lifting up*, and casting down of the eyes, the former being a token of faith, the latter of dejection and humiliation, *Psal.* 123. 1. *Mat.* 14. 19. *John* 11. 41. and 17. 1. *Luke* 18. 13. 7. *Lifting up*, or stretching forth of the hands; expressing humility and earnest affection: and knocking them on the breast, which betokens guilt, and earnest desire of pardon, *Exod.* 9. 33. *Psal.* 143. 6. 1 *Kings* 8. 22. *Psal.* 143. 2. *Lam.* 3. 41. *Luke* 18. 13. *Luke* 23. 48.

Concerning the second; viz. The voice or speech of the mouth; it is necessary in Church or family, and most convenient in private: Now the voice used in prayer, is either

{ Inarticulate.
Articulate.

1. The inarticulate is that which is uttered in sighing, groaning and weeping: Lord, all my desire is before thee; and my groaning is not hid from thee, saith David; and Hezekiah professeth, That he did chatter like a crane or a swallow, and did mourn like a dove; And the Spirit himself maketh intercession for us with groanings, which cannot be uttered.

2. The articulate voice, is the external speech it self, whereby the prayer is expressed, wherein three things are considerable:

{ Quantity.
Quality.
Forme.

1. For Quantity, we must not affect prolixity, as if for multitude of words we looked to be heard. When ye pray, use not vain repetition, as the heathen do: The Heathen thought, that their gods did not always hear, as being otherwise imployed, (so Elias told Baals Priests) and therefore they used to repeat the same things often, that if they did not hear them at one time, they might hear them at another time; thus Christians must not pray, they must not lengthen their prayers, as conceiving that either God hears not, or that he will hear for the lengths sake; but on the other side, where is variety of good matter, uttered with the attention of minde, and vigor of affection, there the longer we continue in prayer, the better it is.

2. For Quality, we need not be curious in respect of the stile. God looking to the heart, rather than the speech: As it is not the loudness of a Preachers voice, but the weight and holiness of the matter, and spirit of the Preacher, that moves a wise and intelligent hearer; so not gifts, but graces in prayers, are they that move the Lord: The reason, prayer moves not God as an Oratour, but as a childe moves his Father: two words of a childe humbled, and crying at his fathers feet, will prevail more then penn'd orations: it is the meaning of the spirit that God looks unto, more then the expressions, for the groans are said to be unutterable, *Rom.* 8. 26. yet must we not be more careless and negligent for the manner of speech, then we would be, if we were to speak to a mortal man: If ye offer the blinde for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy Governour, will he be pleased with thee, or accept thy person? saith the Lord of hosts, *Mal.* 1. 8.

3. For the Form: We are not tyed to any set-form, nor are we so tyed to conceived prayer, as that it must be without all study or meditation, either against the instant, or in former times: A man many conceive a prayer *ex tempore*, and yet without Enthusiasms,

Psal. 38. 9
Isa. 38. 14

Rom. 8. 16

Mat. 6. 7

Mal. 1. 8

Enthusiasms, or extraordinary revelations: viz. by the help of his former studies and Meditations: and that I may afford some help that way, I shall in conclusion of this Chapter, lay down a Directory for prayer, together with a form of prayer (though broken) in Scripture-phrases.

SECT. 5. Duties after Prayer.

3. **T**He Duties subsequent, which follow after prayer, are these: —

1. Quietly to rest in the good will and pleasure of God, not doubting but the Lord hath heard our Prayers, and in good time shall grant that which shall be most for his glory and our good; and this is the meaning of the word *Amen*, wherewith we seal up our prayers.

2. Diligently to use all good means for the obtaining of our suits; as if I pray for faith, or any other spiritual Grace, I must besides prayer, use all good means carefully, which the Lord hath ordained for the begetting and encreasing of those graces in us, as hearing the Word preached, receiving the Sacrament, reading the Word, and meditating on it, otherwise, our prayers are a tempting of God, as if he must grant, not by means, but by miracles.

3. Carefully to look after our prayers, and to cast up our comings in, and gainings by prayers, otherwise we are like foolish Venturers, who have a great stock *a going*, but look not after their returns: *In the morning I will direct my prayers, and look up:* There are two military words in the verse, *David* would not onely pray, but *marshal up his prayers*, put them in array, and when he had done so, he would be as *a spy upon a row*, to see whether he prevailed, whether he got the day: For the better unfolding this mystery of grace, I shall propound and give Answer to some Query's or cases of Conscience, as: —

Psal. 5. 3.

1. Suppose I have prayed, how shall I assuredly know that God hears, and will answer in his own time?

2. Suppose the thing I desired shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?

3. Suppose after prayer I observe all I can, and I can by no means discern, that either God will answer, or doth hear my prayers, what shall I do then?

4. Suppose the thing I desire is answered, how may I assuredly know it was at my prayers, or out of common providence?

5. Suppose that others joyned with me in those prayers now answered, how shall I know that my prayers had an hand in obtaining those answers, as well as any others?

6. Suppose I am assured upon former observations, that God hath heard and answered my prayers in their particulars, what must I do then?

SECT. 6. The first Case: Suppose I have prayed, how may I assuredly know that God hears, and will answer in his own time?

WE may resolve this case, by some observations before prayer, in prayer, and after prayer.

1. *Before prayer*: When God prepares the heart to pray, when he pours upon a man a Spirit of Grace and Supplication, a praying disposition; when he puts in motives, suggests arguments and pleas unto God, as materials for prayer; all which you shall find to come in readily, and of themselves; and that likewise with a quickning heart, and enlargement of affections, with a lingring, and longing, and restlessness of Spirit, to pour out the soul unto God: this is a sign that God lends his ear, and will return answers: *Thou wilt prepare their heart; thou wilt cause thine ear to hear; q. d. Thou fashionest the heart, and composest it into a praying frame, and that is a sign, Lord, that thou meanest to hear.*

Psal. 10. 17.

2. *In prayer*: As 1. when God draws nigh, and reveals himself to thy soul, in and upon such or such a particular petition, when God smiles upon thee, welcomes thee, falls about thy neck and kisseth thee; when no sooner thou com'st into his presence to enquire of him, but he says, *Here I am*, as the promise is, *Isa. 58. 9.* this thou art to observe as a sign that he hears thy prayer, and accepts both thee and it: *Hear me speedily*

Isa. 58. 9.

speedily (saith David) and that I may know thou hearest me, draw nigh unto my soul. Psal. 69. 17. When God doth put a restless importunity into the heart, managre all discouragements; for this or that mercy, and when this importunity is joyned with a subjection to Gods will, and runs along with it, then hath God stirred it up, and then look for something to come: You know the parable how the unjust Judge heard the widow, *for her importunities sake*: So when God puts this importunity into the heart, it is a sign God means then to hear and answer.

3. After prayer: This will appear in several particulars; as—

1. When God quiets and calms the heart after prayer, by speaking something to the heart, though what is spoken be not always discerned; as when you see an earnest or importunate suitor going into a great man, exceeding anxious, but coming out very chearful, contented, and quiet in spirit, you would conceive that certainly something hath been said to him, which gave him encouragement: So when thou goest to God, and hast been importunate in a business, and thy desires were exceedingly up for it, and then thou risest up with thy minde calmed and satisfied, and thou feelest the anxiousness, the solicitude of thy heart about the thing, taken off and dispelled; this is a good sign that God hath heard, and will return answer to the full: When *Hanna* out of much bitterness, and with strong desires, *had poured her soul out unto the Lord*, it is said, *That she looked no more sad*; And then God gave her a son, a son of her desire.

2. When God gives an obedient, dependent heart; in walking before him, when that consideration still comes in as a curb unto sin: *If I regard iniquity in my heart, God will not hear me*: When God doth still after praying, keep the soul in a more obedient frame of Spirit; when he keeps thee from using ill means, &c. it is a sign that God hath heard thy prayers, and thou shalt have returns: *David* praying for his life, *Hear my prayer, O Lord, give ear to my supplications; in thy faithfulness answer me, and in thy righteousness*: ——— Presently after he prays for holiness, knowing that sin would enervate and spoyle all his prayers; *Cause me to know thy way, wherein I should walk: — Teach me to do thy will.*

3. When God after prayer, strengthneth the heart to wait and expect for the mercy desired; when a man after prayer, begins to wait rather then pray (though he prays still) because he looks now God should perform; in this case, and at this time he may look for some good answer from God: *David* having prayed, says to his soul, *Wait on the Lord, be of good courage, and he will strengthen thy heart: wait, I say, on the Lord.*

SECT. 7. The second Case: Suppose the thing I desire shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?

WE may resolve this case, if 1. we observe these particulars:

1. Whether thy prayer was framed in a right manner? didst thou not pray absolutely for such blessings, as were never absolutely promised? if so, no wonder thy prayer is denied; or didst thou pray conditionally (as Christ prayed, *If it be possible, &c.*) then thy prayer may be heard, and yet the things denied: for otherwise Christ had not been heard, when yet the text says, *He was heard in that he feared.*

2. Whether there be not a reservation in that denial, for some greater mercy, whereof that denial was the foundation? if we had many of our desires, we should be undone: If the childe had lived for which *David* so earnestly prayed, he would but have been a living monument of his own shame; God therefore denied his prayer, but after he gave him a *Solomon*.

3. Whether God doth not answer thee still according to the ground of thy prayer? Now the ground and intent of thy prayer, is after Gods glory, the Churches good, thy own particular comfort; it may be God denies the particular mercy thou desirest, and yet he answers the ground of thy prayer, his glory shall be advanced, his Church preserved, thy comfort made up (even for that prayer of thine) some other way.

4. Whether God yields not far to give thee satisfaction, as if he were tender of denying thee? So the Lord answered *Abraham*, when praying for *Ishmael*, *O let Ishmael live in thy sight!* God went as far in answering his request as might be; *I have heard thee (saith God) and I have blessed him, and I will make him fruitful, and multiply him exceedingly*

exceedingly, and he shall beget twelve Princes; but my covenant I will establish with Isaac.

5. What effects that denial hath upon thy heart? as -----

1. Whether thy heart be enlarged to acknowledge God to be holy and righteous in his dealings with thee, and thine own unworthiness the cause of his denying thee? *I try in the day time (saith David) but thou hearest not: ----- Yet thou art holy, O thou that inhabitest the praises of Israel.* *Psal. 22. 2, 3.*

2. Whether God fills thy heart with holy contentment in the denial?

3. Whether thou canst be thankful to God out of faith, that God hath ordered all for the best, though he hath denied thee?

4. Whether thy heart be not discouraged, but thou canst pray still, at least for other things; it moves ingenuous natures to see men take repulses and denials well, and so it moves God: Now if the case be thus; if upon observation thou canst say, that thy prayers, though denied, were conditional [*if God will*] that thou perceivest a reservation in Gods denial, for some greater mercy; that God answered thee, at least, according to the ground of thy prayers, that God yielded so far to thee, as if he were loath to deny thy prayers; that thou feelest such effects of denial upon thy heart, as these: ----- 1. An enlargement, to acknowledge God holy and righteous. 2. An holy contentment in the denial. 3. A thankful heart. 4. An heart not discouraged howsoever. Surely then God hears, or God hath heard thy prayers, although the particular suits are not accomplished.

SECT. 8. *The third Case: Suppose after Prayer, I observe all I can, and can by no means discover, that either God will answer or hear my prayers, What shall I do then?*

WE may resolve this case by laying open the Duties appertaining to such a soul: Canst thou not discern Gods dealings? spy no returns of thy prayers? it is then thy Duty -----

1. To examine what is the cause; and if the fault be in our prayer, because we did *James 4. 3. ask amiss*, we must endeavour by Gods grace to amend; or if the fault be in our selves, because we are impenitent, we must first repent, and then renew our prayers unto God.

2. To persist and persevere in our prayers, without fainting, Continue instant in *Luke 18. 1. prayer*, as *Hanna*, and *David*, and *Daniel*, and *Bartimeus*, and that importunate *R.m. 12. 12. widow*.

3. To expect the Lords leisure: *I waited patiently for the Lord (saith David) and he Psal. 40. 1. inclined unto me and heard my cry.*

4. To rest in the good will and pleasure of God: *Let him do what seemeth him good*: Who can tell, but God in time may give thee a sign of his good-will towards thee, and that he hath heard thy prayers? howsoever, it is the Lord that gives or denies, let him do what he please.

SECT. 9. *The fourth case: Suppose the thing I desire is answered, how may I assuredly know it was by my Prayers, and not out of common providence?*

WE may resolve this case by giving these directions to the soul, whereby it may be enabled to discern when and how things prayed for, come in by prayer; As

1. From the manner of Gods performance: When God gives any thing in answer to prayers, he often discovers a more then ordinary hand of providence in it: As

1. *By bringing it to pass through many difficulties*: Thus *Peter* was delivered out of *Acts 12. 6, 10. prison* at the prayers of the Church; and we finde 1. He was sleeping between two Souldiers; if they had wakened, he had been discovered. 2. He was in chains, but they fell off. 3. The Keepers stood before the door, but they minded him not. 4. When one watch is past, he passeth quietly through another. 5. When both those were past, an iron gate flies open of its own accord: Now such difficulties are there in many businesses, which yet in the end are accomplished by prayer; iron chains fall off, iron gates, enemies hearts lie open of their own accord, and though not in that miraculous manner, by the means of an Angel, yet no less wonderful.

2. By facilitating all means, and causing them to conspire to accomplish the thing prayed for; thou hast winde and tide, and a fair day, and all the way paved and plain before thee; there falls out a great conjunction and meeting of many circumstances together to effect it, which had influence into it, whereof if any one had been wanting, haply the thing had not been done: Thus, when *Israel* went out of *Egypt* (which was the accomplishment of their prayers) *their cry came up unto God* (saith the Text) how were all things facilitated? the Egyptians that detained them, then came and intreated them to go out, *Rise up, and get you forth from amongst my people*, said *Pharaoh*; *Yea, they were urgent upon the people, that they might send them out of the Land*; yea, *They hired them to go out with their jewels of silver, and jewels of gold, and raiment*, and *Pharaoh* parts himself lovingly and fairly with them, and desires their prayers, *Bless me also*; yea, to shew there was no resistance, the Text saith, *A dog did not move his tongue*; the brute creatures did not disturb them, though at midnight, when these creatures use to be most obtrusive through noises, especially at Travellers.

3. By bringing it to pass suddenly and unexpectedly; as the return of the captivity of *Babylon*, which was the conclusion of many prayers, was done in a trice; *they were as men in a dream*, they could scarce believe it was so, when it was done.

4. By doing above what was desired, with addition of other mercies; so *Solomon* asked wisdom, and God gave him more then he asked, *Peace, Riches and Honour*: When prayers are answered, usually mercies come thick; the thing we prayed for, comes not alone.

5. By adding some special circumstance, as a token of Gods special hand in it, such a token as a man himself often takes notice of, yea, and others also often take notice of it; *Shew me a token for good* (saith *David*) *that others that hate me may see it, and be ashamed*. So when *Abraham* and *Isaac*, and *Abraham's* servant had prayed for a wife for *Isaac*; see by what a token God shewed that he had heard their prayers; *Rebekah*, was the first that came out, and if *she be the woman appointed for Isaac* (prayer the servant) *let her offer me drink, and my camels also, and thereby shall I know thou hast shewed kindness to my Master*; and God gave him the token, and therefore the servant bowed at it, and worshipped the Lord: If we take notice of the sign, it was such as argued in her a kinde, courteous disposition, which therefore (it may be) he singled out as a token of a meet wife, especially to be looked at in the marriage choice.

2. From the time, wherein the thing prayed for is accomplished: God who doth all things in weight and measure, shews his wisdom and love as much in the season, as in giving the thing it self: God considereth all times of thy life, and still chooseth the best and fittest to answer thy prayers in: *In an acceptable time have I heard thee* (saith God) As---

1. It may be at the very time when thou art most instant and earnest in prayer: *Whiles they are yet speaking* (saith God) *I will hear*; a time cull'd out on purpose, that they might rest assured it was an answer to their prayers.

2. At that time when thou hast most need, and when thy heart is most fitted for mercy (i.e.) when thy heart is most subdued, and thy lusts mortified, for then thou art fittest to relish his goodness alone, and not to be drawn away with the carnal sweetness that is in the thing, *Thou wilt prepare their heart, thou wilt cause thine ear to hear*; thou wilt prepare their heart in taking it off from the thing desired, in making it quieted and contented with God in the thing, *and then thou wilt hear*] this is the fittest time.

3. From the effects upon thy heart that prayest: As -----

1. If the thing granted by thy prayers, draw thy heart more near unto God: Things granted out of ordinary providence onely, do encrease our lusts, and are snares to us, but if thou findest Gods dealings with thee, to be a kindly motive to cause thee to mourn for sin, and to be a restraint against sin, it is a sign it was a fruit of thy prayer: *Away from me ye workers of iniquity* (saith *David*) *God hath heard the voice of my weeping*: Or,

2. If thou findest Gods dealings with thee, to be a kindly motive, to cause thee to rejoyce in God, more then in the thing obtained, it is a sign it was a fruit of thy prayer. *Hanna* blessing God for her child, *My heart rejoiceth in the Lord*, saith she: She rejoyceth not so much in the gift, as in the giver; not so much in her child, as in his favour that answered her prayer.

3. If the mercy obtained by thy prayer, enlarge thy heart with thankfulness: Self-love makes us more forward to pray, then to give thanks, for nature is all of the craving

ving and taking hand; but where Grace is, there will be no eminent mercy gotten with much struggling, but there will be a continual, particular thankful remembrance of it a long while after, with much enlargement, *Great blessings won with prayer, are worn with thankfulness*; such a man will not ask new, but withall, he will give thanks for old: *Thankfulness of all duties* proceeds from pure Grace, therefore if thy spirit stirs thee to it, it is a sign he made the prayer: See *Hanna's* song when she had her desire, 1 Sam.

2. 1.

4. If the mercy gotten by thy prayer, doth encourage thee to go to God another time, to pray again more confidently and fervently, it is a sign thou hast gotten the former mercy that way: *The Lord hath heard me* (saith *David*) *and I will call upon him as long as I live.*

Psal. 11. 6, 7.

5. If the thing obtained by thy prayer, doth make thee careful to perform thy vows made in prayer: *I will pay thee my vows* (saith *David*) *which my lips have uttered, and my mouth hath spoken, when I was in my trouble;* and the reason follows, *because that verily God hath heard me, when I cried to him,* and so *Eliphaz* in *Job*, doth connect and hang these two together, *Thou shalt make thy prayer to him, and he shall hear thee, and thou shalt pay thy vows.*

Psal. 66. 13, 14.

Job. 22. 27.

6. If the thing granted by thy prayer, prove a real and stable mercy; if the curse be taken out, and it have few thorns and vexations in it: *When the blessing of God maketh rich, he addeth no sorrow with it:* It may be the heart was put to some trouble in the deferring, but it's recompenced by the more settled, constant, unmixt sweetness in the enjoying.

Prov. 10. 21.

7. If the mercy obtained brings with it assurance of Gods love, and an evidence of his favour: I need not make that a sign, for when this comes with a mercy, it carries its own evidence; you will then know well enough that it is in the fruit of prayer.

SECT. 10. *The fifth Case: Suppose that others joine with me in those prayers now answered, how should I know that my prayers had an hand in obtaining those answers, as well as any others?*

WE may resolve this case by these observations: As —

1. If thy heart did sympathize and accord in the same holy affection with those others in praying, then it is certain thy voice hath helped to carry it: *If two of you should agree on earth, (saith Christ) as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven: If two of you shall agree (the word is synonymous) q. d. if you harmonially agree to play the same tune (for prayers are music in Gods ears, and so called, melody to God) if you agree not onely in the thing prayed for, but in your affections, for it is the affections that makes the consort and melody: If the same holy affections were touched and struck by God Spirit in thy heart, that was in others, then didst thou help to make up the consort, and without thee it had been imperfect; yea, without thee the thing might not have been done, for God sometimes stands upon such a number of voices (as when he named ten persons in Sodom) and so one voice may cast it.*

Mat. 18. 19.

Ephes. 2. 29.

2. If thy heart be filled with joy in the accomplishment of what was prayed for, it is an evident argument that thy prayers did move the Lord to effect it, as well as the prayers of others. When good old *Simeon* saw his prayers answered in sending the Messiah into the world, he was even willing to dye through joy, and thought he could never dye in a better time: *Lord, now lettest thou thy servant depart in peace, according to thy word.*

Luke 2. 29.

3. If the thing concern others, and thy heart be thankful for a blessing on others, prayed for by thee with others, it is a sign thy prayers had some hand in it: Thus *Paul* prayed for the *Thessalonians*, and when *Timothy* came, and brought him good tidings of their faith and charity, he was not only comforted, but in his ravishment he cries, *What thanks can we render again to God for you?*

1 Thes. 3. 6, 7, 9.

4. If the thing concern thy self which was prayed for by others, helping thee in their prayers,

Phil. 1. 19.

prayers, what cause hast thou but to think it was granted for thy own prayers, and not for theirs only? It may be indeed that God heard thee the sooner through the help of theirs prayers: *I know this shall turn to my salvation, through your prayers*, said Paul: but if God stirs up thy heart to pray for thy self, as well as others pray for thee, then God that gave thee an heart to pray, hath heard thy prayers also, and hath had a respect to thee as well (if not more then) to others, because it concerneth thy self especially, as being a more special mercy to thee then to others.

SECT. 11. *The sixth Case: Suppose I am assured upon former observation, that God hath heard and answered my prayers in their particulars, what must I do then?*

WE may resolve this Case, by laying open the duties appertaining to such a soul: Art thou now assured of answer and return of thy prayers, it is thy duty then---
 1. To be thankful to God for his goodness: *Blessed be the Lord* (saith David) *because he hath heard the voice of my Supplications.*

Psal. 28. 6.

Psal. 116. 1, 2.

2. To love God the more, and to resolve with confidence to call upon him so much the more: *I love the Lord, because he hath heard the voice of my supplication; because he hath inclined his ear to me, therefore will I call upon him as long as I live.*

Psal. 6. 8.

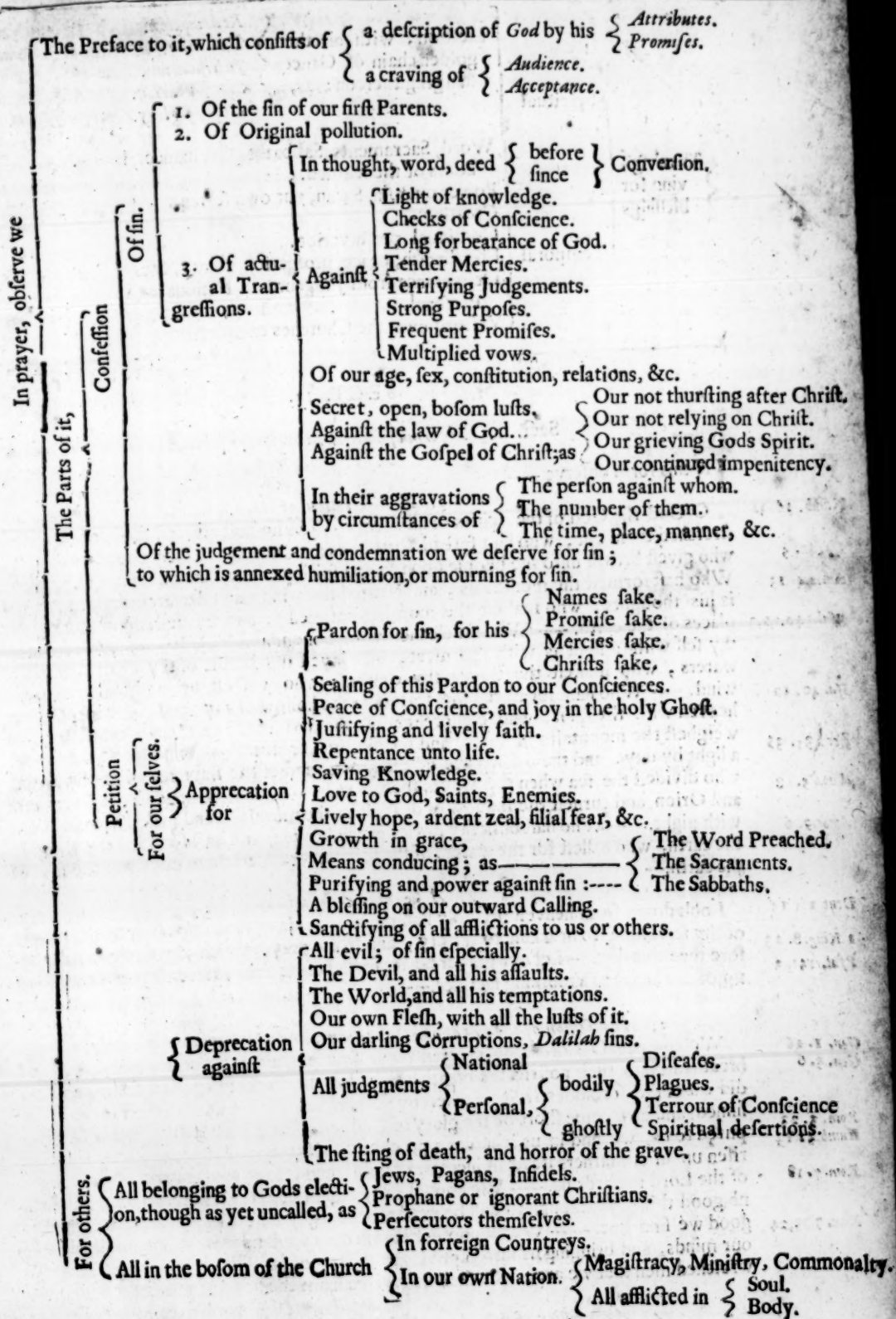
Psal. 66. 13, 14, 19.

3. To have such a deportment and demeanour ever after, as is suitable to such who have commerce and enterourse with God; as, *To depart from sin, to apply our hearts to obedience, and to pay all our vows: Away from me ye workers of iniquity, God hath heard the voice of my weeping: ----- And I will pay thee my vows which my lips have uttered; ----- For God hath heard me.*

SECT. 12. *A Directory for Prayer.*

I Promised in conclusion of this Chapter, to lay down a Directory, and a broken or interrupted Scripture-form of prayer: For the former, I shall draw this following Scheme.

In



Thanksgiving for blessings	Spiritual	Election, with all the golden chain of Graces hanging thereon; as,	Redemption. Vocation. Justification. Sanctification. Hope of glory.
	Temporal	Word, Sacraments, Sabbaths, Ordinances, labours of the learned. Power over sin, Satan, our own selves, Creation. Continual preservation. Life, health, peace, prosperity, plenty, &c. Deliverance from Judgements, National and Personal. Victory over the Churches enemies.	

SECT. 13.

Sect. 11. *A form of Prayer in Scripture-phrases.*

IN this form observe ----

1. *A description of God.*

- Numb. 16. 22* O God the God of the spirits of all flesh. ---- Who hast created the heavens, and stretched them out, who hast spread forth the earth and that which cometh out of it, who givest breath unto the people upon it, and spirit to them that walk therein. ----
- Isa. 42. 5* Who hast formed the mountains, and created the wind, and declarest unto man what is his thoughts, who makest the morning darknesse, and treadest upon the highest places of the earth. ---- Who art clothed with honour and Majesty ---- Who coverest thy self with a light as with a garment, who layest the beams of thy chambers in the waters, who makest the clouds thy charrets; who walkest upon the wings of the wind. ---- Who hast measured the waters in the hollow of thy hand, and meted out heaven with thy span, who comprehendest the dust of the earth in a measure, and weighest the mountains in scales, and the hills in a balance. ---- Who givest the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who dividest the sea when the waves thereof roar. ---- Who madest the seven stars and Orion, and turnest the shadow of death into the morning, and makest the day dark with night. ---- Who hast built thy stories in the heaven, and hast founded thy troop in the earth, who callest for the waters of the sea, and pourest them out upon the face of the earth. --

2. *A begging of audience.*

- Deut. 26. 15* Look down from heaven thy holy habitation ---- Have thou respect unto the prayer of thy servants; to hearken to the cry, and to the prayer which thy servants pray before thee this day. -- Let our prayer be set forth before thee as incense, and the lifting up of our hands as a morning sacrifice. --

3. *A confession of the sins of our first parents, and of our original pollution.*

- Gen. 1. 26* We confesse O Lord thou createdst our first parents in thine own image, and breastedst into their nostrils the breath of life, but the serpent beguiled them, and they did eat of the forbidden fruit: whereby all mankind (being then in their loyns) also sinned, and now come short of the glory of God. ---- And besides that sin which is imputed to us, we find in us inherent a proclive disposition to all manner of evil; we are risen up in our fathers stead an increase of sinful men, to augment yet the fierce anger of the Lord towards us. ---- We know Lord, that in us, that is in our flesh, dwelleth no good thing, for though to will be present with us, yet how to perform that which is good we find not. ---- We see another law in our members warring against the law of our minds, and bringing us into captivity to the law of sin which is in our members. O wretched men that we are, who shall deliver us from the body of this death? ----

4. *A confession of actual transgressions in thought, word, and deed.*

- Prov. 20. 9* And yet O Lord, to fill up the measure of our condemnation, to this sin original we have

have added sins actual: who can say I have made my heart clean? I am pure from my sin? sinners we are by imputation, having the sin of our first parents charged upon us; sinners by real communication, being heirs to our forefathers corruption, and sinners by actual commission. ----- We have sinned in thought: our souls which should have been seasoned with sweet meditations on thy goodness, and mercy, and grace, and heavenly things, they are and have been pestred and assailed with the black and hellish thoughts of atheism, despair, discontent, blasphemy, and soul-vexing fears. O what a world of ignorance, vanity of mind; self-esteem of thy mercy, timorousness, discontent, unbelief, mis-interpreting the Lords doings, self-confidence, and solitary musings on the temptations of Satan have nestled into our hearts? thou Lord seeest that the wickedness of man is great upon earth, and that every imagination of the thoughts of his heart is only evil continually. ----- We confess Lord, we have sinned in word; our tongues which should have been as trumpets to have sounded thy praise, they have been deeply guilty of blasphemy, murmuring, swearing, forswearing, lying, slandering, rayling, reviling, brawling, scoffing, boasting, discovering of secrets, defense of sin, flattery, giving ill counsel, sowing seeds of discords amongst neighbours, foolish jesting, idle words, sinful silence, rash censurings, behold how great a matter a little fire kindleth, the tongue is a fire, a world of iniquity, ----- it hath defiled our whole bodies, and hath set on fire the course of nature, and it is set on fire of hell, O Lord, if of every sinful word, and of every idle word we must one day give account, what a fearful account have we to make? If we justify our selves, our own mouths will condemn us, ----- the heaven shall reveal our iniquity, and the earth shall rise up against us. ----- We confess Lord, we have sinned in deed: witness our worldliness, and covetousness, and pride, and malice, and lusts, and lukewarmness, and impatience, and discontentedness, and vain-glory, and self-love: O the wrongs we have done, O the goods we have ill gotten, and the time we have mispent, and the Sabbaths we have prophaned! O the pollutions, distempers, estrangedness from God in our souls! O the villanies, vanities, and rebellions of our whole life! O Lord, we may as well number the Stars as our sins, but thou knowest them all, thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

Gen. 6. 5

Jam. 3. 5, 6

Mat. 12. 36

Job 9. 13

Job 20. 27

Psal. 50. 8

5. A confession of sins before and since conversion.

And however thou hast been pleased of thy rich mercy in Christ, to translate some of us from darkness to light, yet Lord how infinitely did we sin before our conversion? O our omissions of good duties in that graceless time, which were as large as the duties enjoined in all thy Commandements! O the actual sins, and gross iniquities, and heinous crying crimes we then committed with all manner of greediness! O we cannot but say out of our own experiences, abominable and filthy is man, which drinketh iniquity like water. ----- For our iniquities are grown over our head, and as an heavy burthen they are too heavy for us to bear. ----- But that which infinitely adds to our sins, how have we sinned since conversion by our many relapses, and frailties, and falls? Alas Lord, our profitable and pleasing sinnes in former times have broken in upon us again and again; and notwithstanding we have confessed, and prayed, and promised, yet still we have relapsed and backsliden; in our holy things we have been pestred with wandrings and distractions of heart, with coldness, and dulness, and unprofitableness, to this day innumerable sins pass by us that we take no notice of, so that we cannot but with holy David complain, who can understand his errors? Lord cleanse us from our secret faults.

Job 15. 16

Psal. 38. 4

Psal. 19. 12

6. A confession of sins against light of knowledge, checks of conscience, vows, promises, law, Gospel, &c.

But O the aggravation, that we should sin against knowledge; that we should abuse the good gifts of God, and turn his grace into wantonness, that we should sinne against our Covenant many a time renewed; that we should grieve that good spirit of God whereby we are sealed unto the day of Redemption: that we should wrong the blessed name of God, his Word, Religion, and profession of godliness; that in the land of uprightness we should deal unjustly, and not behold the Majesty of the Lord: this makes our sins become exceeding sinful. ----- We confess Lord, we have sinned against the Law, we have broke all the Commandements, from the first to the last; and now O our God, what shall we say after this? ----- We confess Lord, we have sinned

Jude 4.

Eph. 4. 30

Isa. 26. 10

Eccl. 9. 10

Rem. 1. 16 against the Gospel; we are ashamed of the Gospel of Christ, though it be the power
Psa. 42. 1 of God unto salvation to every one that believeth, — We have not thirsted after
Eph. 6. 24 Christ, our souls have not panted after him, as the Hart that pants after the water
Phil. 3. 8 brooks. — We have not loved the Lord Jesus in sincerity, we have not considered
 him as the sweetness of our hearts, and life of our souls. — We have not counted all
 things loss and dung for the excellency of the knowledge of Christ Jesus our Lord. —
 We take no pains to know him, and the power of his resurrection, and the fellowship
 of his sufferings, or to be made conformable to this death. — We hide as it were
 10 our faces from him, and will not have him reign over us. — We have not believed
Isa. 53. 3 the promises of salvation, nor relied upon Christ for justification, sanctification, and
Isa. 64. 7 salvation: O Christ, there is none of us that stirreth up himself to take hold of thee. —
Revel. 2. 21 And howsoever Lord, thou hast given us space to repent of all our abominations that
Psal. 32. 5 we have committed, yet we have not repented. — We confess not our transgressions
 unto the Lord, that thou mightest forgive the iniquity of our sin. — Thou hast in-
 deed stricken us, but we have not grieved; thou hast consumed us, but we have refused
 to receive correction; we have made our faces harder then a rock, and have refused to
 return. — But above all, O the insolencies, and outrages and excesses, and tyrannies
 of our bosome-sins, of our darling-delights! these are they that rage, and tyrannize it
 over us more then any of the rest. — These are as our right hands, and right eyes, and
 we are loath to cut them off, or pluck them out. —

7. *An accusing, judging, and condemning our selves.*

Exod. 13 And for all these sins, thou our God hast punished us less then our iniquities de-
Lam. 2. 22 serve. — It is of the Lords mercy that we are not consumed, and because his com-
Isa. 28. 17 passions fail not. — If thou shouldst lay judgement to the line, and righteousness to
 the plummet, — thou mightest make thy anger and jealousy to smoke against us, and
Deut. 29. 30 all the curses that are written in thy book thou mightest lay upon us, and blot out our
 name from under heaven. — Thou mightest make thy arrows drunk with blood, and
Deut. 32. 42 thy sword might devour flesh from the beginning of revenges; — thou mightest give
Psal. 9. 17 us our portion with the wicked that are turned into hell, and all the nations that forget
 God. —

8. *Humiliation, or mourning for sin.*

But Lord, thou hast said, if we confess our sins, thou art faithful and just to forgive
 us our sins, and to cleanse us from all our unrighteousness. — Thou hast promised, he
1 John 1. 9 that covereth his sins shall not prosper, but he that confesseth and forsaketh his sins shall
Prov. 28. 13 have mercy. — Thou hast proclaimed, Return thou backsliding Israel, saith the Lord,
 and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and I
Jer. 3. 13 will not keep anger for ever; onely acknowledge thy iniquity that thou hast trans-
 gressed against the Lord thy God. — Thou hast threatned, I will go and return to my
 place till they acknowledge their offence; in their affliction they will seek me early. —
 Thou hast sweetly encouraged, he looketh upon men, and if any say I have sinned, and
 perverted that which was right, and it profited me not, he will deliver his soul from
 going into the pit, & his life shall see the light. — And O Lord, in reference to these
 thy sayings, and Promises, and Proclamations, and threats, and encouragements, we
Hos. 1. 25 embolden our selves to acknowledge our wickedness, and the iniquities of our
Job 33. 27, 28 Fathers. — Lord, we lye down in our shame, and our confusion covereth us, we can-
 not but say, we have sinned against the Lord our God, we and our Fathers from our
 youth even unto this day, and we have not obeyed the voice of the Lord our God. —
 And O that now we could go and seek the Lord, as the children of Israel, and Judah to-
Jer. 50. 4, 5 gether, going and weeping. — asking the way to Zion with our faces thitherward —
 This is a time of morning, and our sins have given us occasion of sorrow. O that we
 were on the mountains like doves of the valleys, all of us mourning, every one for
 our iniquity. — Why Lord, it is thy promise, a new heart will I give you, and a new
 spirit will I put within you, and I will take away the stony heart out of your flesh, and
 I will give you an heart of flesh. — O make all our men like Davids this day, let
 them eat ashes like bread, and mingle their drink with very weeping. — O make all
 our women like Marias and Marahs this day, and let their maids lead them as with
 the voice of doves, tabring upon their breasts. — O let us take to us words, and turn
 to the Lord, and say to him, take away all iniquity, and receive us graciously, so will we
 render the calves of our lips: *Ashur* shall not save us, we will not ride upon horses,
 neither

neither will we say any more to the works of our hands, ye are our gods. --- It is true Lord, we have many a time idolized the creature, and abused the Creatour; we have many a time crucified Christ; and trod under foot the blood of the Lamb; but if Christ would but look on us as he did on *Peter*, then should we look upon Christ whom we have pierced, and mourn for him as one that mourneth for his only son, and be in bitterness for him, as one that is in bitterness for his first-born: then should we make a great mourning as the mourning of *Hadadrimmon*, in the valley of *Megiddon*. --- Why Lord, help us to mourn for our sins, and when thou hast cast us down, and humbled us to purpose, then lift us up again. --- Surely thou art nigh unto them that are of a broken heart, and savest such as be of a contrite spirit. --- When men are cast down, then shalt thou say, there is lifting up, and thou shalt save the humble person. --- To this purpose thou hast promised, they that sow in tears shall reap in joy, he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. --- And to this purpose was Christ anointed to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the prison to them that are bound; --- to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oyl of joy for mourning, and the garment of Praise, for the spirit of heaviness. --- And is it not thine own saying, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones? --- O for a dram of this reviving to our poor drooping souls!

Zach. 12. 10.

Psal. 34. 18.

Job. 22. 29.

Psal. 126. 5, 6.

Isa. 61. 1, 2, 3.

Isa. 57. 15.

Sect. 2. The 2. part of Prayer is Petition for { Our selves.
Others.

1. **WE** petition for pardon of sin for his { Names sake.
Christ's sake.
Promise sake.
Mercies sake.

O that we might have our request, and that God would grant us the thing that we long for. --- Even that it would please him to cover our iniquities, and cause our sins to be blotted out from before him. --- Dear Father, we are sure nothing can hinder mercy from us but sin, O pardon our sins for thy names sake, Oh pardon our iniquity for it is great. --- And to this end; O look on Christ that Lamb that takes away the sins of the world. It is he that bears our iniquities. --- It is he that once appeared to put away sin by the sacrifice of himself. --- It is he that by himself purged our sins. --- It is he that bare our sins on the tree in his own body. --- It is he that loved us, and washed us from our sins in his own blood. --- It is he that is the propitiation for our sins, and not for ours onely, but also for the sins of the whole world. --- It is he that was wounded for our transgressions, that was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes are we healed. --- O then for his sake, and in his blood wash us thoroughly from our iniquities; and cleanse us from our sin. --- And to this end remember thy promises. --- Thou hast said, I will cleanse you from all your iniquity whereby ye have sinned against me, I will pardon all your iniquities whereby ye have sinned, and whereby ye have transgressed against me. --- Thou hast said, I, even I am he that blotteth out thy transgressions for my own sake, and will not remember thy sins. --- Thou hast said, I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. --- Thou hast said, I will forgive their iniquity, and I will remember their sin no more. --- Thou hast said, Come now, and let us reason together, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. --- And thy Prophets have said, who is a God like unto thee, that pardonest iniquity, and passest by the transgression of the remnant of thy heritage, thou reteinest not thy anger for ever, because thou delightest in mercy. --- We press thee (Lord) with thy own precious promises: have we nothing of our own to bring thee but sin? Why thou hast a son that thou lookest upon, whom thou hast set forth for our propitiation: would we have a pledge of thy undeserved favour? Why thou hast given thy only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life: do we require further assurance of thy unspeakable kindness? Why thou hast made large promises, and entered into Covenant with us, that shall never fail on thy part. Dear Fa-

Job. 6. 8.

Nch. 4. 3.

Psal. 25. 11.

John 1. 29.

Isa. 53. 11.

Heb. 9. 26.

Heb. 1. 3.

1 Pet. 2. 24.

Revel. 1. 5.

1 John 2. 2.

Ezay. 53. 7.

Psal. 51. 2.

Jer. 33. 8.

Isai. 43. 25.

Isai. 44. 22.

Jer. 31. 34.

Isai. 1. 18.

Mich. 7. 18.

Rom. 3. 24.

John 3. 16.

Luk. 17. 34.

ther, thou wast pleased to wait long for our conversion when we went astray, and wilt thou not much more have mercy upon us now we pray unto thee: Thou hast commanded us to forgive our brethren till seventy times seven times, if they sin and repent; and shall our God require so much of us (whose compassions are not as the drop of a bucket to the Ocean, if compared with thy mercies) and wilt thou not much more deal tenderly with us, who have sinned indeed often, and many a time, but now desire to repent us? When we excused our disobedience, and charged our faults upon thee, thou setst thy love on us, but how much more now Lord, when we accuse our selves, and pray for thy mercy? Good Lord, misery is the object of mercy; the greater our distress, the more glorious will be the grace of God in our deliverance; if thou wilt be merciful to our sins, then shall thy glory appear, and our hearts shall be enflamed with thy love, we shall walk in thy fear, and our tongues shall sing of thy goodness. — Yea our tongues shall sing aloud of thy righteousness.

Nehem. 5. 9.
Psal. 51. 14.

Psal. 50. 23.

2 Cor. 1. 22.
Rom. 8. 16.1 Cor. 2. 12.
Rom. 8. 15.
Rom. 14. 17.
1 Pet. 3. 21.

2. For sealing of this pardon in our Consciences.

And for assurance hereof to our poor souls, O shew us the salvation of God. — Seal up the assurance of pardon in our hearts and consciences by the gracious testimony of thy holy spirit; O let thy spirit testify it to us, and persuade us hereof, and confirm it unto us by his seal and earnest. — It is thy spirit that bears witness with our spirits that we are the children of God. — We desire thy spirit both to testify it to us, and with us; O give us the testimony of a renewed conscience enlightened by thy spirit, and directed by thy Word, whereby we may come to know what God hath wrought in us. — Give unto us the spirit of Adoption, whereby we may with confidence and comfort cry *Abba Father*. Give us joy in the holy Ghost, — and the answer of a good conscience towards God. —

Eph. 2. 8.

Mat. 6. 39.
Mat. 7. 20.
Jam. 2. 20.
Heb. 12. 14.

Phil. 3. 9.

3. For justifying and lively Faith.

Give us even that gift of God, a soul-saving, and justifying Faith. O that we could roll our selves upon the Lord, and stick fast unto his mercy! we have found a rich treasure of promises in thy word for the pardon of our sin, — onely create in us the hand of Faith, that we may effectually receive what in mercy thou reachest forth: O we are of little faith. — Encrease it Lord, though it be but as a grain of mustard-seed. Work in us not a dead faith, but that which may be rich in good works, — following after peace with all men, and holiness, without which none shall see God. — And because our righteousness is so impure, even as menistrous rags. O cloath us with the robes of Christs righteousness, that we may be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by Faith. —

Alys. 3. 36.

Jer. 9. 1.

Psal. 6. 6.
Mat. 1. 21.

2 Tim. 2. 26.

Jer. 8. 6.
Jer. 31. 18, 19.

4. For Repentance unto Life.

Give us Repentance; it is thine own word, that unto us hath God raised up his Son Jesus, and sent him to bless us in turning away every one of us from our iniquities. — O that we could draw this virtue from Christ! Oh that our heads were waters, and our eyes fountains of tears, that we might weep day and night for our sins! Oh that all the night we could make our beds to swim, that we could water our couches with our tears. — That we could repent in sack-cloth and ashes. — Oh that there were such hearts in us that we might repent, and recover our selves out of the snare of the Devil. — Oh that we could lay our sin to our hearts, that we could repent us of our wickedness, saying, what have we done? Oh that we could as *Ephraim* bemoan our selves thus, thou hast chastised us; and we were chastised, as a bullock unaccustomed to the yoke, turn thou us, and we shall be turned, thou art the Lord our God. Surely after we are turned we shall repent, and after we are instructed we shall smite upon our thigh, we shall be ashamed, yea even confounded, because we bear the reproach of our youth. — Oh that remembring our wayes, and all our doings wherein we have been defiled, we could loath our selves in our own sight for our iniquities, and for our abominations. —

Ezek. 20. 43.

5. For Saving Knowledge.

John 16. 13.
Prov. 22.

Give us saving knowledge; give us thy Spirit of truth, who will guide us into all truth. — Incline our ears to wisdom, and our hearts to understanding, — that we may cry after knowledge, and lift up our voice for understanding, that we may understand the fear of the Lord, and find the knowledge of God, that we may be enabled to cry unto thee,

3.
5.

thee, our God we know thee. Hast thou not promised, saying, after those dayes I will put my Law in their inward parts; and write it in their hearts, and will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me from the least of them unto the greatest of them?—Oh that thou wouldest give us this knowledge, that thou wouldest fill us with this knowledge as the waters cover the Sea.— That thou wouldest give unto us the spirit of wisdom and revelation in the knowledge of Christ, that the eyes of our understanding being enlightned, we may know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints. — Dear Father, is not thy secret with the righteous? is not the secret of the Lord revealed to them that fear him?—O then give us this Unction from the holy one, that we may know all things.

6. For love to God, Christ, Saints, Enemies.

Give us a love of God, and of Christ, and of all things that belong to him, thou hast said, thou wilt circumsise our hearts, and the hearts of our seed, to love the Lord our God with all our heart, and with all our soul, that we may live.—Set us on fire, burn us; make us new and transform us, that nothing besides thee may live in us: O wound very deeply our hearts with the dart of thy love,—and that (because our sins, which are many are forgiven us) we may love thee not a little, but much.—Wilt thou (Lord) love the image, and shall not the image much more love the pattern? O that we were sick of love,—That our understandings, wills, and affections were all overflow'd, overcome, and amazed, that our faintings were inflamed towards thee, and even melted into thee! O sweet Jesu, touch our souls with thy spirit, that vertue may go out, of thee into us, and draw us unto thee: Let the favour of thy ointments (whose very breath is love) be ever in our nostrils; — give us the flagons of the new wine of the Kingdom, which may lift up our souls above our selves in our loves, that we may forget the low and base loves of this world, and by an heavenly excess may be transported into an heavenly love, that we may imbrace Christ, who is the Lord from heaven, with a love like himself. — Nor do we desire onely the pleasures of love, and joyes of thy union, but that we may become generative and fruitful; far be it from us to love thee like an harlot, and not like a wife: O let us desire union with thee, and to bring forth fruit unto thee; we will not cease to cry unto thee, give us children or else we dye: — give us even fruits of thy spirit which may resemble thee, and be pledges to us of thy union with us. — And that we may bring forth fruits wholly thine, and not anothers besides thee, O burn and consume whatsoever would grow one with our souls besides thee; O let the fire of thy spirit so wholly turn our souls into a spiritual fire, that the dross of the flesh and the world being wholly consumed, we may be spiritual, and so bring forth fruits onely to the spirit. — But alas, sometimes it is, that the ointments of love are not seen or felt, and then our love cools; and if so, O then sweet Saviour look upon us in mercy; one look of thine will awaken our loves, and make us weep bitterly, that we loved thee so little, whom to love sufficiently, our best and mightiest loves are most insufficient. — Prevent our seeking with thy seeking, be thou present with us in thy providence and power, when thou seemest to be far off us in the taste of thy sweetness, & fruition of thy loves: and then when we have regained thee; we will hold more hardly, and keep more fastly, and love thee more vehemently, and provide a stock of loves in the summer against the winter, if it return any more. — And give us also to love one another, as Christ hath loved us. — Make our love to abound yet more and more towards all men, especially them that are of the household of Faith.—Yea Lord, cause us to love our very enemies, to blese them that curse us, to do good unto them that hate us, and to pray for them that despightfully use us, and persecute us—

7. For ardent Zeal, Patience, Perseverance, and all other Graces.

Give us a zeal after God, and his truth, good causes, and good men— Let us not rest contented with a luke-warm profession, being neither cold, nor hot: — but make our soules to break for the longing that they have to thy judgment at all times.—O that we were fervent in spirit, zealously affected alwayes in every good thing.—O that the zeal of thy house might even eat us up.—And that our zeal might provoke very many. — O that thy word were in our hearts as a burning fire, — that we were weary with forbearing, and that we could not stay — Give us the grace of patience; thou hast foretold us, that in the world we shall have tribulation;

tribulation. — And through much tribulation we must enter into the Kingdom of God. — Make us therefore run with patience the race that is set before us, looking unto Jesus the author and finisher of our Faith, who for the joy that was yet before him endured the Cross, despising the shame, and is set down at the right hand of the throne of God. O help us to consider him, that hath endured such contradiction of sinners against himself, lest we be wearied and faint in our minds. — Let us not think it strange concerning the fiery trial. — But rather rejoyce inasmuch as we are partakers of Christs sufferings, that when his glory shall be revealed, we may be glad also with exceeding joy. — O teach us to reckon with our selves that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. — Hast thou not said, that if we be reproached for the name of Christ, happy are we? — O therefore that it may be given to us in the behalf of Christ, not onely to believe on him, but also to suffer for his sake. — Help us to deny our selves, and to take up our crosse daily, and follow our Saviour. —

Give us perseverance; and to this end make us to build on thy promises; thou hast said, the steps of a good man are ordered by the Lord. — Though he fall, he shall not utterly be cast down, for the Lord upholdeth him with his hand. — Thou hast said, to your old age I am he, and even to hoary hairs will I carry you; I have made, and I will bear, even I will carry, and I will deliver you. — For this God is our God for ever, he will be our guide unto death. — O give us one heart, and one way, that we may fear thee for ever, & make thou an everlasting Covenant with us, that thou wilt not turn away from us to do us good: and put thy fear in our hearts that we may not depart from thee. — Help us (Lord) to hold fast the profession of our faith without wavering. — Confirm us unto the end, that we may be blameless in the day of the Lord Jesus Christ. —

Give us all other saving graces: — A lively hope that may save us. — Yea in these times let us with Abraham against hope beleve in hope. — A joy in the Holy Ghost, thou hast said, light is sown for the righteous, and gladness for the upright in heart. — A filial fear, because thou takest pleasure in those that fear thee. — In that day when thou makest up thy jewels, they shall be thine, and thou wilt spare them as a man spareth his son that serveth him. — Humility, and lowliness in spirit; casting down imaginations, and every high thing that exalteth it self against the knowledge of God. — Meekness of mind, that the wolf may dwell with the lamb, and the leopard may ly down with the kid, the calf, and the young lyon, and the fatling together, whilst a little child may lead them. — Peace of conscience, and peace of God, that may keep our hearts and minds, that may guard or garrison our whole souls. —

8. For growth in grace.

And for our further assurance, O give an increase and growth to all these graces; O do thou guide us continually, & satisfie our souls in drought. O make fat our bones, that we may be like a watered garden, and like a spring of water, whose waters fail not. — O let the sun of righteousness arise with healing in his wings, that we may go forth, & grow up as the calves of the stall. — O that thou wouldst make our path as the path of the just, even as the shining light, that shineth more and more unto the perfect day. — O that thou wouldst be to us as dew unto *Israhel*, that we might grow as the lilly, & cast forth our roots as *Lebanon*, that our branches might spread, and our beauty be as the olive-tree, and our smell as *Lebanon*. — Hast thou not said, I will pour water upon him that is thirsty, and floods upon the dry ground, I will pour my spirit upon the feed, and my blessing upon thy off-spring, and they shall spring up as among the grasse as the willows by the water-courses? — O put into our hearts their ways, who go from strength to strength, every one of them in *Zion* appearing before God.

9. For purifying, and power against sin.

Nor pray we only for remission, but cleansing: not only for pardon, & sence of pardon, but for purifying, and power against sin, and deliverance from sin. — Holy God, thou hast promised, that he that is left in *Zion*, and he that remaineth in *Jerusalem*, shall be called holy, even every one that is written among the living in *Jerusalem*, when the Lord shall have washed away the filth of the daughters of *Zion*, and shall have purged the blood of *Jerusalem* from the middest thereof by the spirit of judgement and by the spirit of burning. — Holy God, thou hast promised, that thou wilt put thy law in our inward parts, and write it in our hearts. — Holy God, it is thy promise, the first promise, and

and the foundation of all other promises, that the seed of the woman should bruise the serpents head; that Christ should break the power and dominion of Satan. --- O that having these promises we could live by faith, that we could rest upon God, and believe, that God of his free grace in Christ will purge us from the filthy remainders of sin, and renew us more and more, after his own image in righteousness and holiness: surely Lord thou hast said it, and therefore it is no presumption, but true obedience to assure our selves of whatsoever thou hast promised, and entered into bond and covenant freely to give. He that believeth on thee, as the Scripture saith, out of his belly shall flow rivers of living water.---Christ is a fountain of grace, ever flowing, and ever full; and of his fulness we receive grace, for grace; there is no grace but from Christ, and no communion with Christ but by faith; O therefore that we could embrace him by faith for our Sanctification, that so we might be filled with the gifts of his grace in our measure. ---It is Christ is our wisdom, & sanctification, as well as righteousness & redemption;--- It is Christ who took upon him our nature, & sanctified it by his holy spirit, that we being made one with him might receive the self-same spirit (though in measure) to sanctify us.---O that our Jesus would justify our persons, & sanctify your natures, & enable us to those duties of holiness that he requires, that he would make us unto him a kingdom of Priests, an holy nation.---

Heb. 10. 38.

Ephes. 4. 24

Joh. 7. 38

Joh. 1. 16

1 Cor. 1. 30,

Exod. 19. 6

10. *Against all evil of sin, the world, flesh, and devil.*

O Lord, we have many potent enemies that daily war against us, the world, flesh and devil; and our strength is too weak to vanquish the allurements of this world, to repress the lusts of our rebellious hearts, to defeat the policies of Satan, much more to change and cleanse our own hearts, but Lord thou hast promised, O help us to believe, that God will ayd, assist, and bless us in our endeavours, yea and do the whole work for us.--- Grant (Lord) that we may not love the world, nor the things of the world,---that our hearts may not be over-charged with surfeiting and drunkenness, and the cares of this life.---Grant (Lord) that we may not suffer sin to reign in our mortal bodies, that we should obey it in the lusts thereof; neither suffer us to yield our members as instruments of unrighteousness unto sin, but unto God, as those that are alive from the dead,--- that being now made free from sin, and become the servants of God, we may have our fruit unto holiness, and the end everlasting life.---Grant Lord, that we may be sober and vigilant, because our adversary the devil as a roaring Lyon walketh about seeking whom he may devour.---O make us strong in the Lord, and in the power of his might, that we may be able to stand against all the wiles of Satan.---VVhy Lord, we wrestle not against flesh and blood, but against Principalities and Powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places.---O therefore strengthen us that we may stand; having the girdle of truth, the breast-plate of righteousness, the shield of faith, wherewith we may be able to quench all the fiery-darts of the wicked. ---

1 John. 2. 15

Luke 21. 34

Rom. 6. 12, 13

22

1 Pet. 5. 8

Eph. 6. 10

Eph. 6. 12

14,

15,

16.

11. *Against all evil of punishment* { *National.*
 { *Personal.*

Thou hast plagued our Nation; the stout-hearted are spoiled, they have slept their sleep, and none of the men of might have found their hands.---O heal the land.--- Let no evil befall us, neither let any plague come nigh our dwellings.---Our souls are among Lyons, our soul also is sore vexed, but thou O Lord, how long?---

Psal. 76. 5.

2 Chron. 7. 14

Psal. 91. 10

Psal. 6. 3

12. *For the Catholick militant Church of Christ.*

And as we pray for our selves, so for the Catholick Church of Christ. Let thy delight be to mount Zion, grave her on the palms of thy hands, let her walls be continually before thee; let her builders make haste, and cause her destroyers, and such as would lay her waste, to depart from her.---Thou hast said, I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it night and day. --- And we have a promise, that the Lord will create upon every dwelling place of Mount Zion, and upon the assemblies, a cloud and smock by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. --- Now Lord, make good thy word and look upon Zion the City of our solemnities, let thine eyes see Jerusalem a quiet habitation, a Tabernacle that shall not be taken down, let not one of the stakes thereof be removed, nor any of the cords be broken.

Isai. 49. 16, 17

Isaiah 17. 3

Isaiah 4. 5

Isaiah. 33. 10

13. *For all that belong to Gods Election, though uncalled as yet.*

Call home the Jews, thou hast revealed that they shall be grafted in again, and thou

Rom. 11. 33

art

art able to graff them in again, — as it is written, there shall come out of *Zion* the deliverer, and shalt turn away ungodliness from *Jacob*. — O that thou wouldst raise up the Tabernacle of *David* that is fallen, and close up the breaches thereof, and be gracious to the remnant of *Joseph*. — O that as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so thou wouldst seek out thy sheep, and deliver them out of all places where they have been scattered in the cloudy & dark day, — and bring them to their own land, and feed them upon the Mountains of *Israel* by the rivers, and in all the inhabited places of the country. — Bring in the Gentiles; thou hast promised, I will lift up my hand to the Gentiles, and set up my standard to the people, and they shall bring their sons in their arms, and their daughters shall be carried upon their shoulders. — It is prophesied that the dayes shall come, (even the last dayes) when the Mountain of the Lords house shall be established in the top of the Mountains, and shall be exalted above the hills, and all Nations shall flow unto it. Yea Lord, the Gentiles shall come to thy light, and Kings to the brightness of thy rising, — the abundance of the Sea shall be converted unto thee; the forces of the Gentiles shall come unto thee. — Nay is it not at hand? Who are these Lord, that fly as a cloud, and as the doves to their windows? — O the matter of rejoycing! O the blessed dayes at hand! Sing O barren, thou that didst not bear, break forth into singing, and cry aloud thou that didst not travel with child, for more are the children of the desolate, then the children of the married wife. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations, spare not, lengthen thy curtaines, and strengthen thy stakes. — Blessed God, hasten these times, accomplish the prophecies, bring on the dayes, when violence shall be no more heard in our land, nor waisting, nor destruction in our borders, when thou shalt call our walls salvation, and our gates praise; when the Sun shall be no more our light by day, neither for brightness shall thy Moon give light unto us, but the Lord shall be unto us an everlasting light, and our God our glory. —

14. *Against the Churches incurable enemies.*

2 *Thes.* 2. 8, 9 Confume Antichrist with the spirit of thy mouth, and destroy him with the brightness of thy coming, even him whose coming is after the working of Satan with all power, and signs, and lying wonders. — VVe blest thee Lord, for that thou hast begun his downfall, we beseech thee at last bring in those ten horns of the beast that they may hate the whore, and make her desolate and naked, that they may eat her flesh, and burn her with fire. — Hasten the ruine of all other the Churches enemies, now it is that *Gog* and *Magog* are gathered to the battel, and the number of them is as the sand of the Sea; Lord, they are gone up on the breadth of the earth, and they have compassed the Camp of the Saints about, and the beloved City, O let fire come down from God out of heaven and devour them. —

15. *For the reformed Churches abroad, and at home.*

Jer. 2. 9, 10, 11 Look tenderly on these VVestern Churches, *Germany*, the *Palatinate*, *Bohemia*, &c. Thine heritage O Lord, is unto thee as a speckled Bird, the Birds round about her are against her. — Many Pastors have devoured thy vineyard, they have troden thy portion under foot, they have made thy pleasant portion a desolate wilderness, they have made it desolate, and being desolate, it mourns unto thee. — Awake, awake, put on strength O arm of the Lord, awake as in the ancient dayes, in the generations of old, art not thou it that hast cut *Rahab*, and wounded the Dragon? art not thou it that hast dried the Sea, the waters of the great deep, that hast made the depth of the Sea a way for the ransomed to pass over? — Take pittie on *Ireland*, *Scotland*, &c. Shew thy marvellous loving kindness. O thou that savest by thy right hand to them which put their trust in thee, from those that rise up against them; keep them as the apple of thine eye, hide them under the shadow of thy wings. — Preserve that little flock, to whom thou hast promised, and reserved the Kingdom. — Have mercy on miserable, sinful *England*; dear Father, hast thou utterly rejected *Judah*? Hath thy soul loathed *Zion*? VVhy hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good, and for the time of healing and behold trouble; we acknowledge (O Lord) our wickedness, and the iniquity of our fathers, for we have sinned against thee, do not abhorre us for thy names sake, do not disgrace the throne of thy glory, remember, break not thy Covenant with us. — O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thine own sake, O our God. — O that ever it should be said of *England*,

land, God hath forsaken his house, he hath left his heritage, he hath given the dearly beloved of his soul into the hands of her enemies. — Look down from heaven, and behold from the habitation of thy holiness, and of thy glory, where is thy zeal, and thy strength, the founding of thy bowels, and of thy mercies towards us? Are they restrained? Doubtless thou art our Father, though *Abraham* be ignorant of us, and *Israel* acknowledge us not, thou Lord art our Father, and our Redeemer, thy name is from everlasting. —

16. For Magistracy, Ministry, People.

Bless the Magistracy, and provide for us out of all the people, able men, such as fear God, men of truth, hating covetousness. — And that judgement may not be turned into gall, nor the fruit of righteousness into hemlock, give courage to our Rulers that they may execute justice truly in the gates. — Bless the Ministry, let their words be upright, words of truth. — As goads, and as nails fastned by the Masters of the Assemblies, which are given from one shepherd. — Set watchmen upon our walls, that shall never hold their peace day nor night, those that make mention of the Lord, let them not keep silence, nor give him rest till he establish, and make *Jerusalem* a praise in the earth. — And O let their doctrine drop as the rain, let their speech destill as the dew, as the small rain upon the tender herb, and as the showers upon the grass, — to open the blind eyes, and to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. — Bless all from *Dan* to *Beersheba*, call them thy holy people, the redeemed of the Lord. —

17. For all afflicted in soul, or body.

Behold the tears of such as are oppressed, and have no comforter. — O Lord, thou hast at this time especially laid affliction on the loyns of many of thy servants, and hast made them drink of the wine of astonishment, — thou hast fed them with the bread of tears, and given them tears to drink in great measure. — And yet thou hast said, that howsoever two parts in the land shall be cut off and dye, yet a third part shall be left therein, and thou wilt bring the third part through the fire, and wilt refine them as silver is refined, and wilt try them as gold is tried; they shall call on thy name, and they shall hear them; thou shalt say, it is my people; and they shall say, the Lord is my God. — Lord, so it is, that a third part of the Land is now in the fire; and thou art refining them as silver is refined, and thou art trying them as gold is tried; Ask now, and see whether a man doth travel with child? Wherefore then (may we ask with *Jeremy*) do I see every man with his hands on his loyns as a woman in travel, and all faces are turned into paleness? Alas, for the day is great, so that none is like it, it is even the time of *Jacobs* trouble, but he shall be saved out of it. — Blessed be God for this promise; thou maist indeed sift the house of *Israel* among all Nations, like as Corn is sifted with a sieve, but the least grain shall not fall upon the earth. — Dear Father, look to thy afflicted ones, and speak to them as once to *Ephraim*; Is *Ephraim* my dear son, is he a pleasant child? for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. — Come Lord, and take away thy wrath, make good thy promise that the Lord our God in the midst of us is mighty, he will save, he will joyce over us with joy, he will rest in his love, he will joy over us with singing. — O Lord, prepare us for the worst of evils, for death the King of terrors, that it may not come upon us as a snare. O make us know our end, and the measure of our days, that we may know how frail we are. — So teach us to number our days, that we may apply our hearts unto wisdom. — Come Lord Jesu, and be as the Roe on the tops of the Mountains, our life is hid with thee, O appear quickly, that we may quickly appear with thee in glory; thou hast given us some earnest of thy love, and the very voyce of these earnest is come, Come Lord Jesu, come quickly. And is it not thy promise, surely I come quickly? O honey, and sweetness itself, to the soul that loves and longs for the coming of Christ, for her perfect happiness, consummate marriage. Amen. Even so, Come Lord Jesus. Amen, and Amen. —

Sect. 3. The third part of Prayer, is Thanksgiving for blessings

{ Spiritual.
{ Temporal.

1. **W**E bleſs God for our Election, with all the golden chain of Graces hanging on it. We give thanks to God, and the Father of our Lord Jeſus Chriſt, whereby we are beloved for the Fathers ſake, and for that golden chain of Graces hanging thereon, having predeſtinated us to the adoption of Children, by Jeſus Chriſt to himſelf, according to the good pleaſure of his will; ----- Having accepted us in the beloved, in whom we have redemption through his blood; ----- Having given us the forgivenesſ of ſins, according to the riches of his grace; ----- Having quickned us who were dead in treſpaſſes and ſins: --- Walking in time paſt according to the courſe of this world, according to the Prince of the power of the air, the ſpirit that now worketh in the children of diſobedience: --- But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quicked us together with Chriſt: --- And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus, --- that in ages to come he might ſhew the exceeding riches of his grace unto us. ---

Col. 1. 3.
Rom. 11. 28.

Eph. 1. 5.
and 1. 6, 7.

Ephes. 2. 1.

2,
4,
5,
6,
7.

2. For his Word, Sacraments, Sabbaths, labours of the learned, &c.

Thou haſt ſhewed thy Word unto Jacob, thy ſtatutes and thy judgements unto Iſrael: Thou haſt not dealt ſo with all nations, and as for thy judgements they have not known them. --- Thou haſt been pleaſed by the fooliſhneſs of preaching, to ſave them that believe, by preaching at the firſt or ſecond rebound, by lively voyce, or printed Sermons. ---

Pſal. 147. 19,
20.
1 Cor. 1. 21.

3. For any power over ſin, Satan, or our own corruptions.

We acknowledge Lord, to thy glory, that all our ſtrength is in thee, and in the power of thy might.

Eph. 6. 10.

4. For our creation, preſervation, life, health, peace, deliverance, victories.

We bleſs thee for our creation after thine own image, ----- for our preſervation, by thy loving kindneſs and truth; ----- for our life once and again redeemed from deſtruction; ----- for our health once and again reſtored; ----- for our liberty, proſperity, peace in our walls and pallaces: --- for our food and raiment convenient for us; --- for deliverance from judgements national and perſonal, for a little moment diſt thou forſake us, but with great mercies haſt thou gathered us: --- For all the victories over thine and thy Churches enemies, well may we ſing, The Lord is our ſtrength and our ſong, and he is become our ſalvation; he is our God, and we will prepare him an habitation, our fathers God, and we will exalt him: --- Awake, awake, O my ſoul, awake, awake, utter a ſong: --- Give thanks unto the Lord, call upon his name, make known his deeds among the people; ſing unto him, ſing Pſalms unto him: and talk of all his wondrous works; glory in his name, let the heart of them rejoyce that ſeek the Lord: --- Let the heavens be glad, and let the earth rejoyce, and let men ſay among the nations, The Lord reigneth: O give thanks unto the Lord, for he is good, for his mercy endureth for ever: --- Bleſſed be the Lord God of Iſrael for ever and ever, and let all the people ſay Amen, praiſed be God.

Gen. 1. 27.
Pſal. 40. 11.
and 103. 4.
Jer. 30. 17.
Pſal. 122. 7.
Prov. 30. 8.
Iſa. 54. 7.
Exod. 15. 2.
Judges 5. 12.
2 Chron. 16. 8,
9, 10, 31. 34,
36.



CHAP. XV. SECT. 1.

Of the nature of Reading the

Scriptures,

What it is.



The second *Duty* in reference both to secret, private and publick Ordinances, is *Reading the holy Scriptures*, which is nothing else but a kind of holy conference with God, wherein we enquire after, and he reveals unto us himself and his will: when we take in hand therefore the Book of Scriptures, we cannot otherwise conceive of our selves then as standing in Gods presence, to hear what he will say unto us: So much the Prophet seems to imply, when he expresseth his consulting with Gods Word, by that phrase of going into the sanctuary of God (i. e.) in going in unto God; as going into the Sanctuary is termed, 2 Sam. 7. 18. so by reading the word we come in unto God, we stand in the presence of God, to enquire at his mouth.

Psal. 73. 17.
2 Sam. 7. 18

SECT. 2. Of fit times and seasons for Reading the Scriptures.

There is a season to every purpose under the Sun, saith Solomon: the observation whereof not only addes grace to every good action, but many times facilitates the work it self we have in hand: Now the times and seasons most convenient to this duty of reading the Scriptures, are (besides the Sabbath) left to Christian wisdom: onely we have general commands to be frequent and diligent in meditation of the Word, Josh. 1. 8. Psal. 119. 97. and the particular times may be either uncertain and occasional, or constant and set.

Eccles. 3. 1

For the first, we may have occasions to read the Scriptures, to resolve us in doubts, Psal. 73. 17. to comfort us in afflictions, Psal. 119. 50. to direct us in matter of advice, Psal. 119. 24. to guide us in our way, Psal. 119. 105. to assist us in temptations, Eph. 6. 17. such or the like occasions may make us to have recourse to the Word extraordinarily.

For the second, respect must be had both to order and proportion; for the former, viz. Order, godly men have accustomed to begin the day with religious exercises, as with prayer, Psal. 5. 3. --- 55. 17. --- 88. 13. now although Prayer and the Reading of the Word be two distinct exercises, yet they mutually help one another, and consequently are fit to be joyned together: And as we must thus begin the day, so it is very fit to close up the day with the same duties: The evening was Davids time, Psal. 55. 17. and Isaac's time, Gen. 24. 63. For the latter, viz. Proportion of time to be allotted for this exercise, it must indifferently respect both the duty, that we read all Scripture? and the person that undertakes it, for more time is required of Husbands, Parents, Magistrates, Ministers, then of others; though all must set apart some time for this duty; but that I may in generall commend the practice of this order and proportion to all, I shall compose a Calender, to shew how we may read all the Scriptures over in a year.

R. 2

SECT. 3.

SECT. 3. *Of the manner of preparation before the Reading of the Scriptures.*

Here is a double preparation needful, as first to the undertaking, secondly to the performance of the duty: 1. For the undertaking of the work, we had need to be prepared with a firm and constant resolution before we go about it, partly because of the sluggishness of our carnal natures to holy duties, and of our unconstancy and unstedfastness in persisting and going through with them to the end; and partly because we know how dangerous it is to *put ones hand to the plough and look back*. Now the grounds upon which our hearts must be settled in the firmness of such resolution, must be drawn, —

Luke 9. 62

Prov. 30. 3

2 Pet. 1. 19

Psal. 119. 96,
97.

James 1. 21

Psal. 139. 2

and 219. 168

Isa. 66. 2

Psal. 119. 131

Prov. 27. 7

Isa. 45. 19

Psal. 119. 90

Rom. 1. 16

2 Cor. 10. 5

Isa. 55. 10, 11

1. From the sense of our own blindness and ignorance, who of our selves have not the knowledge nor understanding of a man, as *Agur* acknowledgeth.

2. From assurance that this is the means ordained by God to help us out of ignorance: *We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, untill the day dawn, and the day-star arise in our hearts.*

3. From the delight which we may find in the use of it: This delight drew holy *David* to the continual meditation of it; the sweetness of the word arising out of its suitability to his sanctified nature, overcame *David*.

4. A mans heart (being thus confirmed, with a full purpose and settled resolution to undertake and continue constantly in the study of the holy Scriptures) must be more particularly prepared to the work it self.

1. By cleansing the heart of all superfluity and naughtiness; of all worldly thoughts and cares, of all unquiet passions of anger, fear, joy, sorrow, &c.

2. By awing the heart with due reverence of God before whom we stand, because he can find us out in all our failings, as *knowing our very thoughts afar off*, much more having all our wayes; before him, and being one who will not forgive our wilful transgressions: Such considerations will cause us to receive the Word with that trembling of heart which God so much respects.

3. By stirring up in our selves a Spiritual appetite to the Word, such as *Job* found in himself, who esteemed the words of his mouth more then his necessary food; and *David* in himself, who opened his mouth, and panted, and longed for his Commandments; which appetite ariseth both from the sense of our emptiness (for the full soul loaths the honey-comb) and from the fitness of the word to supply unto us whatsoever we want and hunger after, as being the food of our souls.

4. By awaking our faith; and to this purpose we must consider, that it is the word of him that speaketh Righteousness, whose faithfulness is to all generations; and that God hath made it his power to salvation, mighty through him to cast down strong holds, and hath promised that it shall not return empty, but shall surely execute that for which it was sent.

5. By softning the heart, and making it plyable; and to this purpose we must cast aside our own wills and wisdoms, which stiffens our hearts against Gods counsels, and seek after the Spirit of tenderness, which is called, *The opening of the heart*, Acts 16. 14.

Psal. 119. 18

and 119. 32 &

119. 36. & 119

112.

Job. 14. 16-30

6. By lifting up the heart unto God in prayer, to open our eyes, to enlarge our hearts, to incline our heart to his testimonies, to keep them to the end, and (according to his promise) to send his Spirit, and to lead us into all truth: Some short effectual prayer to this purpose, to close up our meditations in this preparation of our selves to the reading of the Word, representing unto God our dependance on him alone, to prosper us in the use of his own Ordinance, seldom returns without a gracious answer.

SECT. 4. *Of the necessary Duties in Reading of the Scriptures.*

The duty now fallen upon; it is good for our profiting to observe these particulars: —

1. That (in the beginning of our reading in the Bible, or of each book in the Bible) we view and read over some Analytical Table, that so we better mark the drift and scope of the holy Ghost, and that we may with singular ease and delight remember the same: To that purpose I have added such a Table in the end of this Chapter, which may well serve for the proposed ends.

2. That

2. That we attend diligently to what we read: Now there is good reason for this attention, 1. Because of the authority and wisdom of him that speaks; *A childe must hear his father*, Prov. 4. 1. and a Subject must attend reverently to the words of a Ruler, *Job 29. 21.* yet none of them is our *Potter* as God is, *Isa. 63. 4.* nor made us as he did, *Psal. 100. 3.* nor consequently can challenge such respect from us as he may. 2. Because of the matter or subject which the *Scriptures* handle, not onely for the weight and importance of those high mysteries which are therein revealed, but for the great interest which we our selves have in those things, as containing our *evidences* and directions, which we and our children must observe, that we may do them.

3. That we keep still *Jesus Christ* in our eye, in the perusal of the *Scripture*, as the end, scope and substance thereof: What are the whole *Scriptures*, but as it were the spiritual swadling-cloths of the holy childe *Jesus*? 1. Christ is the truth and substance of all the types and shadows. 2. Christ is the substance and matter of the Covenant of Grace, under all administrations thereof; under the Old Testament Christ is veiled, under the New Covenant, revealed. 3. Christ is the centre and meeting-place of all the promises, for in him all the promises of God are Yea and Amen. 4. Christ is the thing signified, sealed and exhibited in the Sacraments of the Old and New Testament. 5. Scripture-Genealogies use to lead us on to the true line of Christ. 6. Scripture-Chronologies are to discover to us the times and seasons of Christ. 7. Scripture-Laws are our Schoolmaster to bring us unto Christ, the Moral by correcting, the Ceremonial by directing. 8. Scripture-Gospel is Christs light, whereby we know him; Christs voice, whereby we hear & follow him; Christs cords of love, whereby we are drawn into sweet union and communion with him; yea, *it is the power of God unto salvation, unto all them that believe in Christ Jesus*; and therefore think of Christ still as the very substance, marrow, soul and scope of the whole *Scriptures*.

4. That we observe some special passages, where we find things represented unto us, either more weighty in themselves, or more proper to our selves, for our particular use and occasions. I deny not but *all Gods testimonies are wonderful in themselves*, *Psal. 119. 29.* *All of them pure, ver. 140.* *All profitable to give understanding, ver. 130.* *And to cleanse our ways, ver. 9.* *And to make the man of God perfect to every good work,* *2 Tim. 3. 16.* Yet there are some things in Scripture more important than others, and some more useful then others, for some persons, times and occasions: and to this purpose, I have towards the end of this Chapter, composed some heads, or common places, for observation of such profitable things.

5. That we approve and assent to that we read, both because it is the truth of God, and because till our judgement approve it, we cannot believe it, nor possibly bring our hearts to yield to it true and sincere obedience: It is true, that every godly man at all times gives his assent, to every truth of God revealed unto him, yet that assent is not alike firm at all times, because the *evidence* by which he acknowledgeth it, is not alike clear at all times; but when it shines to us clearly, when men clearly discern the glory and beauty of those heavenly mysteries, and taste of the goodness of them, they cannot ravish readers with admiration, yea transport them with strong and heavenly affections of love, joy and desire, *Psal. 119. v. 97, 111, 131, 162.*—observe, that it happens sometimes such spiritual raptures may seize on a man, even while he is reading the *Scriptures*; as the Disciples *hearts burned within them, whilst our Saviour talked with them, going to Emmaus*; and if so, then the heart opens it self to close with and draw in that ravishing object, which will necessarily inforce the soul to make a pause:—And these pauses rather further then hinder us in our work, for a godly spirit quickned by such sweet refreshings, receives increase of alacrity, and is thereby strengthened to go on with much greater life, to the end of this holy exercise.

SECT. 5. Of Duties after Reading the Scriptures.

THE end of studying the *Scriptures*, is not onely knowledge, but practice; wherefore after we have read any part of the *Scriptures*, our special care must be—

1. To recount and revolve in our minds those things we have read, and seriously to meditate on them.

2. To search out the true sense and meaning of the words, together with the scope unto which they are directed, and if our own understanding be too weak, we may do well to make use of other mens Writings or Conference.

3. To

3. To single out and apply what is of more special use to our selves in such sort, as if we were specially named in any Precept, Reproof, Promise, Commination, Consolation, or the like, which is the most effectual means to awaken and stir up affections, and to set on our endeavours, as manifestly appears in good *Josiah* his example, *2 Chron.* 34. 20, 21.

4. To work those things upon our hearts, till they warm our affections: This is best done ---

1. By appropriating them unto our selves; for that which affects us, is that which most nearly concerns us.

2. By believing what we read as undoubtedly true; thus *David* believed, *Psal.* 119. 138, --- 151, --- 160.

3. By loving those counsels of God which we embrace by faith, for their purity, perfection, righteousness, and especially for the usefulness and wonderful benefit of them to our selves, in *quickening the spirit*, in *giving wisdom*, in *converting the soul*; these eminent excellencies of the Word, cannot choose but make these heavenly counsels precious in our eyes, and bring the soul to delight in them exceedingly.

5. To advise about, and to resolve upon the means to bring all into practice, especially for those duties which are laid before us in reading the word, or some part of the word, at such a particular time.

6. To examine our ways, how near they come up to the rule, or come short of it; that on the one side we may be encouraged in conforming our practice to the Law, and withal joyce in the Grace of God, working in us with thankfulness; and on the other side, that we may be humbled and grieved for our failings, and driven to seek unto Christ, to make up our peace, and then look better to our ways for time to come, as *David* doth, *Psal.* 119. 131, 132, 133, 176.

SECT. 6. *A Calender purposed to shew how we might read over the Scripture several ways once in a year.*

IN reading the Scripture, we spake of a proportion of time to be allotted for this Exercise; and that we may so proportion our reading with the time, that we read all the Bible or Scriptures over in a year, I had composed a Calender, shewing how we might read it over several wayes.

1. By reading every day three Chapters or more in the Old Testament, and two or more in the New. 2. By reading three Chapters a day, and some more of the Psalms. 3. By reading strictly three Chapters a day of those that edifie most. 4. By reading two Chapters a day, most of the Old Testament, and all of the New. 5. By reading onely one Chapter a day out of such Books as are principal, and a Rule for the rest: But every private Christian may with a little industry find out this, or some other Calender more beneficial to him; onely with this note, that after all these forms, it were not unprofitable, if he read at least every morning a Psalm, and every evening a Chapter of those that edifie most in their order, which is now the constant use of a weak Christian in his family duties.

Of late I am desired to set down these Calenders before mentioned, especially in reference to the fourth and fifth way. Indeed for the first three wayes they are common, and Christians I suppose will need no instructions, onely for the two last. I shall direct; as thus; for the fourth way, read all *Genesis*, excepting the tenth and thirtysixth Chapters: and of *Exodus*, read the first twenty Chapters; read also all the *Psalms*, dividing the 119th. Psalm into three parts; and all the Prophets; and all the Chapters of the New Testament; and they will in all amount to seaven hundred and thirty, which is two Chapters a day for the whole year round. And for the fifth way, read all *Genesis*, excepting the tenth, and thirtysixth Chapters; and all *Isaiah*, excepting the 15, 16, 17, 18, 19, 20, 21, 22, and 23. Chapters; and adding thereto all the Chapters of the New Testament (which are two hundred and sixty) the whole summe will amount to three hundred sixty five, which is the number of the days of the year: or rather thus, read all *Genesis*, excepting the tenth, and thirtysixth Chapters; and all *Isaiah*, excepting the 15, 16, 17, 18, 19, 20, 21, 22, 23. Chapters; and all the *Psalms*, dividing the hundred and nineteenth Psalm into four parts; and all *Matthew*, *Acts*, *Romans*, *Hebrews*, *Revelations*, (all which I look upon as principal Books, and rules for the rest) and

and they will amount in all to 365. Chapters; which also is the number of the dayes of the year.

SECT. 7. *Of heads or common places of Observations for Profitable things.*

I Declared before (Sect. 4.) that in Reading of the Scripture, it were good for our profiting to observe some special passages, where we find things represented unto us, either more weighty in themselves, or more proper to our selves, for our particular use and occasions; and to that purpose I shall now compose some heads or common places for observation of such profitable things: Some I know herem advise these four points; 1. That every Christian following this direction, should make a little paper-Book of a sheet or two, and write on the top of every leaf, the title that he would observe in his reading. 2. That he would observe such places as stare him in the face, that are so evident, that the heart cannot look off them. 3. That he set down under each title only the Book, Chapter and Verse, and not the words, for that would tire him in the end; onely when he hath done his quarter-task, or years-task, then he may write out the choicest things, as he thinks good. 4. That he look not at the profit of this course the first week or moneth, but let him consider how rich it will make him at the years end; surely after he hath gathered them, he would not sell his collections for a great price, if it were but for the good they may do him in the evil day, when it shall come upon him: Of these I shall give you the experience of a weak Christian, the unworthiest servant of Christ, in the following Section and Paragraphs.

SECT. 8. *Common places observed by one in his private Reading of the Scriptures.*

1. **P**laces that in reading he found rebuke of corruption in his nature or practice.
Numb. 14. 11. *2 Chron.* 32. 26. *Isa.* 56. 11. --- 57. 17. *Jer.* 6. 13. *Ezek.* 34. 2, 3, 4. *Hosea* 7. 10. *Mar.* 7. 21, 22; 23. *Luke* 12. 15. *Rom.* 7. 23, 24. *Ephes.* 5. 4. *1 Pet.* 2. 1. *Rev.* 2. 5. --- 3. 15, 16, 17.

2. Places that hold forth comforts against the burthen of his daily infirmities, inward temptations and afflictions of Spirit.
Gen. 15. 1. *Exod.* 34. 6, 7. *Psal.* 18. 6. --- 23. 4, 5, 6. --- 34. 18. --- 42. 5, 11. *Hos.* 6. 1, 2. *Mic.* 7. 18, 19. *Luke* 7. 4. *Joh.* 17. 19. *Rom.* 6. 14. --- 16. 20. *1 Cor.* 10. 13. *2 Thess.* 3. 3. *1 Tim.* 1. 15. *Heb.* 4. 15, 16. *1 Pet.* 5. 10. *1 John* 1. 9. --- 2. 1, 2, 12. --- 5. 18.

3. Places that establish his heart against the fear of falling away.
1 Kings 6. 13. *Job* 8. 20. *Psal.* 15. 5. --- 16. 8. --- 37. 24, 27, 28, 31. --- 89. 33, 34, 35. --- 94. 14. *Isa.* 54. 10. *Jer.* 31. 3. --- 33. 20, 21, 25, 26. --- 32. 39, 40. *Hosea* 2. 19, 20. *Luke* 22. 32. *John* 6. 39. --- 13. 1. --- 14. 16. --- 17. 22, 23, 26. *Rom.* 8. 35, 39. --- 11. 29. *1 Cor.* 1. 8, 9. *Eph.* 1. 13, 14. --- 4. 30. *Phil.* 1. 6. *1 Thes.* 5. 23, 24. *2 Thes.* 3. 3. *Heb.* 13. 5. *1 Pet.* 2. 6. *1 John* 3. 9. --- 5. 4.

4. Places that directed him in his particular calling.
Job 33. 23, 24. *Isa.* 49. 4, 5. --- 50. 4. --- 52. 11. --- 58. 1. 62. 1. 6, 7. **Jer.* 15. 19, 20, 21. --- 23. 22. --- 48. 10. *Ezek.* 3. 1, 18, 19, 20, 21. --- 33. 2, 3, 4, 5, 6, 7, 8, 9. --- *Mal.* 2. 7. *Mat.* 10. 16, 17, 18, 19, 20. *Acts* 20. 20, 21, 23. *1 Cor.* 1. 5. --- 14. 1. 12. *2 Cor.* 4. 5, 6, 7. --- 6. 3, 4, 5, 6, 7, 8, 9, 10. --- 12. 15. *Phil.* 2. 3. *1 Thes.* 2. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 17. *1 Tim.* 1. 4. --- 4. 12.

5. Promises that comfort him against outward crosses.
Exod. 4. 31. --- 23. 25. *Judg.* 13. 23. *2 Chr.* 25. 9. *Psal.* 23. 1, 2. --- 37. 25. --- 119. 165. *Prov.* 1. 33. --- 3. 8, 10. *Isa.* 58. 8. *Dan.* 6. 16. *Luke* 21. 18. *John* 16. 33. *Rom.* 1. 17. *2 Cor.* 4. 17, 18. *2 Tim.* 2. 11, 12. *Heb.* 13. 5, 6. *1 Pet.* 3. 14, 15, 16, 17, 18. --- 4. 12. 13, 14, 15, 16, 19. *Rev.* 2. 10.

6. Places

6. Places that hold forth his privileges in Christ, above all the wicked in the world.

Gen. 3. 15.--7. 1, 23--12. 3.--15. 6.--26. 4.--28. 14.--32. 28. *Exod.* 19. 4, 5, 6. *Numb.* 23. 21--24. 5, 6. *Deut.* 26. 18, 19--33. 29. *1 Sam.* 12. 22. *2 Chron.* 15. 4.--16. 9. *Job* 5. 19, to 27. *Psal.* 32. 7--33. 18, 19--34. 4, 5, 6, 7, 8, &c. *Isa.* 40. 31--41. 10, 14, 15, 16, 17, 18, 19, 20--53. 11.--54. 11, 12, 13, 14, 15, 16, 17. *Jer.* 33. 8. *Lam.* 3. 32. *Ezek.* 11. 19. *Dan.* 6. 23. *Zech.* 2. 8. *Mal.* 3. 17--4. 2. *Mar.* 1. 21--10. 30--11. 28--28. 20. *Luke* 11. 13--19. 10--21. 18. *John* 1. 12, 16, 29.--10. 28--3. 16, 17--14. 16, 17--17. 17, 19, 24. *Acts* 13. 39. *Rom.* 4. 5--8. 30, 33--10. 4. *1 Cor.* 1. 30. *2 Cor.* 5. 19, 21. *Gal.* 3. 13--4. 4, 5, 6. *Eph.* 1. 3, 4, 5, 6, 7--2. 14, 16.--*Phil.* 3. 21. *Col.* 1. 21, 22--3. 4. *1 Thes.* 5. 23, 24. *1 Tim.* 1. 15. *Tit.* 2. 14. *Heb.* 1. 3.--9. 12, 26. *1 John* 1. 7--2. 2--3. 1, 2, 5. *Rev.* 1. 5, 6.

7. Places containing sweet passages, which melted his heart.

Gen. 22. v. 1, to 20.--24. throughout.--33. 1, to 12.--43. 1, to 31.--44. throughout.--45. throughout.--48. 1, to 12.--50. 1, to 12. *Deut.* 5. 22, to 30. *Judg.* 7. 9, to 23. *Ruth.* 2. 1, to 14.--3. throughout. *1 Sam.* 17. 22, to the end.--18. 1, 2, 3, 4, 5, 6, 7.--20, throughout.--24. 1, to 20.--25. 14, to 36. *2 Sam.* 15. 10, to the end. *Isa.* 57. 15, to 20. *Jer.* 31. 18, 19, 20. *Jonah* 2. 1, to 8. *Mark* 9. 14, to 25. *John* 11. 1, to 46.

8. Places that in reading the Scriptures he found sensible comfort in.

Exod. 14. 13.--19. 4, 5, 6.--24. 10, 11, 17.--34. 6, 7, 8. *Numb.* 14. 18. *Deut.* 5. 29--10. 15. *1 Sam.* 30. 6. *2 Sam.* 12. 13. *2 King.* 20. 5. *2 Chron.* 12. 12.--15. 4.--20. 21, 22, 27, 28. *Job* 5. 11, 17, 18, 19.--33. 25, 26. *Prov.* 3. 12. *Psal.* 27. 13, 14.--31. 7.--37. 1, 2, 3, 4, 5, 6, 7, 8, 32, 33, 34.--57. throughout.--119. 103--138, 7, 8.--139. 17. *Isa.* 29. 19.--30. 8, 19--40. 1, 2.--42. 3--48. 18--49. 2, 13, 14, 15, 16--52. 9.--54. 7, 8, 9, 10.--55. 7--57. 15, 16, 18. *Jer.* 1. 9--31. 3, 9, 20. *Hosia* 6. 1, 2.--11. 8. *Mich.* 7. 18, 19, 20. *Mat.* 5. 11, 12.--10. 26, 28, 29, 30, 31, 32. *Mark* 2. 17. *Luke.* 6. 22, 23. *Rom.* 8. 18, 31, 32. *2 Cor.* 7. 6. *Eph.* 5. 8. *Col.* 1. 13.--2 *Tim.* 3. 11. *Heb.* 10. 35, 36, 37, 38.--12. 5, 6, 7, 8. *James.* 5. 20. *1 John* 3. 12, 13, 14.

9. Places hard to be understood, of which he desired and endeavour after resolution, as (amongst the rest) all the Titles of the Psalms, especially of these Psalms, ———

3, 4, 5, 6, 7, 1, 9, 6, 22, 30, 34, 38, 39, 42, 45, 46, 50, 53, 56, 57, 60, 72, 88, 90, 92, 119, 120, &c.

10. Other several heads hath he noted in his private little Book, which onely I shall set down for others imitation: As ———

1. Places that hold forth *Experiences* (or the word written in our hearts) as the best Commentary.

2. Places that hold forth divers points of Religion, that a Christian may infallibly rest on, and live and dye in the assurance of them.

3. Places that justify a precise respect of the least sin.

4. Places that shew the godly have suffered all sorts of crosses, reproaches and slanders.

5. Choice Sentences; or memorable sayings.

6. Promises of the Churches flourishing in the last times.

But above all, those which concern our own particular, I esteem most precious, and of singular use.

SECT. 9. Of the Use of these Collections.

THe first head was; *Places that in reading, he found rebuke of corruption in his nature or practice:* The use hereof, is to open his eyes, and to let him see the anotomy of his corruptions, and plainly to perceive what things are in his nature, that God hath a quarrel against; so that now it is time, that as such a one is guided by the finger of God to know his corruptions, so, he should go to the Spirit of God for mortification.

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The second head was, *Places that hold forth comforts against the burthen of his daily infirmities, inward temptations, and afflictions of spirit*: The use hereof, is (when such a particular temptation comes) to eye the promises, and to betake the soul unto the Lord for succour promised: This is the voyce of Faith, *Be of good courage, here is a word of comfort, and there is help enough in heaven; the Devil may thrust sore at thee, but he shall not get the victory, for God is with thee; no question, but for these sins the Lord bestowes on thee a pardon, onely be vigilant and watchful at all times, in all places, upon all occasions, against all sins, with all the degrees thereof, especially against sin of constitution, calling, company, corrupt education*: Indeed, this is the property of faith, both to rest on the promises, and to keep waking, for nothing is more wisely fearful then faith, nor more cautious and circumspect then holy fear.

The third head was, *Places that establish his heart against the fear of falling away*: The use hereof is, in case of any such doubt, to learn and think upon these precious places, that we may be settled in believing our perseverance. This will incourage and quicken us in our Christian course, stablish us in well-doing, and hearten us against the greatest difficulties: Their objection, who say, The doctrine of assurance of *not falling away*, doth set open a door to all licentiousness, is most false; for the more assurance of salvation in a mans soul, the more fear and trembling in a mans course; he who is best assured, hath most power of Gods Spirit, and the stronger the Spirit of God is within, the more holiness and fruits of grace are without.

The fourth head was, *Places that directed him in his particular calling*: The use hereof, is to consider the several Texts, as the crowing of Cocks, which ring in his ears. *When wilt thou arise? why tarriest thou so long? why stirrest thou so slowly? See how the Sun rejoiceth as a Gyant to run his race, why then dost not thou sharpen thy self to the work, which God hath laid on thee? it may be thou meetest with many troubles, disgraces, oppositions, but what then? is not this Gods command? is not this a service to the Lord Jesus? doth not the Lord assist? and is not he Pay-master sufficient? it may be thy labour is in vain, thy work is without fruit, and what then? is not labour thy duty? and good success Gods work, what hast thou to do with thoughts about the blessing and success of thy labours? look thou to the duty, view the Texts well, and obey them, and leave the blessing of thy endeavours to the good will and pleasure of God: lay aside all care of the event, and roll thy burthen upon the Lord, who will sustain thee*: Thus these Texts cry upon him to submit to Gods direction, and to depend therein upon his help and assistance. This is the double duty we all owe, First to ask counsel at the Word, and to follow the determination of it; for a true heart is ever obediential, subjecting it self to the will of God, as the rule of holiness, acknowledging his sovereignty, subscribing to his wisdom as most absolute, and to his ways as most true, just and incerciful. Secondly, To put over all our businesses into Gods hands, and in a manner out of our own, trusting in him for ability to the work, and for good success to come by them.

Psal. 55. 22.

The fifth head is, *Promises that comforted him against outward crosses*: The use hereof, is to live by faith in afflictions; for then is faith in these promises the onely stay and support of the heart: *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living*: — This is my comfort in my affliction, for thy Word hath quickened me: In daily and lighter tryals, a man of mild and patient temper, may hold up the head, but when one deep calleth unto another, and the waves flow over our head, when nature yieldeth, and the heart fainteth, then to stand fast, and be of good courage, is the only property of faith, which is grounded upon the rich mercy of God, made over to us in these precious promises. I cannot deny, but distrust many times wrings from a Christian such voyces as these, *Were it any thing but this I could bear it*; but now if in conscience of his impotency, he will seek to Christ to make him able; and he will fasten himself upon him by a true and lively faith in these promises, he may find strength enough through his might, whereby to bear that comfortably, which otherwise he may find most intolerable. Faith drives a man out of himself, as not able to bear the least cross as he ought, and through the power of God, it enableth him to bear that best with which God is pleased to try him.

Psal. 27. 13.
Psal. 119. 49.
50.

The sixth head is, *Places that hold forth his priviledges in Christ, above all the wicked in the world*: The use hereof is, 1. To believe and to rejoyce in them: *All these priviledges are mine, will a soul say, the Lord hath given them for my portion, how then should I glory in God, triumph over death, sin and hell, through my Saviour?* 2. To live unto him who hath bestowed them on the soul: *And now, O Israel, (after all his kindness)*

Deut. 10. 12, 13

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what doth the Lord require of thee, but to fear the Lord thy God, and to love him and serve him with all thy heart, and to keep his Commandments? Oh (saith the soul) how should I now think much of Christ? and speak much of Christ? and converse much with Christ? and do much for Christ? and suffer much for the Lord Jesus Christ? and if I cannot do much, how should I desire and will to do much, which is accepted as if I did it? how should I continually go to him, to enable me to do more then of my self I can do? nay, how should I mourn and lament for what I have not done, either through want of ability or will: This is the use of such glorious priviledges, to believe in Christ, and to live unto Christ.

2 Cor. 8. 12.

The seventh head was, *Places containing passages that even melted his heart*: The use hereof, is to call such passages to remembrance in times of mourning, onely be sure that our affections prove spiritual, and not meerly natural: I make no question but Davids longing after God, *Psal. 42. 1, 2.* his panting after the Word, *Psal. 119. 140.* his delight in the sweetness of it, *Psal. 119. 103.* his trembling at Gods presence, *Psal. 119. 120.* his grief for the breach of his Law, *Psal. 119. 136.* were spiritual affections; for they were raised by spiritual objects, so it is good for us to see to our affections, that they be raised by spiritual objects, and then they will prove singularly useful; it may be indeed that when a Christian peruseth over again the same Texts, he shall not have the like operation as before: all the godly find by their own experience, that those instructions, reproofs and consolations, which at sometimes awaken, wound and revive their spirits, at another time move them nothing at all; sometimes the spiritual sense is benum'd, and they hear only by the hearing of the ear; but at other times, when those senses are awakened, they taste and see, and feel the same, and consequently are affected, as Job was in that place, *Job 42. 5.* so if at any time we find these *meltings* stirred in us by a spiritual object, and that they are answerable to Gods dealings with us, and that we can rejoyce or mourn seasonably, when God calls us to either, *Eccles. 7. 14.* I take this to be an holy and happy use made of those places.

Job 42. 5.

The eighth head was, *Places that in reading, he found sensible comfort and ravishing of heart in*: The use hereof is not onely for present, but whiles he lives in any distress, for then he may have recourse to these places, as to so many wells of joy; and if in his grief, one, or two, or ten will not comfort him, yet it may please God that some of them will have spirit and life in them; besides, it cannot but marvellously establish his faith, when he remembers in how many distinct places of Scripture the Lord was pleased to comfort his soul.

The ninth head is, *Places hard to be understood, of which he desired and endeavoured after resolution*: The use hereof, is specified in the very Title it self; and the resolution of the hard Texts cited (*viz.* those Titles of several Psalms) was by industry found out thus.

PSAL. 3. The Title is, *A Psalm of David, when he fled from Absolom his son.*

In which three things are contained, 1 The Author thereof, *David King of Israel* who composed it. 2 The kind of the *Psalm*; which word [*Psalm*] is a word generally applyable to all those spiritual Hymns, without particular application to the Ceremonies of persons, time or manner of singing, as many others are; It was usually delivered to the whole Quire, on the Sabbaths and Festival days, to be sung by voyce, and to be fitted to the instruments, used to be played upon in the Temple. 3. The expression of the time, and occasion of the composing thereof; (*i.e.*) when he fled from *Absolom*: the story is set down, *2 Sam. 15.* Many were the troubles wherewith this good King was afflicted, especially after his sin in the matter of *Uriah*, but never any so grievous, as to be driven out of his own Kingdom by his own Son, and his subjects to fall away from him, and to follow his enemy, that fought his life and Throne.

Hereupon he makes his sorrowful complaint unto God in this *Psalm*, and appoints it to be sung in the Church for his own comfort, and instruction to himself and the whole Church in such times of calamities.

And to this his pathetical moan, he joyns this word [*Selah*] as a note of the attention of the mind, and stop or pause in the song.

For understanding the meaning and use of the word [*Selah*] note, that *Selah* is an Hebrew word, and signifies as much as *Amen*, for ever *semper*, in *sempiternum*, in *seculum*, &c. *et* *in* *eternum*.

Hierome observes, that the Jews used one of these three words in the end or conclusion

sion of their writings or sentences, or in the end of their prayers, *Amen, Selah* or *Salem*, which signifies peace: And it's noted to be a word to express an affirmation, or giving assent to that which is prayed or said, as *Amen* is, or else it imports a wish, vow or desire, that the thing spoken be certain or may be for ever, (*i.e.*) that it may be performed: And it is to be noted, that it is usually placed, when some special thing, worthy attention or observation, is spoken or delivered, or some desire to be performed, whether it be in the end, or in any sentence of the Psalm, Prayer, &c. that by a little stop or pause of the breath, the matter, worth or excellency of the thing may better be considered. And you shall not find it in any part of the Scripture, saving in the Psalms, and in the prayer of the Prophet *Habakkuk*, *Hab. 3. 3.* whereupon it's observed by *Dru-sius* and others, to be a word of note, used in those ditties and musick, to make a stop or stay, that the matter uttered may be better minded of the hearers, either to affirm it by their assent, or to desire the performance of what is sung by that intermission, which seems to be most probable, because the Greek Translators of the Hebrew Bible, express the word *Selah*, by the Greek word *διασπυα*, which signifies, a stop, or intermission, and so comes to be used in the *Psalmodie*, and is *richmi Commutatio*, a change of the note, or *vicissitudo canendi*, or as some say, *alterius sensus exordium*.

PSAL. 4. *To the chief Musitian on Neginoth, a Psalm of David.*

The meaning is this, The Kingly Prophet *David* composed this Psalm, and delivered it to be sung and played in the Congregation, to him that was the chief Overseer, Master, and set over the rest of that musick or consort, upon the instrument called *Neginoth*, which sounded by playing on with the hand: To understand this the better, we may observe, that some instruments used in the Jewish Temple, were *πνευματικά* windy, such as sounded by breath, and motion of the fingers; as Organs, that are blown with bellows, and all hollow instruments, as Trumpets, Rams-horns, Cornets, &c. such as the Priests and Levites used in the holy Ordinances, from the Hebrew word *Nechileth*, which signifieth bored through or hollow.

Others were *pulsatilia*, such as were played upon with the fingers onely, either by a quill or otherwise; as the Harp, Dulcimer, &c. and had strings; and of this sort was the instrument in the Title of this Psalm, called *Neginoth*; now to every one of these several kinds of instruments, there was one who excelled therein, appointed overseer, or chief of the consort, and to direct those under him in the song, as there was of such as were the fingers also for the song: Hence it is, that the Psalm being committed to be sung to the master of that Order, it's said, *To the chief Musitian, or to him that excelleth: A Psalm of David.*

PSAL. 5. *To the chief Musitian upon Nehiloth, a Psalm of David.*

The Title of this Psalm may be understood by that which is said in the Title of the Fourth Psalm, differing in nothing but in the name of the instrument, which was one of those that were hollow, and sounded by breath, as the Hebrew word shews, as afore, &c. Some of the Hebrew writers say, it was a Musical instrument, whose sound was like the buzzing of Bees, or in regard of the multitude of them, which are like an army for number, and for that the master of that Quire was appointed to pray for all *Israel*, as for all the Armies of the *Israelites*, against the Armies of the enemies, that came against them in multitude and noise like a swarm Bees; thereupon he gives the Title, *Super exercitus Psalmus Davidis*, &c. but improperly, the Title having no conformity with the substance of the Psalm, nor is it approved by our interpreters, &c. but the first followed.

PSAL. 6. *To the chief Musitian on Neginoth upon Sheminith, a Psalm of David.*

The meaning of this Title may be understood by that which is said afore in the fourth Psalm, saving that here is added [*upon Sheminith*] that is, it was played with the eighth tune, note or strain, and sung with a very clear and high voyce; we may better understand it by what is said, *1 Chron. 15. 21. Mattithiah Eliphaleb, and others were set over the base and tenor*; which is the *Sheminith* or the Eight, or *Diapasan*, as Musicians calls it; the meaning is; this Psalm was to be ordered by the chief Musitian of that consort, to be sung and played upon the instrument *Neginoth*, with the highest and utmost strain of sound and voyce, or instrument of ten strings.

PSAL. 7. *Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.*

This was a Psalm of David, sung according to an ordinary song, the beginning whereof was *Shiggaion*, for it's usual with us also to make songs to be sung, according to the tune of some others that were made before.

Tremelius and some others, from the Hebrew word, which signifies *errare*, &c. titles it *Ode erratica*, a wandring sonnet, because it is mixt, and consists of divers forms and distinctions of voyce and sound in playing artificially, joyned to compleat the musick, as we see resembled in Prick-song.

And where it is said, *Concerning the words of Cush*, it shews the occasion of the Psalm, namely, That when David was most unjustly slandered by his enemies, and especially by *Cush*, &c. he makes his complaint unto God in this Psalm, desiring him to revenge his innocency, &c. and to be delivered from the persecution of *Saul* and his flatterers, such as this *Cush* was; [words] (i. e.) *Accusations*, &c. who this *Cush* was, is doubtful: *Hierom* affirms it to be *Saul*, and gives his reasons for it: Others (which I think is more probable) think it to be some Courtier of *Ethiopia*, whom *Saul* entertained in his Court, and was his special favorite, as if he had been of his family or stock (for *Cush* is the name of, and taken for *Ethiopia*,) &c. this man for hatred against David, and flattery towards *Saul*, falsely accused him to *Saul*, and practised all the mischief he could against him.

PSAL. 8. *To the chief Musitian upon Gittith, a Psalm of David.*

The Title of this Psalm is diversly given, some thus, *To the chief Musitian, pro torcularibus, for wine-presses*; as if it was a prayer for fruitfulness of that fruit, &c. Others, that it was composed by David in the City of *Gath*, when he was banished; Others, that that kind of instrument was invented and used there: That which is most propable and agreeable with the Scripture, is, That *Gittith* was an instrument which *Jeduthun* and his posterity, being chief of the third Classis, or Order of Musicians, used to play upon, the custody whereof was committed to *Obed-Edem* the Gittite, and his family, that was of the posterity of *Jeduthun*; who for himself and his brethren, for his time, ministred and used them in the holy service, 1 Chron. 16. 37. 38.

PSAL. 9. *To the chief Musitian on Mush-Labben, a Psalm of David.*

Mush-Labben was the beginning of a tune, after which this Psalm was to be sung by the Quire, which contains a Thanksgiving for his victory, and for the death of *Goliath*, the Champion of the Philistines against *Israel*; therefore some read the Title thus: *Magistro Symphonia de morte illius bellatoris* (i. e.) *Goliath*, &c. which typically is applied to Christ, as a song of joy of the Church and Saints of God, for Christs triumphant victory over the tyranny of Satan, and his Kingdom of sin and death: Some divide the words, and make *Mush-Labben* two distinct words, and make the sense to be this, *victori, super mortem filii, Psalmus David*, as if David had made it for the death of his Son, as *Seldan*; which sense *Austin* mislikes, and yields his reasons for the former, arguing from the substance of the Psalm, in that he mourned, and rejoiced not for his sons death, therefore the first sense is best.

PSAL. 16. The Title is, *Michtam of David* (i. e.) *A golden or excellent Psalm.*

The meaning is, it is a Psalm made by David, to be sung after a certain tune, named *Michtam*, well known among the Jews, which for the excellency, is compared to *Gold*, the beginning of which tune was *Michtam*; or else it is taken for a musical instrument of special esteem amongst them.

PSAL. 22. *To the chief Musitian on Aijeletb Shabar; (i. e.) The hinde of the morning.*

Some take *Aijeletb Shabar*, to be the name of some common song, or to be the beginning of some ordinary tune, according to which this Psalm was sung; that's the *Geneva* note, which may be so: But *Tremelius*, *Lyra*, and divers, take it to be otherwise, and better (as I think) who interpret those Hebrew words, *in, or at the dawning of the day*, as you would say, between break of the day and sun-rising; because at that time, the comfortable light or shine of the day begins to break forth.

The meaning of the Title being this, David made this Psalm, and appointed it to be sung in the Church by the Priests and Levites every morning, so soon as the day brake out;

out; at which time it was by the Law and Custom their duty to exercise their Ministry in the Quire; and to sing *Psalms*, 1 *Chron.* 9. 33. which service the Lord would have to be done by the Church, that their faith and expectation of Christ, might daily be renewed and had in memory, the prophecy of whose Kingdom and sufferings are represented in this *Psalms*, looking (as the day springs from on high) that Christ should visit them.

PSAL. 30. Title, *A Psalm or song of David, at the dedication of the House of David, which he composed to be sung at the dedication of his House.*

Which Title sheweth the occasion of this song, and time, when it was used, which was at such time as he had built and finished his house of Cedar upon Mount Zion, which many good Authors think probable, and follow.

Or else when he was returned to his house again in safety, after Absalom in his rebellion had profaned it, and defiled it by his incestuous wickedness with his Fathers Concubines, and so to purge it from all uncleanness, he dedicates it to the Lord, praying him to sanctify and make it holy again, that it might be blessed and acceptable to himself, 2 *Sam.* 16. 22. which is the opinion of learned Tremelius, and the matter of the *Psalms* serves to imply as much; for it was a custom prescribed by the Law, *Deut.* 20. 5. that whosoever had built a new house, he should dedicate it unto the Lord, serve it from wickedness and sinful abuse, or (as you would say) make God the Landlord thereof.

And this dedication imports three things:

1. That the builder should devote it unto God, to testify that he would use it to holiness, and not to prophane or sinful uses.
2. To testify his thankfulness for the work finished.
3. To offer prayers and sacrifices, that God might continue and confer his blessings upon them in it.

PSAL. 34. *A Psalm of David, when he changed his behaviour before Abimelech, and he departed.*

This Title shews the occasion of the *Psalms*, rather than the ceremony thereof: the story is set down, 1 *Sam.* 21. 13. the sum is, David flying from Saul to Achish, King of Gath, who here is called Abimelech, for his safety; but being discovered by those about the King, and thereby in some danger, he changed his behaviour, *mutavit gustum suum*, some *cultum*, meaning that out of policy to free himself, he feigned a distemper, as if he had been mad before Abimelech, who after sent him away, and so escaped the danger he feared, and thereupon makes this *Psalms* of Thanksgiving for his deliverance. And it is to be noted, touching the name of the King, that here he is called Abimelech; which was a common name to all the Kings of that Countrey, as Pharaoh was to the Egyptians, Caesar to the Romans; and in Samuel he is called Achish King of Gath, which was his more proper name.

PSAL. 38. Title, *A Psalm of David to bring to remembrance.*

A *Psalms* which David made to be sung by the Quire upon the Sabbath, after the Lord had afflicted him with sickness, and grievous chastisements, to put himself (and others of Gods children in like case) in remembrance of his sin, which caused them; (which some think was the matter of Urias) and to admonish him of Gods goodness, who had delivered him from those punishments, and pardoned his sin.

Some apply this to the agonies of Christ; and his powerfull victory over sin, death, &c.

PSAL. 39. Title, *To the chief Musitian, even to Jeduthun, a Psalm of David.*
[Magistro Symphonia Jeduthun.]

This *Psalms* was composed by David, and appointed to be sung and played on instruments to Jeduthun, even to Jeduthun (i.e.) To that excellent Musitian, who for the excellency of his skill, was the chief of his Order, and father to those of his stock, which prophesied with a Harp, to give thanks and praise to the Lord, as 1 *Chron.* 25. 3.

PSAL. 42. Title, *To the chief Musitian, Mascil, for the sons of Corah.*

A *Psalms* committed to the *sons* (i.e.) posterity of Corah; of whom it seems *Heman* was

was chief, for the third Classis, or Order of those Musicians, to whom the holy service belonged, 1 Chron. 25. 5. All these were under the hand of the father; viz. Heman, who sung in the house of the Lord with Cymbals, Psalteries and Harps, &c. that it might not onely be kept, but sung by them in the tune beginning with the word *Maschil*, that both the fingers and hearers might be instructed in the matter thereof, according to the signification of the word.

Some think the Psalm was made by the Sons of *Corah*, after his rebellion against *Moses*; to whom after their repentance, &c. God gave the spirit of prophecy, whereby they made divers *Psalmes*, whereof this was one, and therein foretold things to come of Christ, &c. which conceit *Augustine* mislikes, neither doth it agree with the matter of the Psalm; besides, the Hebrew letter *Lamech*, being prefixed to note the Dative case, shews it was made by *David*, for them to act by their Musick, and not of them; and that *David* in his banishment, to shew his grief and zeal for the House and Temple, and to quicken his faith and confidence in God for his comfort, made this Psalm for his own and the Churches instruction in the like calamity, and delivered it to *Heman* and his sons, to be used in the song.

PSAL. 45. Title, *To the chief Musitian, Shoshannim, for the sonnes of Corah, Maschil, a song of loves.*

Shoshannim was an instrument amongst the Jews; that had six strings, according to the Lilly that hath six leaves or stems, thereby called *Hexacorda*, upon which instrument this Psalm was delivered by *David* to be sung to, and played to by *Corah* and his posterity: it begins with the word *Maschil* (as afore) (i.e.) *To give instruction to Gods people, touching the spiritual marriage and love between Christ and his Church*, whereof *Solomons* marriage with *Pharaohs* daughter, was a figure and type; and likewise to shew the perfect love that ought to be between the husband and the wife; hence called; *A song of loves*, not unlike to *Solomons Canticles*: And some put this difference between a *Song* and a *Psalm*; that, where no instrument, but the voyce onely is; this, the contrary: others say, the *Song* is, when the instrument begins, and the voyce follows; a *Psalm*, when the voyce or ditty begins, and the instrument follows.

PSAL. 46. Title, *To him that excelleth upon Alamoth, or the chief Musitian for the sons of Corah upon Alamoth.*

Some understand this *Alamoth*, to be the tune of a song; I take it otherwise (after the best expositions) to be meant of an instrument, not a tune, the meaning being thus much, A Psalm committed by *David* to be sung; and to him that was chief of the sons of *Corah*, to be played upon the instrument called *Alamoth*, for 1 Chron. 15. 10. it is expressly said, That *Zachariah* played with Psalteries upon *Alamoth*, and then they played first upon that instrument, and so then sung the Psalm or ditty.

PSAL. 50. Title, *A Psalm of Asaph.*

Some think it is so called, for that *Asaph* was the authour of it, having the gift of prophecy, which is but a weak reason, because all the rest were endued with a propheticall spirit as well as he. *Augustine* and other learned Divines, take it to be so called, not for that *Asaph* made it, but because it was committed to him and his posterity to be the fingers thereof, 1 Chron. 25. 2.

PSAL. 53. Title, *To the chief Musitian upon Mahalath Maschil.*

Hierome thinks *Mahalath* to signifie a tune of the whole Quire, or company of singers, and that *David* committed it to be sung by the whole company of Levites, &c. but others better take it to be an instrument, such as was made to sound by breath and blowing, by reason of the hollownes thereof; the rest is expounded before.

PSAL. 56. Title, *To the chief Musitian upon Jonath, Elem, Rechochim, Michtam of David, when the Philistims took him in Gath.*

The words of this Title in the original, have a double signification, and may be interpreted either metaphorically, a dumb Dove, for so *Jonath* signifieth, in a far or strange Countrey; So *Hierome*: or more properly, for a soul-suffering violence in a far Countrey; for howsoever usually the first word is interpreted, *Columba*, a Dove, yet it is taken also in the other sense properly, and in its natural signification, for soul-suffering violence; in both

both which senses *David* applyeth this Title to himself in his great distress: for *David* by a metaphor, compares himself to *dumb Doves in a far Countrey*; because when he was driven out of *Judea*, his own Countrey, by *Saul*, that fought his life, and from the worship of God, and forced to fly to *Gath* amongst the *Philistims*, yet with patience, meekness and silence, escaping, he neither sought revenge, though it was in his power; nor shewed any impatience, but betook himself in silence unto God, as if he had been dumb and mourning like a Dove; and we may apply this Psalm to Christ, of whom he was a type.

Or which is better approved by *Junius*, he referreth it (which sense the word likewise bears) to the soul-suffering violence, enclosed by a band or multitude of *Philistims*, enemies both to him and his God. Some read the words, *To the Master of the Harmony*, which is all one in sense, as *To him that excelleth*, or *chief Musitian*, *Michtam of David*; (i.e.) the excellency of this Psalm is as precious as gold.

PSAL. 57. Title, *To the chief Musitian, Altschith Michtam of David*, when he fled from Saul in the cave, or into the cave.

The general notes on this Title intimate, that the words are either the beginning of the song, *Destroy not*, or else words uttered by *David* in his extremity, staying and bridling his passion, &c. *Michtam of David*] as if he should say, This was the golden or excellent sonnet which *David* composed and delivered to the *Levites* to be sung, and after the tune of the Psalm beginning with *Altschith*, when he was in some wonderful fear and danger of death in the cave of *Adullam*, or *Engedi*, whither he was driven by *Saul*, and so compassed about by his guard, that he saw nothing but death in the cave, or destruction if he came out, and thereupon prayeth, that he would not destroy, (i.e.) suffer him to be destroyed, which was the occasion of this song: See the story, 1 Sam. 22. and 24.

PSAL. 60. Title, *To the chief Musitian upon Shushan-Eduth, Michtam of David*, to reach when he strove with *Aram Naharaim*, and *Aram Zobab*, when *Isab* returned and smote of *Edom* in the valley of salt, twelve thousand.

Shushan-Eduth is either the name of some instrument to be played upon in singing this Psalm, or the beginning of some song, so called according to the tune wherewith *David* would have this Psalm sung; or *Michtam* (i.e.) an excellent song which may be sung either upon the instrument or tune *Shushan-Eduth*, or that of *Michtam*.

Some titles have it *Magistro Symphonie in Hexachorda*, and then it signifies an instrument of six strings, upon which *David* would have this Psalm played, to testify unto the whole Church his faith, and the benefit of his victory given him by God, against the *Aramites* of *Mesopotamia*, and the other *Aramites* that inhabited *Zobab*, for which cause the word in *testimonium* is put in that Title: for further explication of the words declaring the time and occasion of the making this, see the story, 2 Sam. 8. and 1 Chron. 18.

PSAL. 72. Title, *A Psalm for Solomon, or of Solomon*.

Not that *Solomon* made it, or was the writer thereof, but that it concerned him, or was composed on his behalf by his Father *David*, when being ready to dye, he commends his son *Solomon*, created King, to God, &c.

PSAL. 88. Title, *A Psalm or Song for the sons of Corah, to the chief Musitian upon Mahalath-Leannoth, Maschil of Heman the Ezrahite*.

Heman and *Ethan* were brothers, endued with an excellent spirit of prophecy and wisdom, wherein they were compared with *Solomon*, 1 Kings 4. 13. *Heman* was the author that composed and made this Psalm, and *Ethan* the next Psalm, and committed them to be sung and played to the sons of *Corah*, to the chief of that company, upon *Mahalath-Leannoth*, which was the beginning of a song, after which he would have the Psalm sung, as some think, or else some instrument to which he would have the tune of it played and sung; and for the excellency of the matter contained therein, would have them preserved for a form of complaint unto the Church, in any private or singular distress (as in this Psalm) or in the time of affliction, or in persecution of Church or Common-wealth (as in the next.)

And it is to be noted, that some skilful in the holy tongue, affirm the Hebrew word *Mahalath*

Mahalah to be of divers significations, signifying both a *musical instrument*, or a *Quire* and company of *Musicians*, or *infirmity*; according to every of which acceptions it may be taken in this place, & applyed to the instrument so called, to be sung by the whole company of the Levites; as well by voyce as playing, in times of affliction of that people or others.

PSAL. 90. Title, *A prayer of Moses the man of God (i.e.) A Psalm of prayer made by Moses.*

It is thought this Psalm or prayer was made by *Moses* for himself and the people; at such time as the Spies came back from viewing the Land of *Canaan*, murmuring and bringing an ill report thereof, for which the Lord threatned that they should not enter into the Land of promise.

PSAL. 92. Title, *A Psalm or Song for the Sabbath-day.*

This Psalm was made to be sung and used in the service of God in the Assembly, upon the Sabbath-day, when the people met for the publike exercises of the Church.

Some Hebrew writers say, it was made by *Moses*, in celebration of the memory of the Creation; there is no author thereof expressed in the Title.

This Psalm for the Sabbath, & 113, 114, 115, 116, 117, Psalms, which the Jews call their *Hallelujah*, or *praises of God*, were sung at the passeover, and are the Psalms or Hymnes which are mentioned in the Gospel, which were sung during the celebration.

PSAL. 119.

In this 119. Psalm, we find no less then ten several names or appellations, whereby *David* expresseth Gods revealed will; sometimes he calls it Gods *Law*, sometimes his *Way*, sometimes his *Word*, sometimes his *Precepts*, sometimes his *Commandments*, sometimes his *Judgements*, sometimes his *Statutes*, sometimes his *Promises*, sometimes his *Righteousness*, sometimes his *Testimonies*; but above all, notable it is, that there is not one Verse (excepting one, viz. 122.) in this long Psalm (containing according to the Hebrew Alphabet, two and twenty octonaries) where we may not find one or more of these ten words or names: Hence we may gather, if *David* were so exact throughout the Psalm, that in every division (according to the letters 22.) and in every subdivision (every verse beginning with the self same letter) he still makes mention of some one or more of these, so many appellations: O then, how were his afflictions inkindled, how was his love inflamed towards Gods holy *Word*!

PSAL. 120. The Title, *A Song of Degrees.*

The Title of this Psalm hath more relation to the ceremony and manner of singing, then to the matter and contents of the Psalm, and I do not find so many different opinions touching the reason of the Title in any other, as in this.

Some suppose this and the 14. others next following to be so called, for that they were sung in some high and eminent place: Some refer it to the extension or lifting up of the voyce in singing, or rising of the tune, that they might be better heard of the people; so *Calvin*: Some, that they were sung by the Priests and Levites, after the form and melody of some known and esteemed song, beginning with this Title: Some latter Expositors conceive nothing to be meant hereby, but the excellency of the *Psalms* above the rest, because those places are accounted chiefeſt, whereunto we do ascend by *degrees*, therefore the word is used in the plural number [*degrees*] as being choice *Epigrams*, as one would say, *Most excellent Sonnets*; because the Hebrews use to express the superlative degree or excellency of a thing, by substantives of the plural number as here, *A Song of degrees*, (i.e.) *an excellent Song*; so the *Canticles of Solomon*, called *A Song of Songs*, (i.e.) *excellent*; so the Lord is called, *The God of gods*, Deut. 10. 17. *Lord of lords*, Apoc. 19. 16. (i.e.) without all comparison, above all other gods or lords: *Daniel* called him a *Man of desires*, Dan. 9. 23. (i.e.) to be esteemed or desired above others; in this sence *Junius* takes it: Others think they were composed for *Psalms* of thanksgiving, at the return of the Jews from their captivity in *Babylon*; and in that *Jerusalem* was situated amongst hills, whence soever they came, they must rise or ascend to come to it, as they do that climb up an hill; these songs therefore were appointed to be sung at every ascent and cleft, as the places they went up did arise, and for this cause called *Psalms of Degree*.

Carolus Siggonius de rep. Hebraeorum (whose judgement is more to be approved, as more

Deut. 10. 17
Apoc. 19. 16
Dan. 9. 23,

more agreeable to the truth) understands them to be so called, for that they were sung by the Priests and Levites, upon the several stairs that went out of the great Court or Porch where the people were, into the higher or inner part of the Temple, whither none but the Priests might come; and in *Nehemiah* 9. 4. mention is made of the stairs whereon the Levites stood in the solemn feasts, crying unto God, &c. *Neh. 9. 4.*

For Solomon in building the Temple of Jerusalem, made certain Terresies, stairs or steps rising one above another, *2 Chron. 9. 11.* by which the Priests and Levites went up from that outward and great open Court or room adjoining to the Temple, *2 Chron. 4. 9.* (where the people prayed, brought and attended the Sacrifice, called, *Solomon's porch*, or the Court of the people, because it was open to all the people) into an higher room or place in the Temple, called *The inner Court*, or *Lords House*, *2 Chron. 24. 21.* or *Atrium Sacerdotale*, because none but the Priests must enter thither: Now upon every feast day, the Levites, or they of them appointed for the song, sung these 15. *Psalms*, upon each stair one, being in number 5. as they went up into that Court of the Temple, making a pause upon each stair, from whence they had the Title of *Psalms of degrees*. *2 Chron. 9. 11. 4. 9. John 10. 29 2 Chron. 24. 21*

This ceremony was used then as an outward means of preparation to the worshipping of God, to admonish all people to do it with chearful hearts, renewed and lifted up to him by faith, from whence *Cyprian* observes, that in the Church-Liturgy of his time, the Deacon called upon the people to lift up their hearts unto God, using this speech, *Sursum corda.*

Observations.

It may be observed, that in Titles many things seem strange, and hard unto us, because we know not (nor do the latter Jews of these times themselves) the particular instrument, form of singing, or the tunes used *in specie*, whether they be the same that we use in these dayes; or some resemblance of ours, in respect of the playing by the hand, or by breath; as *Decem-chorda*, an instrument of ten strings, is a resemblance of the Lute we use, &c. Cymbals, of our Cornets, &c. otherwise we know no more of theirs, then our songs, tunes or instruments are known to other strange nations and tongues, to whom we and our language is unknown and unheard of.

Again, where in some Titles it is said *to be sung after such a tune*, it is no more but as in our *Psalms* it is said, *This is to be sung after, or according to such a Psalm*, because neither their nor our *Psalms* have for every several *Psalm* a several tune, but the tune of one is or may be referred to another.

Thus much of such hard places in the *Psalms*, as the weak Christian spoken of, desired and endeavoured, after resolution in: For other difficult places of Scripture, because they would too much enlarge this Book, I purposely omit them.

SECT. 10. Of the Analysis of the whole Bible, and especially (as in the first place) of the Old Testament.

IN reading of the Scripture (Section 4.) we spake of an Analytical Table, that so we might better mark the drift and scope of the Holy Ghost, and that we might with singular ease and delight remember the same: To this purpose I have annexed this Analysis, 1. of the whole Bible; 2. of the several parts.

- The whole is divided into two Testaments. $\left\{ \begin{array}{l} \text{Old.} \\ \text{New.} \end{array} \right.$
1. The Old Testament Christ divides into $\left\{ \begin{array}{l} \text{the Law.} \\ \text{the Prophets.} \end{array} \right.$
1. The Law is in the Pentateuch of *Moses*, comprehended in this verse,

—*Genesis, Exod. Levit. Numerorum, Deuteronomi.*

- Wherein is {
1. The object of the Law, to whom it was to be delivered, viz. To the Church in its original, in --- *Genesis*.
 2. The promulgation of the Law, which was delivered
 - Joyntly, the Law Ecclesiastical and Civil in --- *Exodus*.
 - Severally, the Law {
 - Ecclesiastical in --- { *Leviticus*.
 - Political, in --- *Numbers*.
 3. The repetition of the Law after once delivered in --- *Deuteronomy*.
2. The Prophets are {
1. Historical, declaring time past, comprehended in this verse, --- *Joshua, Judicum, Ruth, Regum, Paralip. --- Ez. Nch. Esther.*
 2. Dogmatical, instructing for faith and life present, as --- *Job, David, Proverb: Ecclesia: Cantic.*
 3. Prophetical, foretelling things to come, as --- *Isaiah, Jeremi. Thrcr. Ezekiel. Danielque, Hose. Joel, Amos, Obedi. Jona. Micha. Nabumque. Habbakkuk, Zephani, Haggai, Zachari: Malachia.*
- As for {
- Esdra: Tobit, Judith, pars Esth: Sapit, --- Ecclesiastic.*
 - Baruch, tres Pueri, Susanna, Bel, Machabai --- Non sunt de Canone libri.*

SECT. 11.

Sect. 1. Of the Pentateuch or Books of the Law.

Chap.

Genesis treats of the Church, to whom the Law was to be delivered.

- Genesis* contains {
1. The Creation of the Church; and therein {
 1. Of the great world in which it was to live. 1.
 2. Of the lesser world, Man, of which it was to be his Happiness. 2.
 - his Misery. 3.
 2. The Constitution of the Church, which must be considered as it was in the two worlds.
 1. The old world before the flood; wherein consider {
 - The propagation of sin and punishment. 4.
 - The conservation of the Church. 5.
 - The condemnation of the wicked world { Foretold. 6.
 - Executed. 7.
 2. The new world after the flood in the ages of four men.
 - His deliverance from the deluge. 8.
 - His blessing from God. 9.
 - United. 10.
 - His posterity, as { Dispersed, out of which God chose his Church. 12.
 1. *Noah*, in whom consider {
 - His vocation in the former part of Chapter 12.
 - His peregrination {
 1. Into *Egypt*, in the latter part of Chapter 12.
 2. Into *Canaan*. 13.
 - His dealings or actions {
 1. With *Lot*. 14.
 2. With God who { Promised him issue 15.
 - Gave him a childe, and made his Covenant with him. 16.
 - Of which Covenant consider {
 1. The From. {
 1. On Gods part in the communication of Counels and secrets. 18.
 - his { Delivering *Lot*. 19.
 - Benefits in { succouring *Abraham*. 20.
 - Giving him *Isaac*. 21.
 2. On *Abraham*'s part, who is commended for his {
 - Obedience and faith in offering *Isaac*. 22.
 - Love and justice in burying *Sarah*. 23.
 - Providence and Piety in marrying *Isaac*. 24.
 3. *Isaac*; 24.

3. <i>Isaac</i> ; in whom consider	{	His issue or kindred.	Chap. 25.
		His travels and troubles.	26.
	{	His Prophecies concerning the state of the Church in his two sons.	27.
			28.
	{	Into <i>Mesopotamia</i> , where note	29.
		His journey thither.	30.
	{	His arrival and marriage.	31.
		His riches and children.	32, 33.
4. <i>Jacob</i> ; in whom consider his peregrination	{	His journey thither.	34.
		His congress with <i>Esau</i> .	35, 36.
	{	Arrival ;	37.
		& there { His progress with grief in	38.
	{	<i>Dinah's</i> rape.	39, 40.
		<i>Rachel's</i> death.	41.
	{	<i>Joseph's</i> selling.	42, 43, 44.
		<i>Judah's</i> incest.	45.
	{	<i>Joseph</i> , in whom his	46.
		Affliction.	47.
	{	Dignity and preferment.	48.
		The other Brethren.	49.
	{	His sending for by <i>Joseph</i> .	50.
		Travelling thither.	
	{	2. himself wherein	
		A bode there ;	
	{	where his	
		Conferring.	
	{	Blessing.	
		Prophefying.	
	{	Dying.	

Sect. 2. *Exodus* treats of the Lawgiving { Ecclesiastical } together.
to the Church generally { Political }

	I. The deliverance of the people to whom the Law was to be given.	Chap.		
	1. Occasion of it, The Tyranny of the Egyptians.	1.		
Exodus contains	2. Instrument by whom effected (<i>Moses</i>) of whose	1. Birth.	2.	
		2. Calling.	3.	
		3. Assistant, <i>Aaron</i> .	4.	
		4. Sayings to the King of <i>Egypt</i> .	5, 6.	
		5. Signs which he wrought in <i>Egypt</i> ,	7.	
	3. Deliverance it self, wherein the peoples	Confirming his calling.	8, 9, 10, 11.	
		Confounding the King.	12.	
		1. Departure out of <i>Egypt</i> .	13.	
		2. Ratification of it by signs and observations.	14.	
		3. Passage thorow the Red Sea.	15.	
4. Consequents of their deliverance,	4. Thanksgiving after they were over.	16.		
	1. Provision of victuals and necessaries, <i>Quails</i> and <i>Manna</i> .	17.		
	2. Defence and protection from their enemies, <i>Amalekites</i> .	18.		
	3. Administration of justice by <i>Jethro's</i> counsel.	19.		
	II. The delivery of the Law it self unto the people; wherein consider			
	1. How it was given by God	1. The preparation before it.	20.	
		2. Parts or kinds of it,	1. Moral, in 2. Tables of stone.	21, 22, 23.
			2. Judicial.	24.
			3. Cere- Feasts.	25, 26, 27.
			monial } Tabernacles and instruments.	28, to 31.
	2. How it was taken and obeyed by the people.			
		1. Moral Law,	1. Their transgression in the golden Calf.	32.
			2. Reconciliation to God by <i>Moses</i> prayer.	33.
			3. Restitution of the Law by the finger of God.	34.
		2. Ceremonial; wherein is set down the building of the Tabernacle, from		53, ad fin.

Sect. 3. *Leviticus* treats of holy observations and persons.

1. Sacrifices or offerings their	1. Sorts or kinds, distinguished by their	Matter, of which	<i>Animalia.</i> <i>Inanimata.</i>	Chap.	
					1.
		Occasion for which they were	1. Good things from God. 2. Evils done by men.		2.
					3.
	2. Rites about them.				4, 5.
2. Persons	1. Publique; viz. the Priests, their	1. Consecration to their Office. 2. Execution of their Office. 3. Transgression in their Office.			6, 7.
					8.
	2. Private, in respect of their sanctification.				9.
	1. Particular, of one man; where observe the wayes whereby he is polluted.				10.
		viz.	1. Eating. 2. Child-bearing. 3. Leprosie. 4. Flux.		11.
					12.
					13, 14.
					15.
	2. Common, of the whole Church in things				
	1. Necessary, about which consider	1. Purification for sins	Ordinary. Extraordinary.		16.
	1. The Laws which concern either	2. Information of their lives.			17.
		1. Oeconomical about marriages.			18.
		2. Political about their carriages.			19, 20.
		3. Ecclesiastical: which laws consider			
		1. Persons.			21.
		2. Things.			22.
		3. Times,	Days. Years.		23, 24.
					25.
	2. Obligation of them by Promises and Threatnings.				26.
	2. Voluntary, Chap. last.				27.

Sect. 4. *Numbers*, of Laws for most part Political, occasioned by the mustering of the people for their journey to *Canaan*.*Numbers*. This story contains

1. Their preparation to the journey; wherein	1. Their mustering or numbering, which was either	Civil of the people that were	Sacred, of the Priests that were	Common to all, about sanctity in things	Particular for	1. Numbred.	1.
						2. Ordered.	2.
						1. Numbred.	3.
						2. Ordered.	4.
						Necessary.	5.
						Voluntary.	6.
						1. The Tribes.	7.
						2. The Priests and Levites.	8.
						1. Sanctification and order.	9.
						2. Progress or journey.	10.
2. Their journeys, which are distinguish'd by a story of eight murmurings of the people.							
	1. For the tediousness of their journey.						11.
	2. For loathsomeness of the Manna.						
	3. For the emulation of <i>Miriam</i> and <i>Aaron</i> against <i>Moses</i> .						12.
	4. For the sedition of the Spies who	Murmured were plagued. reconciled.					13.
							14.
	5. For the conspiracy of the three Levites, <i>Corah</i> , <i>Dathan</i> , and <i>Abiram</i> .						15.
	6. For the indignation of the people at the former judgements; wherein	Their Murmuring. Their reconciling					16.
							17.
	7. For want of water.					Persons.	18.
	8. For wearisomeness of the way.					Manner.	19.
3. Their stations or abode when they came near to <i>Canaan</i> , which hath two stories that concern							20.
							21.
							22.
							23.
							24.
							25.
							26.
							27.

1. The people who were to inherit, considered as	1. Conquerors of their Enemies.	Chap. 22.
	2. Encountered by Magick Arts, <i>Balaam</i> .	22, 23, 24.
	3. Disordered with Idolatry and fornication.	25.
	4. Reconciled, and again mustered.	26.
	5. Furnished with a new Prince.	27.
	6. Instructed about } Necessary. 28, 29.	
	sacred things } Voluntary. 30.	
2. The inheritance it self, considered		
1. In a part of it	1. Conquered.	31.
	2. Disposed.	32.
	Where by digression their journeys are reckoned all together. 33.	
2. The whole, wherein are set down	1. The Bounds or Division of the Land.	34.
	2. The Law, concerning the inheritance of the	Priests. 35.
		People. 36.

Sect. 5. *Deuteronomy* is a Repetition of the Law.

1. Preparation of the people to receive the Law by <i>Moses</i> .	1. Rehearsal of Gods blessings to them in peace.	1.
	2. Good success which they had in War,	2, 3.
	3. Council.	4, 5.
2. Promulgation of the law given to the people.		6, 7, 8, 9, 10, 11.
1. The propounding of it.	1. Moral Law, { generally 12, 13.	
	2. Ceremonial Law.	14, 15, 16.
2. The expounding of it, namely, the	3. Judicial Law as it was either	Common to all. 17.
		Singular for { Priests. 18.
		People. 19.
		War. 20.
		Civil justice. 21, to 27.
3. Confirmation of the Law after it was given----		
By	1. Signs.	27.
	2. Promises and threatnings.	28.
	3. Renovation of the Covenant.	29, 30.
	4. The Election of a new Captain.	31.
	5. Prophecies.	32, 33.
4. Conclusion of all by the death of <i>Moses</i> .		34.
Now of the Prophets which are either		
<i>Hitherto of the Law.</i>	Historical, called the <i>Anterior Prophets</i> .	
	Doctrinal, called <i>Hagiographa</i> .	
	Prophetical, called <i>Posterior Prophets</i> .	

SECT. 12.

Sect. 1. Of Prophets Historical. *Coshua*,

<i>Joshua</i> contains	1. His calling to the Government.	1. The sending of the Spies.	1.
		2. Their miraculous passage over <i>Jordan</i> , with the consequents.	2.
		3. The besieging and winning of <i>Jericho</i> .	3, 4, 5.
		4. Winning of <i>As</i> .	8.
		5. Covenanting with the <i>Gibeonites</i> ignorantly.	9.
	2. His Acts in his Government	6. Victory over five Kings.	10.
		7. Battel with the remnant of the <i>Cananites</i> .	11.
		8. All repeated.	12.
		1. Division of the land.	13, to 21.
		2. Dismission of the <i>Jordanians</i> .	22.
		3. Celebration of the Parliament.	23.
		4. Death of <i>Joshua</i> .	24.
			Sect. 2.

Sect. 2. *Judges*: Story of the Jews under the Government of the Judges.

Judges contains	1. The occasion of that government.	1. Under Governours,	<i>Ortniel, Ehud, Shamgar.</i>	Chap. 1, 2.
			<i>Deborah.</i>	3.
	2. Narration of the Peoples state.	2. Without Governours; wherein of their monstrous sins and Civil wars.	<i>Gideon.</i>	4, 5.
			<i>Abimelech.</i>	6, 7, 8.
			<i>Jephtha.</i>	9.
			<i>Sampson.</i>	10, 11, 12.
				13, to 17.
				17

Sect. 3. *Ruth*, a *Moabitish* woman; of her Piety.

Ruth contains	Her	1. Conversion.	1.
		2. Conversation.	2.
		3. Marriage, { 1. Procured. 2. Celebrated.	3. 4.

Sect. 4. *Hitherto of the state of the Jews under Judges:*
Now under Kings till the Captivity.

{	1. As the Kingdom was united in Books	{ 1. Election, 1. <i>Sam.</i> of <i>Sam</i> : where the Kings are by	2. Succession, 2. <i>Sam.</i>
	2. As it was divided, in the	{ <i>Solomon</i> , 1 Kings.	
	Books of <i>Kings</i> , under	{ Other Kings, 2 <i>Kings</i> .	
	3. As it was in both states, more fully considered in the Books of <i>Chronicles</i> .		

Sect. 5. First Book of *Samuel*, Jews state under Kings Elect.

1. <i>Samuel</i> contains	{	1. Time of change of Government in <i>Samuels</i> days; whose birth is described.	1, & part 2
		2. Occasion of the change; viz. wickedness of the	2, 3.
		Sonnes of <i>Samuels</i> Sonnes.	4, 5, 6, 7.
		3. Story of the Kings.	8.
		Called.	9.
{	1. <i>Saul</i> ; of whose	1. Election,	10.
		as he was	11.
		2. Rejection, with the true causes of it.	12.
		Prosperity, { His vocation to his Kingdom.	13, 14, 15.
		Victory over <i>Goliath</i> .	16.
		Called.	17.
		1. The cause of it.	18.
		2. The kindes of it, viz. { In his own Country.	19, 20.
		Out of it, { <i>Philistims</i> .	21.
		amongst { <i>Moabites</i> .	22.
		2. His persecutions; wherein	
		1. The grievousness appears	
		1. By the diversity of places whither he fled.	23, to 27.
		2. Flight to his enemies, with whom he lived.	27, to 30.
		2. The end of them.	31.
			Sect. 6.

Sect. 6. Second Book of Samuel under the Successive Kings.

			Chap.
	1. The tidings of Saul's death.		1.
	2. The unlawful Successor of Saul, Ishbosheth, whose	Promotion.	2.
		Dejection.	3, 4.
2. Samuel contains	3. The true successor (David) whose	Inauguration.	5.
		Good.	6, 7.
		1. In Religious things.	8.
		2. In war.	9, 10.
		3. In Political things.	11.
		Government.	12.
		Bad, where his fins	
		1. Committed.	
		2. Confessed.	
		3. Punished with judgements	
		Internal.	
		External.	
	1. Internal or domestick punishments,	1. Ammons incest.	13.
		2. Absoloms sedition,	14.
		The occasion.	15.
		Beginning.	16.
		Progress.	17, 18, 19.
		Issue.	20.
	2. External and publike	1. The kinds of it,	
		1. Sedition of Ziba,	
		2. Famine,	21.
		Thanksgiving.	22.
		2. Events of it,	
		Good as	23.
		Evil.	24.

Sect. 7. Kings Two Books treat of the Kingdom as divided.

	1. The encrease of the Kingdom under Solomon, wherein	1. His institution to be King.	1.
		2. Conservation in the Kingdom.	2, 3.
		3. Administration of it:	
		Family	4.
1. Kings contains	Where his glorying in his	Buildings.	5, ad 9.
		Riches.	10.
		Sins of Solomon.	
		Justice of God.	11.
	2. Decrease:	1. Occasion or causes,	
		2. Begin-ers of it.	
		1. Authors of the division, Rehoboam and Jeroboam.	12, 13, 14.
		2. Their Successors, whose reigns are handled	15.
		Briefly.	
		More largely in reign of Ahab.	ad finem.

Sect. 8. Second Book of Kings; of the decrease of the Kingdoms of Israel and Judah.

	1. Their continuance or defection together.		
		Abaziah.	1.
		Joram.	2, ad 9.
	1. Of the Kings of Israel apart	Jehu.	9, 10.
		Joash.	11, 12.
		Jeboahaz-Joas.	13.
2. Kings contains	2. Of both Kingdoms together.		14, ad 18.
		1. Their decay.	18, ad 22.
	2. A speial story of the defection of the Kingdoms of Judah,	2. Their repair.	22, 23.
		3. Their final destruction	24, ad fin.

Sect. 9. First *Chronicles*.

1. <i>Chron.</i> contains	1. The beginning of the Kingdom of <i>Israel</i> , wherein	1. Genealogy of the world from <i>Adam</i> to <i>Jacob</i> .	1.
		2. Particularly of the Nation of <i>Israelites</i> in 12. Tribes.	2, ad 9, 9, 10.
	2. The Administration of the Kingdom,	1. Under <i>Saul</i> .	
		2. Under <i>David</i> , whose Entrance Acts are described	
	1. <i>David's</i> entrance into his Kingdom,	His inauguration.	11.
		His followers.	11, 12.
		Care of Religion.	13.
		Confirmation in his Kingdom;	14.
	2. <i>David's</i> Acts	1. In the progress of his reign	Religion, and Gods service. 15, 16, 17.
		Good, for War.	18, 19, 20.
		Evil.	21.
		2. Towards the end of his reign, in his old age.	
	1. His courses again for Religion.		22, ad 26.
	2. His order for the Common-weal.		27.
	3. The Parliament a little before his death, and events of it.		28, 29.

Sect. 10. Second *Chronicles*.

2. <i>Chron.</i> contains	1. The increase of the Kingdom under <i>Solomon</i> , whose	1. Vertues.	1.
		2. Buildings both Sacred.	2, ad 7.
		Civil.	8.
		3. Condition and death.	9.
	2. The decrease in the reign of	Rehoboam. 10, 11, 12.	34.
		Abia. 13.	35.
		Afa. 14, 15, 16.	
		Josaphat. 17, 18, 19, 20.	
		Joram. 21.	
		Ahaziah. 22.	
		Joash. 23, 24.	
		Amaziah. 25.	
		Uzziah. 26.	
		Jotham. 27.	
		Ahaz. 28.	
		Hezekiah. 29, ad 33.	
		Manasseh. 33.	
		Ammon. 33.	
		Josiah. 34.	
		Jehoaz. 35.	
		Jehoiachim. 36.	
		Jechoniah. 36.	
		Zedechiah. 36.	

Sect. 11. *Ezra*, of the return of the people from *Babylon*.

1. Of the manner of it.		1, 2.
	2. Of the end of it; viz. Restoring of Religion and Government.	3.
3. Of the hinderance,	1. Raised by the	4.
	1. <i>Samaritans</i> .	5.
	2. By the Governours of the Land of <i>Canaan</i> .	6.
	2. Remo-ved by	7, 8.
	1. <i>Cyrus</i> .	9, 10.
	2. <i>Ezra</i> , of whose Journey Reformation which he wrought.	

Sect. 12.

Sect. 12. *Jeremiah* treats of

Chap.

1. The repair of the buildings, the	1. Causes of it.	1, 2.
	2. Work it self, which was	Begun.
		Hindered.
2. Reformation, Political and Ecclesiastical.	Finished.	7.
		7, ad 14.

Sect. 13. *Esther* contains a story of a miraculous deliverance of the Jews.

{ The manner of it }	1. The means of it; viz. <i>Esther</i> .		1, 2.	
	1. The greatness of the danger.		3, 4.	
	2. Degrees of the deliverance	1. The intercession of the <i>Queen</i> .	5.	
		2. Frustrating the advice of <i>Haman</i> .	6, 7.	
		3. Confirmation of the deliverance.		
{ 1. Revoking the Decree. 2. Punishing adversaries. 3. Peace of the Jews.		8.		
		9.		
		10.		
<i>Hitherto of the Books Legal and Historical</i>	Now of the Books	A singular subject, as <i>Job</i> .		
	Dogmatical or sapiential, which concern either	A common subject, as	<i>David's</i> Psalms	
			<i>Solomons</i>	Proverbs.
				Ecclesiastes.
				Canticles.

SECT. 13.

Sect. 1. Of Prophets Dogmatical. *Job* contains

A Dialogue :	1. The occasion, his {	1. Prosperity.	1.	
		2. Adversity.	2.	
		3. Sin.	3.	
	2. The sorts, & so observe the speeches of {	The Disputants, {	Eliphaz.	4, 5.
			Job.	6, 7.
			Bildad.	8.
			Job.	9, 10.
			Zophar.	11.
			Job.	12, 13, 14.
			Eliphaz.	15.
Job.			16, 17.	
Bildad.			18.	
Job.			19.	
An Epilogue.	The Moderators. {	Zophar.	20.	
		Job.	21.	
		Eliphaz.	22.	
		Job.	23, 24.	
		Bildad.	25.	
		Job.	26, ad 32.	
		1. Elihu.	32, 33.	
		2. God.	34, ad 41.	
			42.	

Sect. 2. The **Psalms** are by the *Hebrews* divided into five Books.

Chap.

- | | |
|---|---|
| { | 1. From <i>Psal.</i> 1. to end of <i>Psal.</i> 41. concluded with <i>Amen & Amen.</i> |
| | 2. From <i>Psal.</i> 42. to the end of <i>Psal.</i> 72. shut up with <i>Amen & Amen.</i> |
| | 3. From <i>Psal.</i> 73. to the end of <i>Psal.</i> 89. closed with <i>Amen & Amen.</i> |
| | 4. From <i>Psal.</i> 90. to the end of <i>Psal.</i> 106. ending with <i>Amen, Hallelujah.</i> |
| | 5. From <i>Psal.</i> 107. to the end of <i>Psal.</i> 150. concluding with <i>Hallelujah.</i> |

This division seems to arise from the peculiar close of these five Psalms.

{	Others divide them into two parts, some	{	Directed from Man to God, as the Praying and Thanksgiving-Psalms.	{	The Exhortatory Consolatory Didactical Prophetical	}	Psalms.
			Directed from God to Man, as				

Sect. 3. **Proverbs** contains Rules of life,

- | | | | | | |
|---|---|---|------------------------|---|-------------|
| { | 1. General, about piety, wherein | { | 1. What we must do. | } | 1, 2, 3, 4. |
| | | | 2. What we must avoid. | | 5, ad 10 |
| { | 2. Special, and so the life of man is informed by all sorts of Rules, | { | Political. | } | 10, ad fin. |
| | | | Oecono-
mical | | |
| | | | Moral. | | |

Sect. 4. **Ecclesiastes** treats

- | | | | | | |
|---|---|---|---------------------------------|---|-------------|
| { | 1. Of the vanity of all earthly things, proved by <i>Solomons</i> observations in | { | His own estate. | } | 1, 2. |
| | | | Conditions of all sorts of men. | | 3, ad 10. |
| | 2. Rules to be observed in this vain life of ours. | | | | 10, 11, 12. |

Sect. 5. **Canticles.** Descriptions of the love 'twixt Christ and his Church.

- | | | |
|---------------|------------------------------|-------|
| In speeches { | 1. 'Twixt Christ and Church. | 1. |
| | 2. Church and Christ. | 2. |
| | 3. Church. | 3. |
| | 4. Christ. | 4. |
| | 5. Church. | 5. |
| | 6. Church and Christ. | 6. |
| | 7. Church. | 7, 8. |

These are the Books *Dogmatical*: Now follow Prophets { Four greater.
Twelve lesser.

SECT. 14.

Sect. 1. Of Prophets Prophetical. **Isalah** contains Prophetics.

1. Legal	1. Reproving and correcting sins	Of the Jews.	1, ad 11.
		With comfort to the Elect.	11, 12.
2. Threatning	1. Enemies of	The particular Nations threatned.	13, ad 24.
	Gods people	The general uses of these threatnings.	24, ad 28.
	1. Israelites.		28.
	3. Jews themselves, whose captivity is denounced with mixt comforts in Christ.		29, ad 36.
2. Historical.	1. Deliverance from, and preservation in Captivity;		36, ad 40.
		1. Of Christ.	40, ad 49.
		2. Of God.	49, 50, 51.
		3. Of the Prophets expound.	52.
3. Evangelical, concerning their	2. Kingdom of Christ, about which he makes eight Sermons or Speeches	1. Story of Christ.	53.
		2. Fruit of the Kingdom.	54.
		Of God	55.
		Promising.	56, 57.
		Exhorting.	58, 59.
		5. Of the Prophets	60.
		Reproving hypocrisie.	61, 62.
		Exciting the Church.	63, 64, 65.
		6. Of Christ.	66.
		7. Of the Church.	
		8. Lastly, of God.	

Sect. 2. **Jeremiah** contains

1. A Prologue concerning the Prophets calling.			1.
			2, ad 21.
2. Sermons concerning the	1. Jews either in	Josiah	21, ad 25.
		Zedechiah	25, 26, 27.
		Jehoiachin	28, ad 35.
		Zedechiah again.	35, 36.
		Jehoiachin again.	37, ad 43.
		Zedechiah again.	43, ad 46.
	2. Enemies of the Jews.		46, ad 52.
3. An Epilogue Historical.			52.

Sect. 3. Lamentations contain the mournings of this	Church.	1.
	Prophet.	2.
	Church.	3.
	Prophet.	4.
	Church.	5.

Sect. 4. **Ezekiel** contains

1. The Preface which concerns	1. God, and his Majesty.	1.
	2. The Prophet, and his Fearfulness.	2.
2. Propheties themselves, which contain	Confirmation.	3.

- | | | | |
|---|--|---|----------------------------|
| { | 1. Objurgation, or reproof of the impiety of the Jews, with their judgements, in 17. Sermons from. | | 4, ad 25. |
| | 2. Comminations against the enemies of the Jews, in eight Sermons from | | 25, ad 34. |
| | 3. Exhortations and encouragements to the Jews, to | { Repentance, and
Hope of delivery } | in six Sermons. 34, ad 40. |
| | 4. Consolations in one continued Prophecy of their Spiritual deliverance by Christ in visions. | | 40, ad fin. |

Sect. 5. Daniel contains

- | | | | |
|---|--|--|------------------|
| { | 1. An History of things done in the Kingdoms both of the | { Babylonians and
Persians. } | 1, ad 7. |
| | 2. A Prophecie of things to be done, | { 1. Many calamities to be executed.
2. Final deliverance and glory of the Elect. } | 7, ad 12.
12. |

Sect. 6. Hosea is

- | | | | | |
|---|--|---|---|-------------------------------------|
| { | 1. Parabolical; and so the Prophecy is | { | Propounded. | 1. |
| | | | Applied. | 2. |
| | | | Repeated. | 3. |
| { | 2. Plain, and so is either a | { | 1. Commination or invective in three Sermons, | 4. |
| | | | 2. Consolation. | 5, 6, 7.
8, 9, 10.
11, ad 14. |

Sect. 7. Joel contains

- | | | |
|---|----------------------------------|----|
| { | 1. A Commination of Famine. | 1. |
| | 2. An Exhortation to Repentance. | 2. |
| | 3. A Consolation to penitents. | 3. |

Sect. 8. Amos contains

- | | | | | |
|---|--|---|---|-----------|
| { | 1. A Commination against | { | 1. Enemies of Gods people. | 1. |
| | | | 2. Jews and Israelites, and that in | 2. |
| | | | { Plain words, against their | 3. |
| | | | { Idolatry. Violence. Indignity, pride, Inhumanity, luxury. | 4. |
| | | | In a threefold type. | 4, 5, 6. |
| { | 2. A Consolation, from the 11. verse of the 9. chap. | { | | 7, 8, 9. |
| | | | | ad finem. |

Sect. 9. Obadiah.

- | | | |
|---|---------------------|-----------|
| { | 1. Doth testify to. | 12. ver. |
| | 2. Dehors to. | 17. ver. |
| | 3. Comforts. | ad finem. |

Sect. 10. Jonas.

- | | | | | | |
|---|---|---|------------|---|-----------|
| { | Describes the two callings of Jonas, in the | { | First, the | 1. Manner of it. | 1. |
| | | | | Effect of it, Prayer. | 2. |
| | | | | His Sermons to the Ninevites, and their Repentance. | 3. |
| | | | Second, | The effect of their Repentance in Jonas. | 4. |
| | | | | | Sect. 11. |

Sect. 11. *Micha* contains five Sermons.

Chap.

- | | | |
|---|---|-------|
| { | 1. Threatning against the whole Kingdom. | 1, 2. |
| | 2. Threatning against the Magistrates. | 3. |
| | 3. Consolations in God and the <i>Messias</i> . | 4, 5. |
| | 4. Commination. | 6. |
| | 5. Consolation again. | 7. |

Sect. 12. *Nahum*.

- | | | | |
|---|---|-----------------------------|----|
| { | <i>Nahum</i> threatens destruction to the <i>Assyrians</i> , which is | 1. Propounded. | 1. |
| | | 2. The means shewed, | 2. |
| | | 3. The cause of their sins. | 3. |

Sect. 13. *Habakkuk*.

- | | | | |
|---|----------------------------|---------------------------------------|-------|
| { | <i>Habakkuk</i> contains a | Dialogue betwixt God and the Prophet. | 1, 2. |
| | | Prayer. | 3. |

Sect. 14. *Zephany*.

- | | | | |
|---|--|-----------------------|----|
| { | <i>Zephany</i> contains three Sermons, | 1. A Commination. | 1. |
| | | 2. An Exhortation. | 2. |
| | | 3. A mixture of both. | |

Sect. 15. *Haggai*.

- | | | | |
|---|---------------|--|----|
| { | <i>Haggai</i> | First, Exhorts to build the Temple. | 1. |
| | | Secondly, Comforts with Prophecy of Christs Kingdom. | 2. |

Sect. 16. *Zachariah* contains

- | | | | | | | |
|---|-----------------------|--------------|--------------------------|--|------------------------------|-------|
| { | 1. Types and visions, | { | 1. Hortatory, | { | Generally to all the People. | 1, 2. |
| | | | 2. Monitory. | | Specially unto the Priest. | 3, 4. |
| | | | 3. Consolatory. | | | 5, 6. |
| | | { | 2. Speeches and Sermons, | 1. Doctrinal, of things present, about Gods service. | 7, 8. | |
| | | | | 2. Prophetical, of things that concern Christs | 9, 10. | |
| | | Incarnation. | 11, 12, 13. | | | |
| | | Passion. | | | | |

Sect. 17. *Malachy*.

- | | | | | | | |
|---|----------------|---|-------------------------------|---|--|----|
| { | <i>Malachy</i> | { | 1. Chides for | { | 1. Perfidioufness in Gods service. | 1. |
| | | | | | 2. Pollution of marriage, and blasphemy. | 2. |
| | | | 2. Comforts in the Promise of | | Christ. | 3. |
| | | | His forerunner. | | 4. | |

SECT. 18.

SECT. 15. SECT. 1.

- The New Testament contains Books {
1. Historical; viz. Four Evangelists and Acts.
 2. Doctrinal; in Epistle of Paul, James, Peter, John, Jude.
 3. Prophetical, in the Revelation.
- The Books for memories sake, comprised in these verses {
- Matthew, Marcus, Lucas, Johannes, & Acta. Roma, Corin. Galatias, Ephesi. Philip. Colosenses. Thessalo. Timotheum, Tit. Philemon, Hebraeos. Jacobus, Petrus, Johannes, Iuda, Revelat.*

Of Books Historical. *Matthew* speaks of Christ in his

- | | | |
|---|---|--|
| | | Chap. |
| 1. Person, as of | { | Birth. |
| | | Education. |
| 2. Office, | { | 1. Into his preparation into his |
| | | Office in his |
| 2. Execution of his Office: | { | Forerunner, John Baptist. |
| | | who was |
| 1. Prophetical in teaching, whose doctrine is | { | Baptized. |
| | | Tempted. |
| 1. Briefly propounded. | { | 5, 6, 7. |
| | | 2. Largely expounded and confirmed, and so he |
| 1. Teacheth and confirmeth by Miracles of all sorts. | { | 8. ad 19. |
| | | 2. Reproves, & confuteth the practice & doctrine of the Pharisees. |
| 3. Foretels, and prophesies the destruction <i>Urbis & Orbis.</i> | { | 19, ad 24. |
| | | 24, 25. |
| 2. Sacerdotal, in his Passion, and Sacrifice for the sins of the world. | { | 26, 27. |
| | | 28. |
| 3. Regal, in respect of the beginning and manifestation of it. | { | 28. |
| | | |

Sect. 2. *Mark* treats of

- | | | | |
|--|---|---------------------------|----------|
| 1. Christs life, and herein of his | { | Forerunner. | 1. |
| | | 2. Saying and doings | 2. |
| 1. Before his transfiguration, and so reports both his | { | Oracles. | 2. |
| | | Miracles. | 2. ad 9. |
| 2. In his transfiguration. | { | 9. | |
| | | 10. | |
| 3. After Before he entred the City. | { | 12. | |
| | | 13. | |
| it, and In his en- Disputation. | { | 14. | |
| | | 15. | |
| that trance Prediction. | { | 16. | |
| | | | |
| 2. Christs death, where | { | 1. Antecedents before it. | |
| | | 2. Manner of it. | |
| 3. Consequents after it. | { | 16. | |
| | | | |

Sect. 3. *Luke* treats of Christs

- | | | | |
|---------------------------------------|---|--|----|
| 1. Life | { | 1. Private, wherein | 1. |
| | | 2. Publike, in preaching the Gospel, where his | 2. |
| 1. Preparation to it. | { | 3. | |
| | | 4. | |
| 2. performance of it, and that either | { | 5. | |
| | | 6, 7, 8. | |
| Alone, by | { | 9. | |
| | | 10. | |
| With o- Apostles | { | 2. Death: | |
| | | whom he | |
| viz. his | { | Seventy Disciples. | |
| | | | |

1. Antecedents of it : where consider the things he did and spake, Chap.					
{ 2. Death :	{ 1. In his journey to Jerusalem, where he taught of	Inward worship of God,	Prayer.	11.	
			Faith.	12.	
		{ Outward worship, where	{ Repen- tance, in	{ Causes moving to it. Hindering of it. Effects of it	13.
					14.
					15.
			1. What we must avoid	Abuse of riches. Scandal.	16.
			What we must do.		17.
					18.
	{ 2. When he came to Jerusalem how he was	{	1. Received.		19.
			2. Disputed.		20.
			3. Prophesied.		21.

Sect. 4. John treats of Christs

1. Person.		11.		
2. Office: which he performed in his journey to three Feasts:				
1. Of the Pasſeover,	1. In <i>Cana</i> , from whence he ſent out.	2.		
	2. While he abode at the Feaſt.	3.		
	3. In his return by <i>Samarina</i> .	4.		
2. Of Pentecoſt, where	1. He cured the Palsie.	5.		
	2. Fed the people.	6.		
3. Of Tabernacles, where note	1. His coming to <i>Jeruſalem</i> .	7.		
	2. His abode there, his	Diſputation.	8.	
		Works.	9.	
	3. His departure thence.	Sermon.	10.	
			11.	
4. To the Celebration of the true Paſſeover, about his death.				
1. What went before it	1. His deeds,	1. Enterance to the City.	12.	
		2. Waſhing his Diſciples feet.	13.	
	2 His ſpeeches,	1. At ſupper-time.	14.	
		1. As they went to the garden	1. Monitory.	15.
			2. Conſolatory.	16.
			3. Supplicatory.	17.
		2. The manner of it.		18, 19.
3. Conſequents of it; viz. his appearance to his diſciples,		20.		
Converſing in <i>Judea</i> .		21.		
Fishing in <i>Galilee</i> .				

Sect. 5. Acts A History of the Apostles.

1. A general of all,	{	1. Of their assembling.	1.
		2. Of their gifts.	2.
		3. Of their sayings.	3.
2. A special,	{	1. Peter, with John and others.	4, 5.
		2. Stephen.	6.
		3. Philip.	8.
		4. Peter alone, his	9, 10.
		1. Miracles.	11.
		2. Doctrine.	12.
		3. Imprisonment and deliverance.	13, 14.
		1. With Barnabas.	15.
		2. With Silas of whose	16.
		3. Departure whereof the first Council at Jerusalem.	17.
		2. Abode	18.
1. In Asia.	19, 20.		
2. In Grecia.	21, 22, 23.		
3. Return.	24.		
1. From whence he went.	25.		
2. By what place.	26.		
3. For the Ephesians, where	27.		
3. Whither he came.	28.		
1. To Jerusalem, and what befel him there.	29.		
2. To Cesaria, and what was done under	30.		
3. At Rome.	31.		
Chap. 27, 28.			
SECT. 16.			

SECT. 16.

Sect. 1. *Of Books Doctrinal.* Epistle to the Romans treats of

{	1. Justification.	Chap.
	2. Sanctification.	1, 2, 3, 4, 5.
	3. Predestination.	6, 7, 8.
	4. Good works.	9, 10, 11. 12, and 16.

Sect. 2. I. *Corinthians.*

{	1. He reproves for	1. Schismes and factions, and heark'ning to ambitious Teachers.	1, 2, 3, 4.
		2. Incest and fornication.	5.
		3. Going to Law.	6.
{	2. He disputeth about	1. Marriage.	7.
		2. Things indifferent.	8, 9, 10.
		3. Sacrament of Supper.	11.
		4. Right use of spiritual gifts.	12, 13, 14.
		5. Resurrection.	15.
{	3. He concludeth about	Collections, and matters of Salvation.	16.

Sect. 3. II. *Corinthians.* He

{	1. Apologizeth for himself against divers aspersions.	1. Holy life, and patience, and shunning needless society with the wicked.	1, 2, 3, 4, 5.
		2. To avoid judging ill of him.	6.
{	1. Exhorteth them to	3. To mercy and liberality.	7.
		4. To sincere respect of him and his Apostleship.	8, 9.
			10, 11, 12.
{	3. Concludeth.		13.

Sect. 4. *Galatians.* He

{	1. Reproves their backsliding.	1.
	2. Intreats of Justification.	2, 3, 4.
	3. Exhorts to good works.	5, 6.

Sect. 5. *Ephesians* treats

{	1. Of manner Of Faith.	1, 2, 3.
	2. Of Works.	4, 5, 6.

Sect. 6. *Philippians.*

{	1. A narration of his	1. Love to them.	{	1.
		2. Afflictions.		
		3. Desire of death		
{	2. He exhorts	1. To love and humility.	{	2.
		2. To weariness and progress,		
{	3. He concludes with	Particular Exhortations.	{	3.
		General Commendations.		
				4.

Sect. 7.

Colossians.

Treats of matters of { Faith.
Life.

Chap.

1, 2.

3, 4.

Sect. 8. I. Thessalonians treats

- | | | | |
|---|--------------------------------|--|----|
| { | 1. Of their Conversion. | | 1. |
| | 2. Of the means of it. | | 2. |
| | 3. Of the fruits of it, his | { Love to them and
Care for them. } | 3. |
| | 4. Directions for their lives. | | 4. |

Sect. 9. II. Thessalonians.

- | | | |
|---|--------------------|----|
| { | 1. He comforts. | 1. |
| | 2. He Prophecieth. | 2. |
| | 3. He exhorteth. | 3. |

SECT. 10. I. Timothy.

- | | | |
|---|--|----|
| { | 1. He confuteth the Erroneous Doctors. | 1. |
| | 2. He exhorteth about Prayer and apparel. | 2. |
| | 3. Informeth concerning the duty of Bishops and Deacons. | 3. |
| | 4. Prophecieth of the last and evil times. | 4. |
| | 5. Ordereth Church-Governors. | 5. |
| | 6. Taxeth several abuses. | 6. |

Sect. 11. II. Timothy.

- | | | | |
|---|---|--|----|
| { | 1. He exhorteth him to perseverance. | { 1. In the duties of his calling.
2. In Christian warfare. } | 1. |
| | 2. Prophecieth. | | 2. |
| | 3. Chargeth about Preaching, and so concludeth. | | 3. |

Sect. 12. Titus.

He treats of { Ministers.
Hearers.

7.

2, 3.

Sect. 13. Hebrews treats of

- | | | | |
|---|---|--|--|
| { | 1. Christ, and so of his | { 1. Person, in { His Divine Nature.
His Humane Nature. | 1. |
| | | | 2. Office, { 1. Prophet.
2. Priest. |
| | 2. Of the duties of Christians, and so of | { Faith.
Holy life; | 3, 4. |
| | | | 5, ad 10. |

11.

12, 13.

Sect. 14. James treats

- | | | |
|---|--|-------|
| { | 1. Of patience, right hearing the Word, and true Religion. | Chap. |
| | 2. Of love, and Justification by Works. | 1. |
| | 3. Of the tongue, and wisdom. | 2. |
| | 4. Of contentions, and presumption. | 3. |
| | 5. Of Oppression, and swearing, and prayer and admonition. | 4. |
| | | 5. |

Sect. 15. I. Peter hath in it a matter of

- | | | |
|---|---|--------------------|
| { | 1. Consolation. | 1, ad 13, v. |
| | 2. Exhortation, from <i>vers.</i> 13. of the 1. Chap. <i>ad</i> | 8. v. of 3. |
| | 3. Dehortation, from 8. <i>vers.</i> of 3. Chap. | <i>ad fin</i> 3. |
| { | And these again { | 4. Chap. to 12. v. |
| | 1. Exhortation | <i>ad fin</i> 4. |
| | 2. Consolation, from 12. <i>vers.</i> | |
| | 3. Dehortation, implicitly, with the conclusion. | 5. |

Sect. 16. II. Peter.

- | | | |
|---|---|----|
| { | 1. Exhorts to holiness. | 1. |
| | 2. Threatens wicked Teachers and apostates. | 2. |
| | 3. Prophecieth of the day of Judgement. | 3. |

Sect. 17. First Epistle of John,

- | | | |
|---|---|----------|
| { | 1. Of the benefits of Christ. | 1. |
| | 2. Of the office of Christians in { Love. | 2, 3, 4. |
| | { Faith. | 5. |

S.E.C.T. 17.

Of the Book Prophetical. Revelations contains

- | | | |
|---|---|-----------------|
| { | 1. History of the state of the Churches then. | 1, 2, 3. |
| | 2. Mystery or Prophecy { | 4, ad 10. |
| | 1. Of the World. | 10, ad 17. |
| | 2. Of the Church in her { | 17, 18, 19, 20. |
| | 1. Battels. | 21, 22. |
| | 2. Victories. | |
| | 3. Triumphs and eternal Glory. | |



CHAP. XVI. SECT. 1.

Of the suffering of Saints.

Therto of *doing*, one Chapter I would adde of *suffering*; And the rather because of the times into which we are cast; or howsoever, be the times what they will, we cannot expect but that God will sometimes be honoured by the *Sufferings and afflictions of Saints*. There is a strict and near dependance and connection betwixt Christianity and the cross, and that from the pleasure and providence of God, and dispensation of things under the Gospel: Christ hath so ordered it, that we should not serve the Lord our God of that which costs us nothing, but that true Christian piety should bring *sufferings* upon us. This course of divine Oeconomy is so general and without exception, that the Apostle is clear, whom God loveth he chasteneth, and scourgeth every sonne whom he receiveth, if you endure chastening, God dealeth with you as with sons, for what sonne is he whom the Father chasteneth not? but if ye be without chastisement whereof all are partakers, then are you bastards, and not sons. Words of a large unlimited latitude, which I cannot discern any way in the world to soften, so as they may be supportable to him that hath no changes, that hath enjoyed an age of an uninterrupted, continued prosperity, without ever having the crosse on his shoulders. When this text is set down as an aphorisme of divine observation under the Kingdome of Christ, as an axiome of Gospel providence, there will be no safety in disputing or laboring to avoide the literal importance of it. Its true indeed, under the old Testament we find not any such Oeconomy, but promises of a long and happy life in a temporal Canaan to Gods servants; but under the Gospel 'tis quite contrary, through much tribulation we must enter into the kingdom of God. Our way to Zion is through the valley of Baca, we cannot follow Christ, and be his disciples but upon these termes. All that will live godly in Christ Jesus must suffer persecution. And therefore we have learn't what to do, let us now learn how to suffer; it is not our duty onely that we should seek Gods honour, but that we should seek it in his own way; while God is pleased to offer us opportunities of *doing*, while we see his minde in improving us thus, let us follow it on with all our might, let no opportunity slip, do to the utmost that we can for God; but when we see his minde to lay us aside, and to use us in another way, although it be in a way of affliction, and grievous *sufferings*, let us now be as willing to yield to God in this, as in the former way. And for our help therein I shall direct: 1. How to prepare for *sufferings* before they come. 2. How to carry in *sufferings* when they are come. 3. What to do, and how to carry when *sufferings* and afflictions are gone.

Heb. 12. 6, 7, 8

AII. 14. 22

Psalm 84. 6

Mat. 16. 24

2 Tim. 3. 12

SECT. 2. *Of the manner of preparation for sufferings before they come.*

What? are we now at ease? are these sun-shine dayes of peace? surely we should consider of the dayes of darkness which may be many. Oft-times we are thinking of, and seeking after great things when we should be preparing for suffering hard things. Be not deceived, the clouds seem to gather, and it's time for us to prepare. Now this preparation consists in these particulars. —

1. Make we account of afflictions: do not say, I shall never be removed: although we know not what particular afflictions shall befall us, yet make an account that an afflicting condition will be our portion. Thus did the Apostle. And now I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the holy Ghost witnesseth in every City, saying, that bonds and afflictions abide me. It is our wisdom thus to make account of afflictions, that when they come they may be no other

AII. 20. 22, 23

X x 2

then

then were expected before. As it is reported of *Anaxagoras*, that when news came to him of the death of his son, and it was thought he would have been much troubled at it, he answered onely thus, *I knew that I begat one mortal*: so when any troubles befall us, we should entertain them with these thoughts, *I knew my condition was to be an afflicted condition*; *I entred upon the ways of godlines upon these terms, to be willing to be in an afflicted condition, this is Gods ordinary way towards his people, it is Gods mercy that it is no worse, I expect yet greater tryals then these.*

2. Let us deny our selves, and so take up the cross: where Self is renounced, the cross is easily born; it is Self that makes the cross pinch. Now there is a sixfold Self that in this case must be denied. 1. *Self-opinion*, we must be willing to lie quietly under the truth, to be convinced and to be guided by it. 2. *Self-councils*, and *self-reasonings*, we must take heed of conferring with flesh and blood, as it was the care of *Paul*, *immediately I conferred not with flesh and blood*; surely if he had, he would have been in danger. 3. *Self-excellencies*, our parts, our priviledges, our credits, and all those things that are great in our own eyes, and that make us great in the eyes of the world. 4. *Self-will*, we must not think it so grievous a thing to have our wills crossed, we must not expect to have our conditions brought to our wills, and therefore it is our wisdom whatsoever our conditions be, that we bring our wills unto them. 5. *Self-comforts*, those who give liberty to themselves to satisfy themselves to the utmost, although in lawful comforts, they will be unfit to suffer hardship when God shall call them thereunto. *I fear that neck* (said Tertullian) *that is used to pearl-chains, that it will not give it self to the sword.* 6. *Self-ends*, we must ayme at God, and not at our selves in all our waies; and then how easy will it be for us to bear crosses, considering that Gods ends do go on, though our ends be crossed?

Gal. 1. 35

Mat. 13. 21

3. Be we sure to lay a good foundation in a thorow-work of humiliation: The seed that fell upon the stony ground withered, and although for a while it was received with joy, yet when tribulation and persecution arose, *by and by he was offended*: Mark the expression, *by and by*, he was presently offended, and all because there was no depth of earth, there was not a thorow-work of humiliation. Some think the burthens of afflictions great, because they never felt what the weight and burthen of sin meant; but that soul which constantly exerciseth it self in the work of humiliation for sin, which burthens it self with the weight of its sins, and is willing to lye under sin for further breaking of Spirit, that soul (I say) will be able to endure crosses, and to stand under fore afflictions.

Rom. 5. 1, 3

4. Be we careful to preserve our inward peace with God and our own consciences. If vapours be not got into the earth, and stirre there, all the storms and tempests abroad can never make an earthquake; so where there is peace within, all troubles and oppositions without cannot shake the heart. *Having peace with God, — we glory in tribulations.* We are not onely patient under them, but we glory in them. O then let that time that God gives us yet any respite from afflictions be spent in making up our peace with God, let us now labour to get clearer evidences, and deeper sense of his love; then shall we suffer any thing for God, O then we shall go through fire and water, then shall we triumph with the Apostle, *I am perswaded that neither life, nor death, nor principalities, nor powers, nor things present, nor things to come shall ever be able to separate me from the love of God in Christ Jesus.*

Rom. 8. 38, 39

Gen. 17. 1

5. Labour we to see more into the fulness of all good in God. The Lord told *Abraham* that he was *God almighty*, as the onely means to strengthen him against whatsoever evils he was like to meet withal, in God is all the excellency, beauty, comfort, and good of the creature in a most eminent and glorious manner, and God takes infinite delight in communicating himself, in letting out his goodness to his creature: and if so, what is the loss of any thing to me, when I see where I can have it made up? what is any bitterness when I see such infinite sweetness to sweeten all? when tempests come upon mariners, and they be in narrow seas where they want sea-room, there is danger, but if they have sea-room enough there is no fear; thus if we are acquainted with the infinite fulness of good in God, we should see our selves safe in the midst of all tempests, we should feel our spirits quiet under the forest afflictions.

6. Do we humbly and cheerfully submit to our present condition whatsoever it is? Many cast about in their thoughts what they shall do hereafter if troubles should befall them, and yet in the mean time they neglect the duties of their present condition; Surely if we would go on humbly and patiently in the performance of the duties that God

God now calls for, they would prepare us for whatsoever duties should be required hereafter. Master *Bilney* the martyr used to put his finger in the candle to prepare him for the burning of his whole body; a patient bearing of less troubles for the present, will prepare the heart for the bearing of greater afterwards.

7. Be we often renewing our resignations of all unto the Lord. Let us renew our Covenant with him to be at his dispose, that so when any trouble comes at any time, this resignation of heart and renewal of Covenant may be fresh upon our spirits. Experience tells us that sometimes immediately after a day of solemn humiliation, the soul thinks it could then do or suffer any thing, but in a little time after (except this be renewed again) the heart grows drossy, and cleaves to present things, and mingles it self with them again; the often renewing of this keeps the heart very loose from the creature.

8. Lay we up provision against an evil day. There is a threefold provision we should treasure up to prepare us for afflictions. 1. We should treasure up the consolations of God that he affords upon occasion, that at any time we feel in the performance of duties, in the exercise of graces, in the use of ordinances. 2. We should treasure up the experiences of Gods ways towards us, and his gracious dealings with us in former straits. 3. We should treasure up soul-supporting, soul-quickning, soul-reviving, soul-comforting promises, and that of several kinds, suitable to several afflictions, for we know not what kind of afflictions we may meet withal.

9. Labour we much to strengthen every grace; it is strong grace that is suffering grace; a strong wing will fly against the wind, but so will not every wing. It is true, a candle will hold light in the house, but if we go abroad in the aire there is need of a torch, there must be a stronger light there; weak grace may serve our turn to uphold us now, but in time of afflictions it had need be strong; a little grace will be soon spent then, as a candle is soon spent when it stands in the wind.

10. Set much before us the example of Jesus Christ and Gods people, who have endured very hard things. In the example of Christ, consider, 1. Who it was that suffered, he was the Son of God, the glory of the Father, God blessed for ever; when we suffer, nothing but base worms troden under foot to suffer. 2. What he suffered; even the wrath of God, and curse of the law; *he was made a curse* in the abstract, as the Scripture speaks, which was another manner of thing then any of our afflictions. 3. For whom he suffered; it was for us vile worms, wretched, sinfull creatures, who were enemies to him; we suffer for God who is infinitely blessed, to whom we owe all we are or have. 4. How freely he suffered; it was of his own accord, his own free grace moved him to it, he laid down his life, none could take it from him; but for us, it is not in our liberty whether we will suffer or no, we are under the power of another. 5. How meekly he suffered; he was a sheep before the shearer, his sufferings no way disquieted his spirit, but still it kept in a sweet quiet frame in the midst of all. Thus set we Christ before us, let these meditations be meat and drink unto us. In the example of Gods suffering-Saints, consider what precious choice-spirited men they were, how holy, how spiritual, how heavenly; what are we in comparison of them? Consider what they did, what they endured for the Lord Jesus Christ. To this purpose there's a notable chapter, *Heb. 11.* Read, and consider, is it not enough for us that we have such a cloud of witnesses, such a noble army of martyrs before us, and with us?

Heb. 11.

Thus of preparations for afflictions before they come.

SECT. 3. Of the manner of bearing sufferings when they come.

IF any will come after me (saith Christ) let him deny himself and take up his crosse and follow me. This crosse is sufferings; in which condition one way or other we may be (if God so please) continually; the soul might say, *if I must bear this crosse, I hope it is but now and then; any, saith Christ, let him take up his crosse daily; but if every day (may the soul say,) I hope it is an easy crosse.* Nay saith Paul, it is a killing crosse, *I die daily: yet (may the soul say,) if it be a killing crosse, I hope there are refreshings some part of the day.* Not so neither, for thy sake, (saith David) *are we killed all the day long.* (i.e.) 1. In regard of the danger of death. 2. In regard of some beginnings that we suffer, 3. In regard of our willingness to undergo it. But though we tye not these actual

Mat. 16.24

Luke 9.23

1 Cor. 15.31

Psal. 44.22

Actual sufferings according to the letter, to every time and moment: yet certainly there is a time for that; And the duties that concern us when God now calls us to suffer afflictions are these.——

1. That we be willing to come under them.
2. That we contentedly submit our selves, and quietly behave our selves in them.
3. That we labour to improve them.

Sect. 1. *We must be willing to come under sufferings.*

Dan. 3. 18

IT was the honour of the three children in *Daniel*, that they yielded their bodies to those fiery flames they were cast into. Let us not seek to put off *sufferings* by distinctions; certainly the best policy in dangerous times is the greatest purity. The *Lacedemonians* were wont to say, *it was a shame for any man to fly in time of danger, but for a Lacedemonian it was a shame to deliberate.* How much more truly may this be said of a Christian, when God calls him to suffer? He should before-hand be so resolved, that it should be a shame for him even to deliberate. And yet by way of Caution, before we come under afflictions, let us look. 1. That our cause be good. 2. That our call be clear. 3. That our end be right.

1 Pet. 9. 15

1. Look that our cause be good. It is not for every cause that a Christian should ingage into sufferings. Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other mens matters, to suffer in these or the like cases is not Christian, neither will it be comfortable.

Phil. 1. 19

2. See that our call be clear. Christ calls not all to martyrdom; *To you it is given to suffer* (saith the Apostle) *not onely that you should believe in Christ, but also suffer for his sake.* Affliction is a gift of love, even as faith is; it's grace as well to bleed for Christ, as to believe in Christ. Let us be wise therefore to clear our call. For example, if truth suffers by our silence, then are we called to speak; if the saving of our life should be Christs denial, then are we called to dye; if we are before a Magistrate for the name of Christ, Christ then calls us not to be ashamed of him; if sin and suffering surround us so, as that we are necessitated to take the one, and to leave the other, then we may conclude that Christ calls us to suffering.

1 Cor. 13. 3

3. Let us eye our end in all our sufferings; if our end be Self, how should we expect comfort? some have dyed that their names might live; a *Roman* spirit can hold to suffering & death it self, an opposing spirit will put on some to dye rather then yeeld: the Apostle hath left it a clear thing, that 'tis possible to give ones body to be burnt, and yet to want true divine love. One may (I wish none did) suffer as much for selfish as sublime respects, (i.e.) for his own glory. O let us mind Christs glory, truths propagation, the maintenance of equity and righteousness in all our sufferings; And if so go on, fear not, flinch not; if we draw back, his soul will have no pleasure in us. What? are we shy of the waies of religion because of affliction? If such thoughts work in us at any time, take these considerations.——

Heb. 10. 38

1. At what low rate do we prize the waies of God, that such and such more low comforts must not be laid down for them, that such light afflictions must not be endured for the maintenance of them?

2. Consider if Christ had stood on such terms as to have said, *I could be content indeed that these poor creatures might be delivered from misery, but seeing such grievous sufferings must be endured for their deliverance, let them perish for me, I am not willing to save them on such hard terms as these;* O then what had become of us.

3. They who are so shy of suffering, may be forced to suffer in spight of their hearts, and what a sad thing will that be to them? What a sad thing was it to *Cranmer* after he had recanted for fear of sufferings, that yet he was forced to suffer? What a dark'ning was it to his spirit, to his cause, and to his good name?

4. Whatsoever prosperity we enjoy, when God calls us to suffer for him, it is cursed unto us: If we blesse our selves in our name, in our estate, our liberty, our life, and avoyd the way of suffering that God calls us unto, we deceive our selves, for there is no blessing in them, they are all accursed unto us.

5. All the duties of religion that now we perform out of a suffering condition are not accepted of God. We must not think now, having avoyded suffering for Gods truth, that because we are willing to perform duties, therefore God now accepts of us;

no,

no, it was another work that God called us unto, *a work of suffering*; and seeing we have refused this, do what we can, God casts it as dung in our faces, and he regards it not; this is a sad condition, what joy can such a man have of his life, if he had but an illightned conscience?

6. What intollerable pride and delicacy is this in us that we will not venture the losse of any thing, the enduring of any thing for God and his truth? the least truth of God is more worth than heaven and earth; and what is our ease, our name, our liberty, our life to it?

7. How vile is the unbelief of our hearts who dare not trust God with our name, our estate, our liberty, how can we trust God with our souls, our eternal estate? How lightly do we regard the faithfulness, mercy, goodness, wisdom, power of God, working for his people in their suffering conditions? Of what little account are all those gracious blessed promises of God to us in this condition? Our selfe shyness, and cowardize of spirit is such, as if there were no God, no faithfulness, no mercy, no wisdom, no power to help us; as if there were no promise to support and relieve us.

8. How little love is there in our hearts to God, when we are so shy of any thing to be suffered for God? Love rejoyces in suffering for the beloved; *The avoiding hell, and the getting heaven are no great things* (saies Chrysostome) *where the love of God*

*Chrysost. de
amre dei, et
tolerantia in
adversis*

9. What is the issue of foul Apostacy? If we draw back from persecution, we draw on to perdition. Christ is not so sweet in his dealing with martyrs, but he is as dreadful in his discoveries to Apostates. Ask *Spira*, how doleful a condition denying is? Hee'll tell you, that he could feel no comfort in his heart, that there was no place there, but full of bitter torments and hideous vexings of spirit; hee'll tell you of Gods wrath burning in him like the torments of hell, and that his conscience was afflicted with pangs unutterable.

10. What honour should God have in the world? Where would there be any witness to truth against the rage and malice of the divel and wicked men, if all should do as we do? If there be any Christian blood left in us, if any spirit worthy of our profession, O be we ashamed of our baseness this way, and be not so shy of *sufferings*.

Sect. 2. *We must contentedly submit our selves, and quietly behave our selves in sufferings.*

Seeing we are now under an ordinance of God, take heed of the least murmuring or repining against God as if he were an hard master. If our spirits at any time begin to rise in such workings, let us charge our souls to be silent to God; it is a shame for a Christian not to be well skilled in that art, instructed in that mystery of Christian contentation; let us say with our Saviour, *Shall not I drink of that cup which my Father hath given me to drink? It is the cup of my Father, and shall not I quietly and contentedly drink of that cup?* Now we have an opportunity to manifest the power and excellency of our grace, to shew what our grace can enable us to do: strength of reason will go far in quieting and calming of the heart under afflictions, but grace surely where it is true, will go further; it will teach us to submit our selves, and to resigne our spirits unto God, to be willing that God shall deliver us when he will, and as he will, and how he will, so that our wills are melted into the very will of God. It is true, we may be sensible of it, and make our moan to God concerning it, and desire to be delivered of it, and seek it by all good and honest and lawful means; yet we must not murmur or repine, we must not fret or vex, there must not be any tumultuousness or unsettledness of spirit in us, there must not be any distracting fears in our hearts, nor any sinking discouragements, base shiftings, rebellious risings against our God. Now that we may attain this frame, this grace of contentment and quietness of spirit, observe these directions. —

1. Be we humbled in our hearts for the want thereof, or that we have had so little of this grace in us; there is no way to set upon any *duty* with profit, till the heart be humbled for the want of the performance of the *duty* before: many men when they hear of a *duty* that they should perform, they will labour to perform it, but first they should be humbled for the want of it. *Oh that I had this grace of contentment* (should every one say) *what an happy life might I live? What abundance of honour might I bring*

to the name of God? but O Lord, thou knowest it is far otherwise with me, I feel a kind of murmuring, and vexing, and fretting within me, every little crosse puts me out of temper and frame of spirit: Oh the boisterousness of my spirit! what a deal of evil doth God see in my heart? Oh the vexing, and fretting, and murmuring, and repining that is in me!

Gen. 35. 18

2. Pore not too much upon our sufferings. Many men have all their thoughts taken up about their crosses and afflictions, they are ever thinking or speaking of them; when they awake in the night their thoughts are on them, and when they converse with others (nay it may be when they are praying to God) they are thinking on them. Oh, no marvaile though we live discontented lives, if our thoughts be alwaies poring on such things, we should rather have our thoughts on those things that may comfort us. It is very observable of Jacob, that when his wife dyed in child-birth, his wife called the child Benoni; that is a son of sorrows. Now Jacob he thought with himself; if I should call this child Benoni, every time that I name him, it will put me in mind of the death of my dear wife, which will be a continual affliction unto me, and therefore I will not have my child have that name: and so the text saith, that Jacob called his name Benjamin, that is, the sonne of my right hand. Now this is to shew us thus much, that when afflictions befall us we should not give way to have our thoughts continually upon them, but rather upon those things that may stir up our thankfulness to God for his mercies. It is the similitude of Babil, it is in this case as it is with men and women that have sore eyes, now it is not fit for those to be alwayes looking on the fire or on the beams of the sun, but on some things that are suitable, upon such objects as are fit for one that hath sore eyes, as upon green colours, or the like; So men or women that have weak spirits must not ever be looking upon the fire of their afflictions, upon those things that deject them or cast them down, but they are to look upon those things rather that may be suitable for the healing and helping of them. It will be of great use and benefit to us if we lay it to heart, not to be poring alwaies upon afflictions, but upon mercies.

Numb. 14. 3

1 Cor. 13. 5

3. Let us make a good interpretation of Gods waies towards us, if possibly we can. Should our friends alwaies make bad interpretations of our waies towards them, we would take it ill. It is ill taken of the spirit of God when we make ill interpretation of his waies towards us; and therefore if we can make any good interpretation of Gods waies towards us, let us make it. Ex. Gr. If any affliction befall us: let us think thus, It may be God onely intends to try me by this? It may be God saw my heart too much set upon the creature, and so intends to shew me what there is in my heart; It may be God saw that if my estate did continue I should fall into sin, & so the better my estate were, the worse would my soul be; It may be God intended onely to exercise some grace in me; It may be God intends to prepare me for some great work which he hath for me to do; thus we should reason. It is usual with many otherwise to interpret Gods dealings, just as they did in the wilderness, God hath brought us hither to slay us, or to fall by the sword, this is the worst interpretation that possibly we can make of Gods waies: Oh why will we make these worst interpretations when there may be better? Love thinketh no evil. Love is of that nature, that if there may be ten interpretations made of a thing, if nine of them be naught, and one good, love will take that which is good, and leave the other nine: and so though there might be ten interpretations presented to us concerning Gods waies towards us, and if but one be good, and nine naught, we should take that one that is good, and leave the other nine. Oh retaine good thoughts of God. Take heed of judging God to be an hard Master, make good interpretation of his waies, and that will futher our contentment in all our afflictions.

Mat. 8. 20

Marke 3. 22
John 8. 48

4. Let us look upon all our afflictions as sanctified in Christ, and sanctified in a Mediatour. This is to see all the sting, and venome, and poyson of them to be taken out by the vertue of Jesus Christ the Mediatour between God and man. Ex. Gr. Would a Christian have contentment? say then, what is my affliction? Is it poverty that God strikes me withal? Christ had not an house to lay his head in, the foxes had holes, and the fowles of the aire had nests, but the son of man had not an hole to lay his head in. O then how is my poverty sanctified? I see by faith, the curse, and sting, and venome of my poverty taken out by the poverty of Jesus Christ. Christ was poor in this world to deliver me from the curse of my poverty. Again, am I disgraced, dishonoured? Is my good name take away? Why Christ had dishonour put upon him, he was called Beelzebub, a Samaritan, and they said he had a devil in him. All the foul aspersions that could be, were cast upon Christ, and this was for me, that I might have the

the disgrace that is cast upon me be to sanctified to me. Again, am I jeered and scoffed at? Why so was Jesus Christ when he was in his greatest extremity, they could put thorns on his head, & a reed in his hand, and bow the knee before him, and mock him, and say, haile King of the Jews. How then may I attain contentment in the midst of scorn and jeers? By considering that Christ was scorned, and by acting faith upon that which Christ suffered for me. We see many Christians lie under grievous pains and extremities very chearfully, and some wonder at it, why this is the way that they get it, viz. by acting their faith upon what pains Jesus Christ suffered: are we afraid of death? Let us exercise our faith upon the death of Christ: are we troubled in soul? Doth God withdraw himself from us? Let us exercise our faith upon the sufferings that Christ endured in his soul when he was in his agony, and when he sweat drops of blood. And this will bring contentment to our souls.

Mat. 27. 29

5. Let us fetch strength from Christ to bear all our burdens. Now this is done by going out of our selves to Jesus Christ, and by acting our faith upon Christ, and by bringing the strength of Christ into our souls. A man may go very far with the use of reason alone to help him to contentment, but when reason is at a *non-plus*, then set faith on work: This is above reason: It would be a ridiculous thing in the schools of philosophy to say, *if there be a burthen upon you, you must fetch strength from another*; for another to come, and to stand under the burthen they would easily grant, but that any one shou'd be strengthened by anothers strength, that is not near him in outward view, this they would think most ridiculous: O but true believers find contentment in every condition by getting strength from another; There is strength in Christ, not only to sanctifie us and save us, but to support us under all our burthens and afflictions. And Christ expects when we are under any burthen, that we should act our faith upon him, to draw virtue and strength from him. O sweet consolation! If a man have a burthen upon him, yet if he have strength added to him, if the burthen be doubled, yet if his strength be trebled, the burthen will not be heavier, but lighter then it was before to his natural strength; so if our afflictions be heavy, and we cry out, *Oh we cannot bear them!* Yet if we cannot bear them with our own strength, why may we not bear them with the strength of Jesus Christ? Do we think that Christ could not bear them? or if we dare not think but that Christ could bear them, why may not we come to bear them? Some may question, can we have the strength of Christ? yes; That very strength is made over to us by faith, for so the Scripture saith frequently, *The Lord is our strength, God is our strength, and Christ is our strength*, and therefore is Christs strength ours, made over unto us, that we may be able to bear whatsoever lies upon us. This was Pauls prayer for the Colossians, that they might be strengthened with all might, according to his glorious power unto all patience and long suffering with joyfulness. 1. Here's strengthening. 2. Here's strengthening with all might. 3. Here's strengthening with all might according to the glorious power of God in Christ. 4. Here's the end, unto what? It is unto all patience and long-suffering with joyfulness. Oh you that are now under sad and heavy afflictions more than ordinary, look upon this Scripture, and consider how it is made good in you, that so you may with comfort say, *Through Gods mercy I find that strength coming into me, that is here spoken of in this Scripture.*

Psalms 118. 7.
Psalms 42. 2.
Psalms 118. 14.
Esaie 12. 2.
Heb. 3. 19.
Coloss. 1. 11

6. Let us fetch Contentment from the Covenant, and from the particular promises in the Covenant for the supplying of every particular want. There is no condition that a godly man can be in, but there is some promise or other in the Scripture to help him in that condition: and this is the way of his Contentment to go out to the promise, to plead the promise, to fetch from the promise that which may supply. But hath faith warrant to believe whatsoever we find in the promise literally? I dare not say so, but howsoever it may act upon it, and believe that God will make it good in his own way. *But I am in affliction, and here is a promise that God will deliver me out of it, I act faith upon it, but I am not delivered; what good now is there in this promise to me? I answer,* 1. Notwithstanding our non-deliverance, yet now we are under the protection of God more then others are. 2. Notwithstanding the affliction continues, yet the evil of the affliction is now taken away. 3. Notwithstanding God makes use of this affliction for other ends, yet he will make it up to us some other way, which shall be as good. q. d. *Let me have your health, your liberty, your life, you shall not lose by it, I will make it up to you some other way.*

Object.

Sol.

7. Let us by faith realize the glorious things of heaven to us. Faith (we know) is the substance of things hoped for, and the evidence of things not seene. Faith makes the King-

H b. 11. 1.
dom

dom of heaven, and the glory that is to come as now present: Hence the martyrs had such contentments in their sufferings, Though we have but an hard break-fast, (say some) yet we shall have a good dinner, we shall presently be in heaven. Let us but shut our eyes, (said others) and we shall be in heaven presently. It is but a little cloud, (said Athanasius) and it will be presently over: We faint not (said the Apostle) why? Because these light afflictions that are but for a moment, work for us a far more exceeding and eternal weight of glory. The Saints in their afflictions see heaven by them, and that contents them. As the mariners though they were troubled before they could see land, yet when they come nigh the shore, and see such a land-marke, that contents them exceedingly: So the godly though they may be tossed in the midst of waves and stormes, yet seeing the glory of heaven before them, they content themselves. One drop of the sweetness of heaven is enough to take away all the sower and bitter of all the afflictions in the world.

8. Pray for this grace of Contentment. It is Gods gift, and it is a soul-businesse; it is an inward, quiet, gracious frame of spirit; which comes not so much from any outward arguments, or any outward thing, as from the disposition of our own hearts; that contentment that comes meely from external arguments, will not hold long; if it be habitual and constant, it ever comes from the gracious temper of a mans own spirit, and therefore we had need to pray that God would create in us clean hearts, and that he would renew right spirits (or constant spirits, as it is in the original) within us. All the rules and helps in the world will do us little good, except we get a good temper within our hearts, you can never make a ship go steady with propping of it without; you know there must be ballast within the ship that must make it go steady; And so there is nothing without us that can keep our hearts in a steady constant way, but that that is within us; grace is within the soul, and that will do it. O pray we to God to create this Christian contentment within us, open we our hearts unto God, and then with Hanna we shall come from prayer, and look no more sad.

Sect. 3. How we must improve sufferings.

WE must not onely be contented under Gods afflicting hand, but we must labour to thrive under it. Certainly there is a blessing in every Ordinance of God, if we have wisdom and care to draw it forth, and to make it our own. Austin cries out against such who did not profit by afflictions: You (saith he) have lost the profit of this calamity. As it is a sign of great wickedness to turn blessings into curses, so it is a sign of great grace to turn curses into blessings; by this improvement we shall not onely get water, but honey out of the Rock. But how should we improve our afflictions.

Perdidistis
utilitatem
calamitatis
Aug. de
civitate
Dei. l. 2. c. 33.

1. Learn we those lessons which God usually teacheth his people in a suffering condition. I shall onely present those * three which are most comprehensive. —

*Twenty several lessons are reckoned up. — as 1. Compassion towards them which are in a suffering condition, Heb. 5. 2. A prizing of our outward mercies, and comforts more, and yet a doting upon them lesse, Deut. 8. 10, 11, 12. 3. Self-denyal, and obediential submission to the will of God, Jam. 1. 3. 4. Humility and meekness of Spirit, Job. 33. 17. 5. A discovery of unknown corruptions in our hearts, Deut. 8. 2. 6. Prayer, Isa. 26. 16. 7. Acquaintance with the Word, Psal. 119, 25, 50, 103. 8. The need of sound evidences for heaven, Psal. 25. 8. 9. What an evil thing it is to grieve the Spirit, Jer. 44. 4. 10. Communion with God, Psal. 88. 8, 18. 11. The exercise and improvement of grace, Revel. 13. 10. 12. The life of faith, Heb. 2. 3, 4. 13. A trusting God more, and our selves lesse, 2 Tim. 1. 8, 9. 14. A knowing of God in his holiness, justice, faithfulness, mercy, al sufficiency, Psal. 9. 9, 10. 15. A minding the duties of a suffering condition, more then safety, Acts. 9. 6. Mich. 6. 9. 16. A minding the priviledges, and advantages of a suffering condition, Matth. 19. 29. 17. A minding and endeavouring after the one thing necessary, Luke 10. 42. 18. Time-redemption, Eph. 5. 16. 19. A valuing of Christs sufferings, 1 Thes. 1. 10. 20. A prizing and longing after heaven, Phil. 1. 23. Case, correction, instruction.

But those three
lessons within
named are most
comprehensive.

1. The finfulness of sin; what is sin but an evil against God; punishment is an evil against the creature, but sin is a contradiction to the will of God; whence we may safely conclude that there is more evil in the least sin, then there is in the greatest punishment, even

even hell it self; the hell that is in sin, is worse then the hell that is prepared for sin: now in affliction sin is layd open before a mans eyes in such sort as he is enforced to plead guilty of the evil of it; *As many as I love, I rebuke and chasten*, the greek words signifie, *I convince and correct*, Revel. 3. 19.

2. The emptiness of the creature; in our prosperity we stick in the creature, and dote upon the creature, as if there our happiness and comfort were bound up: but in the day of adversity, God convinceth us of our mistakes, by causing us to see the emptiness and vainty of all sublunary contentments; we begin to find the world to be but a gilded emptiness, a meer nothing.

3. The fulness of Jesus Christ, there is an infinite fulness in Jesus Christ, *it pleased the father that in him should all fulness dwell*; but we are not always in a capacity either to receive, or to see that fulness; and the reason is, because in our prosperity we fill our selves so full with the world, that it fears with Christ now as it did when he was born, *there is no room for him in the Inn*; but now when God spreads sack-cloth upon all the beauty and bravery of the creature, and so hideth pride from man, then we can discover beauty and excellency in Christ, infinitely transcending all the beauty and excellency in the world; when the soul is *under the stagers, and in the clefts of the rocks*, then she can sing, *My beloved is white, and ruddy, the chiefest among ten thousands*. Can. 5. 10.

2. Be jealous of our selves, lest that our sufferings should passe away unsanctified. Be we more afraid of the affliction leaving of us, then of its continuing upon us; lay out our strength more for a sanctified use of it, then for deliverance from it, that we may say with David, *It is good for me that I have been afflicted, that I might learn thy statutes*. Psal. 119. 71.

3. Labour to know Gods mind in our afflictions. The man of wisdom sees Gods name upon this rod, and he understands what God intends, viz. whether he sends them for sin, or for some other ends. Onely observe, though God sends afflictions sometimes for tryal, and other ends, rather then for sin, yet it is sin that makes us capable of such a way of tryal; were we not sinful, God would not deal with us that way, therefore it is good in all to be humbled for sin. But here two questions are to be discussed,

1. How we may discern Gods ends in our afflictions.
2. If it be rather for sin, how we may find out the particular sin?

For the first, Gods ends in afflicting us may be discerned thus.—

1. If the affliction be extraordinary, and come in an extraordinary way: and upon examination we find our selves not guilty of any special evil besides daily incursions, then we may comfortably hope Gods intentions are not specially for sinne, but for some other end: so it was in Job, and Joseph.

2. We may know from the work of the affliction, which way it intends, and how God follows it; whether in it God settles not sin upon our heart for humiliation more then ordinary; or whether the work of Gods Spirit be not rather for the stirring up of the exercise of some other grace: For God in his dealings with his people will work for the attaining the ends he aims at.

3. Much may be learn't from the issue of an affliction; when God comes chiefly for tryal, in the issue his grace does much abound towards his servants, as it did in Joseph and Job; What honour was Joseph advanced unto? and how had Job given him *twice as much as he had before*? Job 42. 10. But when the affliction is for sin, it doth not use to have such an issue; it is well if the sinner may be restored into such a comfortable condition as he was in before: When David was afflicted for his sin, some skars stuck by him after his deliverance, he scarce ever was brought into that comfortable condition he was in before.

For the second, *If the affliction be for sin, how may we find out the particular sin?* I answer.—

1. Look what sins and afflictions the Word hath coupled together; although every sin deserves all kinds of afflictions, yet the Word joynes some special correction to special transgressions; as God sorts several promises to several graces, so he sorts several afflictions to several sins.

2. Consider what sins and afflictions Providence couples in respect of similitude: God often stamps the likeness of the sin upon the judgement, Judg. 1. 7, 8.

3. Enquire at the mouth of God by prayer and humiliation, as David did, 2 Sam. 21. 1. and as Job did, Job. 10. 2. and as those in Jeremias did, Jer. 16. 10, 11.

4. Harken to the voice of conscience; that is Gods officer is our souls; especially after humiliation and seeking of God, then listen to the voice of conscience, for as it is with an officer whom you would have search the Records, if you would have him diligent indeed in the search, you must give him his fee, else he will do the work but slightly; So we must give conscience, Gods Register his fee; (i. e.) we must let conscience have much prayer and humiliation which it calls for, and then it will tell us Gods minde more fully.

4. When we have found out our sins, Let us, 1. take notice of Gods displeasure against us. 2. Let us be humbled for it. 3. Let us stir up our hearts against it with indignation. *This is that which hath caused me all this woe, that hath brought upon me all this trouble and smart.* As the Jews took hold on Paul crying, *Men of Israel help, this is the man that teacheth every where against the people:* So should we take hold on our sin that we have found out, and cry to the Lord; *Help O Lord, this is that sin that hath made the breach, this is that sin that hath been the cause of so much evil unto mee.* As we read of Antonius, after Julius Cesar was murdered, he brought forth his coat, all bloody and cut, and laid it before the people: *Look here* (sayes he) *you have your Emperours coat thus bloody and torne.* Whereupon the people were presently in an uproar, and cried out to slay those murderers; thus the looking upon our afflictions, and considering what mischief sin hath done us, our hearts should be raised to fly upon our sin with indignation, and not be satisfied without the destruction of that which would have destroyed us.

5. Let us promise and covenant Reformation, and begin the work while the affliction is on us. Do something now presently, do not put off all till the suffering be over, till we be recovered, or delivered, and think, *then I will do it.* There is much deceit of the heart this way; many miscarry in their vows to God upon this ground, because they put off all till they be out of their affliction: for by that time, the impression that was upon their spirits is abated, their hearts are cooled, and so the duty is neglected. Wherefore do something presently, and be alwayes in doing, till that which was vowed be fully performed.

6. Let every affliction drive us much to God in prayer. *Is any man afflicted, let him pray.* It is a similitude of Chrysostome; *As clouds darken the heavens, and cause lowering weather, but being distilled into drops, then sweet sun-shine, and fair weather follows; So sorrows and cares in the soul cloud the soul, till they be distilled in prayer into tears, and poured forth before the Lord, but then the sweet beams of Gods grace comes in, and much blessing follows.*

7. Let us not cease to seek and sue till we have some assurance that we have made our peace with God; This is that the Lord looks for at our hands in all our crosses, and the chief end he aymes at in afflicting his children, to cause them to seek him more diligently, and to get better assurance of his favour; *Let him take hold of my strength* (saith God) *that he may make peace with me, and he shall make peace with me.* This is done these three waies. 1. By acknowledging unto God freely our manifold sins, and so justifying him in his judgements, as David did, *I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin.* Selah. 2. By praying for, and seeking assurance of his favour in the pardon of our sins. *Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.* 3. By forsaking our sin whereby we had provoked him. *By this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin.* It is good that we practise all these three waies, and never cease practising, till God hath assured us that he is at peace with us.

8. Let us now (if ever) try, exercise, and improve our faith, wisdom, zeal, patience, and all other graces of the Spirit.

1. Let us try our graces: What graces? 1. Our Faith; It is an easie matter to trust God when our barnes and coffers are full, and to say, *Give us our daily bread,* when we have it in our cup-boards; but when we have nothing, when we know not how nor whence to get any thing in the world, then to depend upon an invisible bounty, this is a true and noble act of Faith. 2. Our Wisdom: Plato being demanded how he knew a wise man? Answered; when being rebuked, he would not be angry, and being praised, he would not be proud; our disposition is never well known to our selves, until

we

Acts 21. 28

Phil 4 14

James 5. 13

Isa. 27. 5

Psal 32. 5

Isa 25. 16

Isa. 27. 9

we be crossed. 3. Our zeal; A little water cast upon the fire makes it burn hotter and brighter; So should afflictions make us more zealous and fiery for God, and for good causes, and for good men; The wicked in afflictions are many times furious, but never zealous; they are often like wild beasts that grow mad with bating, if crosses or losses rush in upon them, they fall to the language of *Jobs wife*, *Curse God and die*, or to that of the King of *Israels* Messenger, *Why should I serve God any longer?* 4. Our Sincerity; Thus was *Jobs* sincerity discovered by Satans malice; after all his losses, he sayes no more but, *The Lord giveth, and the Lord taketh. — In all this did not Job sin with his lips.* 5. Our Patience: When it is calme weather, the Sea is quiet and still as any River, but let the winds arise once, and we shall see a difference: for then the Sea foams, and rages, and *casteth out mire and dirt.* We are that indeed which we are in temptation; if we cannot abide a drawing plaister to drain away corrupt blood and humours, how should we abide cutting off joynts and members? how *pulling out eyes*, which repentance must do?

2 King 6 33

Recl. 13. 10

Isa. 25. 16

John 15. 2

Job 33. 16

Psal. 119. 71

Rom. 5. 3

James 1. 23

2 Sam. 16. 11

2. Let us exercise our graces. Affliction gives opportunity for this; it calls forth whatsoever grace there is in the heart to the exercise of it. The Apostle speaking of *Saints-sufferings*, saith thus, *Here is the patience and the faith of Saints.* (i.e.) Here is matter for their *patience and faith* to be exercised about; this calls for the working of their *patience and faith*; and so for other graces, as *humility, self-denial, love to God, meekness, waiting on Christ, loving our enemies, not resisting of evil, fervent prayer*, O what mighty prayers, and lively stirrings of Spirit are there many times in afflictions? They powered out a prayer when thy chastening was upon them, our prayers do but drop out before, now they are powdered out. And this is it that many times makes God to afflict us, because God delights much to see the exercise of our graces: When spices are beaten, then they send forth their fragrant smell; so when Gods servants are in afflictions, then their graces send forth their sweetness in the activeness of them, grace is ever better for wearing.

3. Let us improve our graces. Every branch in me (saith Christ) that beareth fruit, he purgeth it that it may bring forth more fruit. This is the end of Christs purging us, that we may be more fruitful; as vines are made more fruitful by pruning, so are Gods people by the pruning-knife of afflictions; Now they find more peace, more assurance, more strength, then ever they did before; Never such sweet joy, never such full assurance, never such use of faith, and patience, and love as in the forest and longest afflictions; Is it thus with us now? O this may be a sweet seal to our souls of their sincerity ever after afflictions. Gods people never thrive so much in grace, as when they are watered in their own tears; *Manasses* his chain was more profitable to him then his Crown. There is a great deal of difference (could *Luther* say) betwixt a divine in outward pompe, and a divine under the crosse; They that are afflicted do better understand Scripture, but those that are secure in their prosperity read them as verses in *Ovid*. But what graces must we improve? I answer, every grace, onely I shall instance in these. 1. Our spiritual wisdom. To this purpose God is said to open the ears of men, even by their afflictions. We are best instructed when we are afflicted: *It is good for me that I have been afflicted* (said *David*) *that I might learn thy statutes.* *Algerius* a martyr could say, that he received more light in the dark dungeon, then ever he received before in all the world. And *Luther* professed, that he never understood some of *Dauids Psalms* till he was in affliction. When all is done (said he) tribulation is the plainest and most sincere divinity. Prayer, reading, meditation, and temptations make a divine. 2. Our patience. To this purpose, *We rejoyce in tribulation* (said the Apostle) *knowing that tribulation bringeth forth patience.* *My Brethren* (saith *James*) *count it exceeding joy when ye fall into diverse temptations, knowing that the tryal of your faith bringeth forth patience.* The malice of our enemies both proves and improves our patience. See it exemplified in *David*; when *Shimei* cursed, and cast stones at *David*, and called him murdherer, and wicked man; poor afflicted *David* was so far from revenging it, or suffering others to revenge it, that he makes that very thing an argument of his patience, which was the exercise of it. Behold my sonne (saith he) which came forth of my bowels seeketh my life, how much more now may this *Benjamite* do it? 3. Our faith. To this end God afflicts us that our faith may increase: As it is said of the palme-tree, that it groweth higher, and stronger, and more and more fruitful, by how much the more weight it hath hanging upon it: or as it is said of the *Lyon* that she seemes to leave her young ones till they have almost killed themselves with roaring and howling, but at last gasp she relieves them,

Psal. 138. 1

them, whereby they become the more courageous; So it pleaseth the Lord sometimes to leave his children. *Out of the depths have I cryed unto thee (saith David) and then, and not till then it follows, the Lord heard me.* The Lord saw him sinking all the while, yet lets him alone till he was at the bottome, and then hearing him, *David is stronger in faith.* This is the height of faith, and the worth of faith; to have a strong confidence in God, even in the worst of affliction, this is thank-worthy: *hope in a state hopelesse, a love to God when there is nothing but signes of his heavy displeasure, heavenly mindednesse when all worldly affaires draw contrary way, is the chief praise of faith.* What made our Saviour say to that woman of Canaan, *O woman great is thy faith;* but this, in that neither his silence, nor his flat denyal could silence her? Such a faith had *Job, though he kill me, yet will I trust in him.* Here is faith to the purpose; to love that God who crosseth us, to kisse that hand which strikes us, to trust in that power which kills us, this is the honourable proof of a Christian, this argues faith indeed.

Math. 11. 28

Job 13. 15

Job 1. 21

Isaiah 21. 15

1 Peter 4. 16

11.

9. Be we thankful to God for our afflictions. Thus *Job* was; notwithstanding he was bereaved of his estate, of his children, and in a great measure given up into the hands of Satan; yet he bleisseth the Lord, *The Lord giveth, and the Lord taketh away,-- blessed be the name of the Lord.* And this is the meaning of the Prophet, *Wherefore glorifie ye the Lord in the fires, even the name of the Lord God of Israel in the Isles of the Sea.* And thus adviseth the Apostle, *If any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf.* And a little before, *If ye be reproacht for the name of Christ, happy are ye, for the spirit of glory, and of God resteth on you.* As *Noahs Dove* hovered over the water, and found no place to rest her foot on, untill she returned to the Arke; So doth the Spirit of God, (as it were) hover over the souls of men, it wanteth rest, and when it sees a soul that suffers for the truth, there it lights, there it rests, *The Spirit of God and of glory there resteth upon you.* A Christian is more bound to be thankful for the opportunity of exercising one grace, then for all the prosperity in the world; Now there are some graces that cannot be exercised but only in affliction; the Saints in heaven never exercise patience, and without affliction the Saints on earth have no opportunity to exercise patience: But what? have we the opportunity of exercising that grace that we had not before? be we thankful to God.

Isa. 12. 3

Lam. 1. 12
vers. 2.Colos. 1. 24
2 Tim. 2. 12

Isa. 41. 27, 28

10. Let us with joy draw water out of the wells of Salvation: Let us comfort our selves in our suffering condition: We should not onely be thankful, but joyful. Me thinks I hear some suffering Saint sigh and say, *What? is it nothing to you, all ye that passe by? I weep sore in the night, and my tears are on my cheeks; among all my lovers there is none to comfort me, all my friends have dealt treacherously with me, they have heard that I sigh, and there is none to refresh me. I stand for Christ, but there is none stands by me, I own him, but none owns me.* Bleeding Christian, bear up, though men forsake thee, yet Christ will own thee; though men as Swallow-shallow friends do leave thee in the winter of afflictions, yet Christ as a constant friend abides; It is thy glory that thou sufferest for Christ, rejoyce as *Paul* did in thy sufferings, *sith in them thou fillest up that which is behind of the afflictions of Christ.* Know this for thy comfort, that thou that sufferest with him, thou shalt also reign with him. In the mean while what sweetnesse dost thou feel from Christ? It is thy priviledge, and surely thou mayst, I hope thou dost expect more then ordinary sweetnesse from thy Saviour, seest thou not heaven clear over thee? doth not Christ lead thee gently, the cup in thy hand, though it taste bitter to the flesh, doth not the Spirit make it sweet? What's that in the bottome of thy bloody cup? is it not love? are not thy draughts of suffering sweeter and sweeter? What glory is that which rests upon thee? is not Christ with thee in the fire, and doth not he passe with thee through the water? in this thy storm of wind and raine, doth not the Sun shine? *Ah no, I suffer for Christ, and yet I am without Christ, could I but have his presence, I should slight persecutions; did he smile, I should laugh at my foes frowns; were I but in the light of him, I could sing in this darknesse; did I but enjoy the least of his love, I could triumph in the flame of their wrath; but ah, alas, woe, &c.* Stay O soul, speak not out thy sorrows too speedily, Christ cannot be long away, harke! He comes leaping over the mountains, see how the clouds fly away: surely the Sun will shine presently, he cannot be long away; thy very sins shall not, therefore thy sufferings cannot separate between him and thee; *Why sayest thou O Jacob, and speakest O Israel, my way is hid from the Lord, hast thou not heard? hast thou not known the everlasting God, the Lord, the Creature of the ends of the earth? He fainteth not, he giveth power to the faint.* Sing ye sufferers,

sufferers, rejoyce ye prisoners of hope, the Lord whom ye look for, and long after, he is with you, he cannot be absent from you? Christ is in your prisons (though it may be you are not aware of it) however, *Cast not away your confidence for he that shall come will come, and will not tarry. Now the just shall live by faith. ('tis spoken to sufferers) But if any man draw back, my soul shall have no pleasure in him.*

Heb. 10. 35
37. 8

But that I may draw out many arguments for your comforts, consider of these particulars. —

1. Christ is especially present with his suffering-Saints. Thus run the Promises, *I will be with him in trouble, and will deliver him. Fear not O Israel, when thou passest through the water, I will be with thee; ----- when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.* Oh what sweet promises, what flaggons of wine are these to comfort the distressed soul! As Cesar said to the trembling Mariners, *Be not afraid for you carry Cesar*: So may I say to poor persecuted, afflicted Christians, be not afraid, for he that is your King is in you, for you, with you. Upon this ground David comforted his soul, *Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod, and thy staffe comfort me.* When Paul was bereaved of his sight, then (as some conceive) he was rapt into the third heaven, and heard those words from Christ not fit to be uttered. When Stephen was at the bar, and the shower of stones was ready to fall upon his head, then he saw heaven it self open, and the Son of man standing at the right hand of God. When the three children were in the furnace, Christ was there to make the fourth, *I saw four men loose walking in the midst of the fire, and the forme of the fourth is like the Son of God.*

Isa. 43. 1, 2

Psal. 23. 4
1 Cor. 12. 4

Acts 7. 56
Dan. 3. 25

2. Christ is not only present, but supportingly present with his in their sufferings. *Thou art with me* (saith David) *thy rod and thy staffe comfort me.* Though all men forsook Paul when he was to answer before Nero, *Norwithstanding* (saith Paul) *Christ the Lord stood by me, and strengthened me.*

Psal. 23. 4

2 Tim. 4. 16, 17

3. Christ gives his Saints cordials suitable to their sufferings. *They shall put you out of the Synagogue* (saith Christ,) *and kill you.* 1. They shall excommunicate you, now as suitable to this Christ told them that he went to prepare mansions for them in his Fathers House. 2. They shall kill you, now as suitable to this Christ tells them that their lives should be as sure as his, *Because I live, ye shall live also.* Thus Christ hath suitable cordials; if men frown, he hath smiles; if men disgrace, he hath honours; if you lose perishing riches; he hath durable, unsearchable. Whatsoever you suffer losse in, he will make it up.

John 16. 2

John 14. 2
John 14. 19

4. Christ sympathizeth with his suffering-Saints. *In all their affliction he was afflicted, and the Angel of his presence saved them.* Christians, suffer when and where you will, Christ suffers then, and there with you. Had persecutors eyes, they would see this, and they would be afraid of this. *If we perish, Christ perisheth with us,* could Luther say; *Suffering-Saints!* Christ so loves you, as that he suffers with you; are you in dungeons? Christ is there too: are you with Job on the dung-hill? Christ there sits by you; Every drop of blood that you bleed, goes to the heart of Jesus Christ; the Baptisme of affliction wherewith ye are baptized, is Christs; Count not, call not that yours, which is his, surely he rather suffers in you; then you for him; or if you will say, you suffer for him, yet know he sympathizeth with you in those sufferings.

Isa. 63. 9

5. Christ ordereth all the sufferings of his Saints for quality, quantity, and duration. 1. For quality, Christ orders to some mockings, bonds, imprisonments; to others stoning, sawing, killing with the sword; Christ tells Peter by what death he should glorifie him. 2. For quantity, *Thou tellest my wandrings,* he means the wandrings whilest he was persecuted, such wandrings as the Apostle means. *They wandered about in sheeps skins, and goats skins, being destitute, afflicted, tormented.* David must not wander a step more then Christ would: nor shall Saints weep a tear, nor bleed a drop, nor bear a stripe more then Christ will number out. 3. For duration, he orders that too, *Ye shall have tribulation ten dayes. The Gentiles shall tread the holy City under foot fourty two moneths. The witnesses shall ly in the streets three dayes, and an half.* So many dayes, moneths, years, Christ orders all.

John 21. 19

Psal. 56. 8

Heb. 11. 37

Revel. 2. 10
Revel. 11. 2, 9

6. Christ often gives to his Saints most glorious visions in their grievous sufferings: Was it not thus with John, and Stephen? And how many Martyrs have spoke of such spiritual visions, visits, incomes, which they have had in prisons, the like unto which they never found nor felt at other times? We give our rings, jewels, chains, net-works

Revel. 1. 12
Acts 7. 54, 55

to our children if they be in pains, which we lock up in closets and cabinets at other times, Christ gives cabinet-comforts lockt up, and unusuall discoveries to his members in prisons and dungeons, of which many have had sweet and gracious experiences.

7. Christ rewards all the sufferings of his Saints. *To you that have continued with me in my temptation, I appoint unto you a kingdom, as my Father hath appointed unto me. For our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory. I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. And Blessed is the man that endureth temptations, for when he is tryed he shall receive the crown of life. Toritures are but trading with God for glory, said Gordius: and persecutors are but my fathers gold-smiths (said Bernard) who are working to adde pearls to the crowns of Saints. Christians! comfort your selves with these words.*

Luk. 22. 29. 30

2 Cor. 4. 16, 17

Rom. 8. 18

James 1. 12

SECT. 4.

Of the manner how to carry our selves when sufferings and afflictions are gone.

THe duties that concern us when affliction is gone, are these,----

1. That we treasure up all the experiences we have had of God, and of our own hearts in the time of our afflictions: keep we them fresh in our hearts, and work them upon our own spirits, and make use of them as God offers occasion.

2. Whatsoever we wished that we had done then, be sure now to set about, and never rest till it be done, that when affliction comes again, it may not find it undone, if it doth it will make the affliction very bitter unto us: if this rule were well observed, we should have glorious reformatiōns,

3. Be we careful to performe the vowes we have made in our afflictions. Most hypocrites have many good motions, and purposes, and seem to be new men in their afflictions, but when Gods hand is removed, they return to their old Byas again, yea become worse then before, onely the elect are better for their afflictions afterwards; *Before I was afflicted, I went astray, but now I have kept thy word.*

Exod. 9. 34

Psal. 119. 67

4. Take heed of trusting to our own promises that we have made to God for obedience, rather then to his promises that he hath made to us for assistance.

5. Often call our selves to account after the affliction is over, what is become of it? how was it with me then? and how is it now? have I more peace now then I had then? and how comes it about? hath my peace grown upon good grounds, so as it may hold? I had workings of Spirit then, what are become of them? have I been faithful to God and to my own soul?

6. In stead of all other rules, be sure to observe this. Sit we down and reflect upon our own selves, turn we in upon our own hearts, and examine our selves thus. ----- *Have teachings been mixt with chastenings? have instructions accompanied corrections? hath the rod budded? hath God discovered to me the sinfulness of sin, the emptiness of the creature, the fulness of Christ? is no evil like to the evil of sin? no good like to Jesus Christ? is the world become an empty vanity, a mockery, a nothing in mine eyes? can I say, it is good I have been afflicted? and can I point out that good, and say, this I have got by my sufferings? can I say, I know divine truths more inwardly, more clearly, more experimentally, more powerfully, more sweetly, then ever? can I say, I have quietly submitted, and I have endeavoured to improve my sufferings to Gods glory, and my own good? Thus if we question, our hearts will give the answer, either in the affirmative, or in the negative. If in the affirmative; then fall on these duties.*

Psal. 119. 11

As -----
1. Study to be thankfull, say with David, *what shall I render unto the Lord? consider how great things God hath done for our souls. As 1. God hath done more for us, then if he had never brought us into affliction and trouble, or then if he had brought us out the very same day on which he sent us in: prevention and deliverance may be in wrath, but this is in love. 2. God hath doubled his mercy and loving kindness to us; hath commanded deliverance and instruction too: a hoisted mercy; yea as deliverance and instruction were the return of prayer, a treble, a multiplyed mercy; which should greatly indear the heart to God, and make it sing with David, I will love the Lord, because*

because he hath heard the voice of my supplication. 3. God hath sealed up our adoption and son-ship; if ye endure chastening, God dealeth with you as with sonnes, for what sonne is he whom the father chasteneth not? our Patmos in this case hath been our Paradise, wherein he hath given us his loves. 4. God hath consecrated our sufferings; afflictions have taken orders, as it were, and stand no longer in the ranke of ordinary providences, but serve now in the order of gospel-ordinances: a prison, a bed of sickness, is turned into a schoole, into a Temple, wherein God hath taught us into his own likeness. 5. As God hath consecrated our sufferings, so he hath consecrated us also by our sufferings, ye have need of patience, that when you have done the will of God, you may inherit the promises; when we have done Gods will, all is not done, there is somewhat to be suffered, and therefore we have need of patience, to carry us through the suffering part of our work, as well as the doing, that so being perfect, we may inherit the promises. 6. God hath crowned us with the blessing; *Blessed is the man whom thou chastenest and teacheest*: by this means God turnes the crown of thornes into a crown of gold, and sets it on our head, and now brings us forth wearing this crown, and shews us to the world as a monument of free grace. O then say with David, *what shall I render unto the Lord for all his benefits towards me?* God himself gives the answer, *I will deliver thee, and thou shalt glorifie me.*

Psal'm 116. 1
Heb. 12. 7

Heb. 10. 36

Psal'm 94. 12

Psal'm 116. 12
V'salm 50. 15

2. Study how to preserve and maintaine that sweet gracious frame of heart, into which God hath brought us by afflictions: it is a duty which we should practise as oft as we come from the word, or from any other divine ordinance: If an ordinance-frame, if a gracious impression be on our hearts, we should rejoyce in it, and blesse God for it, and labour to keep up such a frame in our hearts, till our next solemn approach unto God. But how much more should this be our care and study, when we come out of Gods furnace, that solemn ordinance of affliction, to labour and maintaine that melting frame of heart, that warmth, and heate, that life, and vigour, which we have brought with us out of affliction? *Look to your selves that ye lose not those things which God hath wrought in you.* And to that purpose, 1. Be often reading over the lessons which God hath taught us, frequently revive the remembrance of them in our hands, and work the impressions of them upon our hearts. 2. Renew often upon our souls the remembrance of the sharpness and bitterness of the affliction: the Church found great advantage this way. *Remembring mine affliction, and my misery, the wormewood and the gall, my soul hath them continually in remembrance, and is humbled in me.* The meaning is this; the people of God among the Jews that desired to keepe close to God after their great deliverance from Babylon, experience a serious and constant remembrance of those seventy years sufferings, to be an excellent perservative to that humble and gracious frame of heart, which God wrought them into in their captivity, and yet that is not all; as remembrance of affliction preserved humility, so humility strengthened faith; *this I recall to minde, therefore have I hope*, by the kindly operation of the remembrance of former dispensations, she began to conceive good hope through grace, that God had not chastened her in wrath, but love. 3. Call often to mind the sad discourages and reasonings, the fears and tremblings which we have had in our bosoms in the times of suffering. *I forget prosperity* (said the Church) *and I said, my strength and my hope is perished from the Lord: So Jeremiah, waters flowed over mine head, then I said, I am cut off.* Thus David, *I said in my passion.* And Jonah, *I said, I am cast out of thy sight.* Thus should we call to mind our *Saids*; (i. e.) we should sit down, and recount the impatiences, and short-spiritednesses, the murmur, and unbelief, the love of a present world, the fear of death, the hard thoughts of God, all the irregularities and distempers of our own spirits in the time of tribulation: doubtlesse it would be of singular use, as to humble our souls, and to check corruption, so to endear and preserve the teachings of God upon our souls. *Good and upright is the Lord, therefore will he teach sinners in the way, q. d.* I sinned against the Lord in my affliction, by my impatience, unbelief, unhumbleness, &c. yet he was pleased not altogether to leave me without the teachings of his Spirit, not because I was good, but because he was good; not because I pleased him, but because mercy pleased him; not because I was upright before him, but because he was upright, true, and faithful to his own promise. *good and upright is the Lord, and therefore he hath taught me, though I was a sinner in the way.* 4. Attend constantly, and conscionably upon the ministry of the Word. The truth is, the Word and the rod teach the same lessons; the rod many times is but the words remembrancer; and therefore as the rod quickens the word, so the word back again will revive and sanctifie the teachings of the rod; they mutually help to set on

2 John 8.

Lam. 3. 49

Lam. 3. 17
Lam. 3. 14
Psal 31. 22
Jonah 2. 4

Psa'm 25. 8

one another with deeper impressions. 5. Feed that frame of heart which God hath taught us into : meditate much upon *the sinfulness of sin, the emptiness of the creature, the fulness of Christ, the exquisiteness of his sufferings, the severity of the last judgement, the torments of hell, the joyes of heaven, the horreur of eternity,* rich in meditation, and rich in grace. 6. Be much in prayer: *Strengthen O God (prays David) that which thou hast wrought in us.* Accordingly was that prayer of Luther, *conferme O Lord in us what thou hast wrought, and perfect the work thou hast begun in us to thy glory, So be it.* These are the means to preserve a good frame of heart.

2. But on the other side, if our heart answer in the negative; that our chastenings have had no divine teachings, our God hath not discovered to us *the sinfulness of sin, the emptiness of the creature, the fulness of Christ;* either the rod was dumb, or we were deaf; affliction hath left us as it found us, as ignorant, as unhumbed, as unsensible of sin, as worldly, as strange to Christ, and our own hearts; as regardless of eternity, as fit for sin as we were before; as devoyd of grace, as unthankful, as uncomfortable as ever; O it is sad! and therefore, come, rowle we our selves in the dust before the Lord, *smite upon our thigh, sigh with the breaking of our loynes, and cry on: with Ephraim, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; I have felt the blows of God, but that is all: I have received no more instructions then a brute beast: or if I had, I have quickly lost it; it is like the untimely fruit of a woman that never saw the sun.* Truly we have cause to sit down, and even with for our affliction againe: God hath put himself into our hands (as it were) and we have let him go without the blessing of saving instruction: how may we even wish, that we were in prison againe, in our sick bed againe, in banishment againe, &c. however humble our selves greatly before the Lord, and wrestle mightily for the after-improvements of God upon our hearts; pray, *turne me Lord, and I shall be turned, for thou art the Lord my God; what affliction hath not done, Lord do thou; set omnipotency on work, and it shall be done; turne me, and I shall be turned;* that so our souls may yet speak to the praise of free grace, after that I returned I repented, and after that I was instructed, I smote upon the thigh, I was ashamed, yea even confounded, because I did hear the reproach of my youth. Urge the Lord, as Sampson did after his victory, *thou hast given this great deliverance into the hand of thy servant, and shall I now dye for thirst, and fall into the hand of the uncircumcised?* Say we, Lord, *thou hast given thy servant this great deliverance from danger and death, and shall I now perish for want of divine improvement, and go down to hell among the uncircumcised?* teach me thy way O Lord, and I will walke in thy truth. — teach me to do thy will, for thou art my God, thy spirit is good, lead me into the land of uprightness. In a word, desire the Lord, that he would do all the work, and then take all the glory.

Thus much of the *Sufferings of Saints.*

MEDIA:

THE

Middle Things,

In reference to
The FIRST and LAST Things :

OR,

The Means, Duties, Ordinances, both *Secret, Private*
and *Publick*, for continuance and increase of a Godly life,
(once begun,) tell we come to Heaven.

Wherein are discovered many blessed, *Medium's* or *Duties*, in
their right method, manner and proceedings; that so a Christian (the
Spirit of Christ assisting) may walk on in the holy Path, which leads from his
new-birth to everlasting life.

Drawn for the most part, out of the most eminently Pious, and
learned Writings of our Native Practical Divines: with additionals
of his own,

By *ISAAC AMBROSE*,
Minister of the Gospel at Preston in Amounderness.

Matth. 12. 50. Whosoever shall do the will of my Father which is in heaven, the same
is my brother, and sister and mother.

John 13. 17. If ye know these things happy are ye if ye do them.

John 15. 14. Ye are my friends, if ye do whatsoever I command you.

Luke 17. 10. When ye shall have done all those things which are commanded you, say,
We are unprofitable servants, we have done that which was our duty to do.

L O N D O N,

Printed for Rowland Reynolds, and are to be sold at his Shop at the Sun and Bible
in the Poultry, 1674.

THE UNIVERSITY OF CHICAGO



CHAP. XVII. SECT. I.

Of Preparatives to

Fasting.



hitherto of duties ordinary; now follow the extraordinary, *Fasting* and *Feasting*: but because the Book is swollen bigger then I had purposed it, and that much of the extraordinary is contained in the ordinary duties, I shall therefore deliver in few words what I have to say of these duties.

The first of these is *Fasting*, in which there is required something

{ Antecedent.
Concomitant.
Subsequent.

1. The *Antecedent*, or preparation thereto, consists in these particulars: ---

1. Take but a moderate supper the night before; for if a man glut himself over night, he will be more unfit for the duty of humiliation the next day.

2. Immediately after supper, all servile works of our calling laid aside, begin the preparation, and continue so long as we can conveniently sit up, even longer and later then on other dayes: *From even to even shall ye celebrate your *Sabbath*, saith God; and therefore then set the time allotted apart for that holy work, propounding to our selves the end of our intended Fast, resolving to keep it to God according to his will, adding serious petitions to God in our prayers, in that behalf.

Lev. 23. 32
*I speak not
this in refer-
ence to our
Lords day;
indeed the

seventh day Sabbath among the Jews began at evening, and so ended the next day evening, according to the beginning and ending of natural dayes from the Creation (as it is said) the evening and morning made the first day, but our Lords day beginneth in the morning from the resurrection of Christ on the morning on that day, and that's not without a mystery, that the Legal Sabbath began with darkness, and the Evangelical began with light.

3. When we awake that night, let not our thoughts be upon worldly business, much less upon any wicked thing, but let them be holy, such as may tend to the furtherance of the holy actions to be done the next day.

4. Arise early the day of our Fast, this agrees well with a fasting-day; it is probable, that for this cause some lay on the ground, others in sack-cloth, in the nights of their fasts, not only to express, but to further their humiliation, by keeping them from sleeping over-much or over-sweetly.

2 Sam. 12. 16
Joel 1. 13

5. In the morning (after some renewing of our preparation, and prayer for Gods spiritual grace to enable us to sanctifie a Fast that day) apply we our selves to the main work of the day, of which in the next Section.

SECT. 2. Of the duties required in Fasting.

IN the action of *Fasting* there are duties { inward.
outward.

1. The inward duties are { general.
more special.

1. The duties that more generally concern the nature of the day, are such as these: ---

1. In the true spiritual Fast, there must be *fasting* from sin, or the forsaking of all our sins; for whiles we abstain from lawful things, we are admonished much more to abstain from all things that are utterly unlawful at all times: It is the Lords complaint,

Z z z

Behold,

Behold, ye fast for strife and debate, and smite with the fist of wickedness, ye shall not fast as ye do this day. It is plain, the Lord will endure no Fast of those that go on still in their wickedness.

2. The word and prayer must be added: *I fasted and prayed before the God of Heaven*, said *Nehemiah*: --- *And they stood up in their place, and read in the Book of the Law of the Lord their God, one fourth part of the day, and another fourth part they confessed and worshipped the Lord their God*: But whereas prayer is a daily and ordinary exercise of the Saints, it is manifest, that by *Prayer* coupled with *Fasting*, is understood a special and peerless kinde of *Prayer*, wherein two things are required: 1. Fervency of desire; now we must not onely pray, but cry unto the Lord; yea, as the *Ninevites* speak, *We are to cry mightily unto him*: For the use of our outward abstinence, is but the wing of prayer, wherewith it might more easily fly up to heaven. 2. In such a prayer there should be an assurance of faith: The Lord hath made a gracious promise in many places to this Ordinance, *2 Chron. 7. 14. Isa. 58. 8, 3. Joel. 2. 18, 19.* and let all the Fasts of the Church of Christ, both in the Old and New Testament, be looked at, as *Judges 20. 23. Ezra 9. 6. Esth. 4. 16. Acts 13. 2, 3.* and it will appear, that the end of their fasts (kept in any measure of truth and sincerity) was a feast, and the issue of their mourning, great joycing; all which may serve wonderfully to strengthen our faith in this holy performance.

3. Works of mercy must be added, *Is not this the fast that I have chosen, to loose the bands of wickedness, to deal thy bread unto the hungry, to bring the poor that are cast out, into thine house, and when thou seest the naked, to cover them?* In all our fasts this must be observed, that the poor may have the gain of our fasting; *If their loyns and bowels bless us, the Lord also will bless us abundantly.*

4. We must ever in these days of humiliation, renew our Covenant with the Lord; and not onely unfeignedly purpose, but faithfully promise amendment of life; this making, renewing and keeping our Covenant, is the life and sum, and the one most necessary things in this excellent and extraordinary exercise of fasting and prayer.

2. The particular duties, wherein we must seriously exercise our souls on such a day, are these: ---

1. In a right survey and full comprehension of all our vileness, iniquities, transgressions, and sins.

2. In a right apprehension of Gods dreadful wrath and flaming vengeance against sin.

3. In a feeling sense of our own unspeakable, and inconceivable misery by reason thereof.

4. In a vile and base conceit and esteem of our selves, abhorring our selves in dust and ashes.

5. In an inward sorrow, renting of the heart, bleeding of the soul, accompanied with an outward bewailing, with a plentiful and heart-piercing confession of all our sins before Gods gracious throne.

6. In a resolute hatred, dislike and aversion in the will; in an impregnable resolution and strong reasoning of the mind; in a constant endeavour and watchful opposition against sin.

7. In an hearty grieving, that we cannot perform all these more heartily, sincerely and soundly.

2. The outward duties consist especially in outward abstinence: As ---

1. From full sleep, whence that exhortation in some sense, *Watch unto prayer, Col.*

4. 2. *1 Pet. 4. 7.*

2. From costly apparel, from ornaments, and better attire, *Exod. 33. 4, 5, 6. Jonah. 3. 6.*

3. From matrimonial Benevolence, from that society which God hath sanctified by his Word to married persons, *1 Cor. 7. 5. Joel. 2. 16.*

4. From bodily labors and worldly business, *Lev. 16. 29, 31. --- 23. 22. Joel 1. 14. --- 2. 15.*

5. From food wholly; and yet this total abstinence from meat and drink is not so strictly required, but that they whose health cannot bear it, may in case of true necessity, take some little refreshing, lest otherwise they hazard or hurt their health, and unfit themselves for the spiritual exercise and duty; indeed we have no example of this case propounded in Scripture, yet we have a sufficient ground for it, *Hosea 6. 6. Mat. 12. 7.*

6. From

6. From all carnal delights and pleasure of this life, *Jeel 2. 16. David and Daniel* would not anoint themselves at such a time, *1 Sam. 12. 20. Dan. 10. 3.* and all these outward duties are to be observed. 1. Partly as helps to our humiliation, in renouncing the hinderances thereof. 2. Partly as signs of our humiliation, whereby we acknowledge our selves unworthy of these delights. 3. Partly as evidences of our repentance, in that by way of godly revenge, we deprive our senses (which have all sinned) of their several delights.

SECT. 3.

Of the duties after Fasting.

When all is done and performed, observe these particulars: ---

1. Take heed of inward pride, and resting in the performance: spiritual pride is that worm that will breed in the best fruits of the Spirit, that poison which the Devil (that hellish spider) will suck out of the best flowers in Gods Garden, and if he can but prevail over us to be self-conceited with our enlargements, or to trust to that service we have done, he hath what he looks for, and deprives us of all the comfort of our humiliation: Labour therefore as much as we can, to humble our selves with a through view of our failings in the best of our performances; and for our enlargements, consider we the fountain of them, which is not any ability of our own, but the good Spirit of God, breathing where and when it listeth, and setting out our strait hearts, which otherwise would be utterly closed and shut up; let Christ have the glory of all our abilities, who hath given us his grace, but will not give his glory to another.

2. Hold the strength which we have got that day as much as we can; keep we still our interest and holy acquaintance, which we have gotten with God, and with the holy exercises of Religion; unloose not the bent of our care and affections against sin, and for God: It is a corruption of our nature, and it is a policy of Satan to help it forward, that (like some unwise warriors when they have gotten the day of their enemies) we grow full of presumption and security, by which the enemy taketh advantage to recollect his forces, and coming upon us unlook'd for, gives us the foil, if not the overthrow; we are too apt, after a day of humiliation, to fall into a kind of remissness, as if then we had gotten the mastery; whereas if Satan fly from us, if sin be weakned in us, it is but for a season, and but in part, and especially if we stand not upon our watch, Satan will take occasion to return, and sin will revive in us.

*Luke 4. 13.
Mat. 12. 44*

3. Wait upon God for return; we must not presume that presently upon the work done, God must great our asking; as hypocrites that could say, *We have fasted, and thou hast not regarded it;* we may and must expect a gracious hearing, upon our unfeigned humiliation; *All things whatsoever ye shall ask in prayer, believing, ye shall receive,* but as for when and how, we must wait patiently; it is true, faith secureth us of good success, *This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us;* but faith neither prescribeth unto God how; *For who hath directed the Spirit of the Lord? or being his counsellor, hath taught him?* nor yet doth it make haste, *Behold, I laid in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste:* Faith waits Gods leisure, when he in his wisdom judgeth it most seasonable, that is the time.

Isaiah 58. 3

Matth. 21. 22

1 John 5. 14

Isa. 40. 13

Isa. 28. 16

And thus much of our duty before, in, and after Religious Fasting.

SECT. 3.

*Of the Duties after Thanksgiving.***T**He Duty after, consists in these particulars:—

1. In referring the benefits and gifts received, to the glory of God the giver, in the good of his Church.
2. In seeking to glorifie God who hath been so gracious unto us, by bringing forth the fruits of a godly life: *Herein is my Father glorified that ye bear much fruit.* John 15. 8
3. In honouring the Lord with our substance, and acknowledging him to be the chief Lord of all we possess: *Honour the Lord with thy substance, and with the first fruit of all thy increase.* Prov. 3. 9.

SECT. 4.

*Of Psalms suitable to this duty, translated by Mr. W. B.*Psalm 100. to the tune, *Have mercy, &c.*

- A**ll men of moral birth,
that dwell in all the earth,
2. O make a noyse to God with joys,
and serve the Lord with mirth.
O come before his throne
with singing, every one;
3. For certainly the Lord most high,
even he is God alone.

*He made us, and not we;
not we our selves, but he.
His folk, and flock, and pasture stock
he made us for to be:*
4. With praise come to his gate,
and to his courts relate
*His laud and fame, and bleſs his name:
his honour celebrate.*
5. For God is good for ever,
his mercy faileth never.
*His truth doth last all ages past,
and constant doth persever.*

PSAL. 108. 1. part.

- O** God I fix my heart,
my glory bears a part.
And as my tongue, so shall my song
praise thee with musicks art.
2. Wake Harp and Psaltery.
right early wake will I:
3. Thy praises Lord, will I record,
the people standing by.

*I'll praise thee with my song,
the nations all among:
4. To heavens high, to clouds of sky,
his truth and mercies throng.
5. Exalted be thy name
above the heavens frame.
Let earth below the trumpet blow
of thy renowned fame.*

PSAL. 150.

- P**raise, praise the Lord most high
within his sanctuary,
In topmost tower of his great power,
with praise him magnifie.
2. Praise him for acts renown'd,
with excellency crown'd;
According to his greatness, do
praise him with trumpet sound.
3. O praise him chearfully,
with Harp and Psaltery:
4. And let the dance his praise advance;
and Timbrels melody
Praise him with joynt consents
of stringed instruments.
5. The Organs bring, loud Cymbals ring;
each one his praise presents.
6. High sounding Cymbals ring,
let every breathing thing
The praise record of this great Lord,
and Allelujah sing.

Allelujah, and again Allelujah; Amen, Allelujah.

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U T T I M A.

THE LAST THINGS,

In reference to the
FIRST & MIDDLE THINGS:

OR, CERTAIN Meditations

ON
*Life, Death, Judgement, Hell, Right
Purgatory, and Heaven.*

Delivered

By ISAAC AMBROSE, Minister
of Christ at PRESTON in Amounderness
in Lancashire.

Deut. 32. 29. *O that they were wise, that they understood this,
that they would consider their latter end.*

Ecclus. 7. 36. *Whatsoever thou takest in hand, remember the
end, and thou shalt never do amiss.*

LONDON,

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in the Poultry, 1674.

AMERICAN

THE NEW YORK

STREET

NEW YORK

THE NEW YORK

THE NEW YORK

THE NEW YORK



Lifes Lease.

GEN. 47. 9.

Few and evil have the dayes of my life been.

When Pharaoh was Egypts King, Joseph Pharaohs Steward, and Jacob Josephs father, there was a great famine, which Pharaoh had dreamed, Joseph foretold, and Jacob suffered: God that sent Joseph to Pharaoh, brings Jacob to Joseph, the same providence so disposing of all, that yet some food must be in Egypt, when nothing was found in all the land of Canaan: Thither come and welcome (as you may see in the story:) Pharaoh salutes Jacob with this question, *What is thy age? How many are thy dayes?* How many? alas, but *few*: What are they? alas, but *evil*: Thus we find Jacob at his Arithmetick; the bill is short, and the number but a cipher: Will you hear him cast his accounts? First, they are *dayes*, and without all rules of falsehood, by subtraction *few*, by addition full of *evil*: contract all, and this is the sum of all, *Few and evil have the dayes of my life been.*

This Text, briefly, is the Lease of Jacobs life; God the chief Lord enrich his substance, yet limits the grant of his time: will you question the Lease? for what time? no more, but *my life*] saith Jacob: but a life? what years? no years, but *dayes*] saith Jacob: but dayes? how many? not many, but *few*] saith Jacob; but few? how good? not good, but *evil*] saith Jacob: who can blaze the armes of life, that finds not in it Crosse and Crosselet? the lease, but a *life*] the term, but *dayes*] the number, *few*] the nature, *evil*] nay, when all is done, we see all is out of date; the dayes are not, but are past, they *have been*;] *Few and evil have the dayes of my life been.*]

We must, you see, invert the Text, and begin with that on which all hangs; it is but *my life*] saith Jacob.

Life.

Would you know what is that? take but a view of *Nature*, and *Scripture*, and these will sufficiently describe our life:

First, *Nature*, whose dimme eye sees thus far: what is it but a *Rose*, saith *Tisernus*? which if you view in its growth, the cold nips it, heat withers it, the wind shakes it; be it never so fair, it withers; be we never so lively, immediately we die and perish.

A *Rose*? that is too beautiful! *Life* is but *grasse*, saith *Plantin*, green now, withered anon; thus like the flower that is cut in Summer; as soon as we are born, Death is ready with his Sythe; as soon as we are dead, Angels gather in the Harvest, on whose wings we are carried to that Barn of Heaven. *Grasse*? no, saith *Philomon*, *Life* is no better than a *counterfeit picture*: what if the colours be fair, and the resemblance near? the shadow of death, and the Curtains of our grave will darken all. A *picture*? that is too honourable; *Life* is (a worse resemblance) but a *Play*, saith *Luscanus*, we enter at our birth, and act all our life; presently there is an *exit*, or a back return, and away we go, shutting all up with a sudden Tragedy. A *Play*? that is too large. *Anonymus* being asked what was *life*? he *shows himself a little, then hides himself*, as our meaning was this, our *life* is but a little *show*; and no sooner are we seen, but immediately are we hid and gone: A *flow*? that is too pleasant; *Life* is nothing but a *sleep*, saith *Philonius*; we *life* secure; and Dormice-like we slumber away our time;

A a a 2

When

Ut rosa pascit
no languet
alepra iugo
Tisernus.
Ut herba sol-
stichum plantat
to pascit i pascit
admodum Ph.
lomon.
Scena est
ludus quoque
vita: Luscanus.
Cum perum-
per so osten-
dunt, mox se
abscondit
Anonymus:
Rodal. Agric.
Tu quicquid
securus; & in
modum pascit
sepulcrus iaceat
Philonius.

ἀνίπτε τίνα δὲ
νεύει. Ἀριστο-
φάνης.
σκαὶς ἔνας
ἀνδρῶν ὅς,
Pind. in Pyth.
Vita quid nisi
moris imigo?
Cato.

when all is done, as if all this were too little, we sleep again, and go from (our grave) the bed, to (that bed) our grave. *A sleep?* that is too quiet; it is nothing but a dream, saith *Aristophanes*; all our worldly pleasures are but waking dreames, at last Death rouzeth our souls that have slept in sinne, then lifting up our heads, and seeing all gone, we awake sorrowing. *A dream*, or the dream of a shadow, saith *Pindarus*; the worst, the weakest dream that can be imagined; sure one step further were to arrive at deaths door; and yet thus far are we led by the hand of *Nature*: nay, if you will, lower; death succeeds life, and life is but the image of death, saith *Cato*. Here is a true picture of our frailty, life is like death; indeed so like, so near together, that we cannot differ each from other.

See here the condition of our life; what is it but *a Rose, a Grasse, a Picture, a Play, a Shew, a Sleep, a Dream, an image of Death?* such a thing is life, that we so much talk of.

Use.

And if *Nature* give this light, how blind are they that cannot see lifes frailty? you need no more but mark the *Destinies* (as Poets feign) to spin their threads: one holds, another draws, a third cuts it off; what is your life but a thread? some have a stronger twist, others a more slender: some live till near rot, others die when scarce born: there's none endures long; this thread of life is cut sooner or later, and then our work is done, our course is finished. Are these the Emblemes of our life? and dare we trust to this broken staffe? how do the Heathen precede us Christians in these studies? *Their books were skulls, their desks were graves, their remembrance an hour-glasse.* Awake your souls, and bethink you of mortality; have you any priviledge for your lives? are not Heathens and Christians of one Father *Adam*? of one mother *Earth*? the Gospel may free you from the second, not the first death; only provide you for the first, to escape the second death. O men, what be your thoughts? nothing but of *Goods and Barnes, and many Tears*? you may boast of *Life*, as *Oromazes* the Conjuror of his Egge, which (he said) included the felicity of the world; yet being opened, there was nothing but *Winde*: Think what you please, your life is but a *Wind*, which may be stopt soon, but cannot last long by the law of *Nature*.

2.

But secondly, as *Nature*, so *Scripture* will inform you in this point. The life of man is but of little esteem; what is it but a *Shrub*, or a *Brier* in the fire? *As the crackling of thornes under the pot, so is the (life or) laughter of the fool*; momentany and vanity, *Eccles. 7. 6.* Nay, a shrub were something, but our life is lesse, no better than a *leaf*; not a tree, nor shrub, nor fruit, nor blossom: *We all fade as a leaf, and as iniquities like the winde have swept us away, Isa. 64. 6.* Yet a leaf may glory of his birth, it is descended of a Tree; *Life* is a *Reed*, sometimes broken, at least shaken; so vain, so infirm, so inconstant is the life of man: *What went you out to see? a reed shaken with the winde?* *Matth. 11. 7.* Nay a reed were something, our life is baser, indeed no better than a *rush* or *flag*. *Can a rush grow without mire? though it were green, and not cut down, yet shall it wither before any other herb, Job 8. 11, 12.* What shall I say more? what shall I cry, a *rush*? *All flesh is grasse, and all the grace thereof as the flower of the field; the grasse withereth, the flower fadeth, surely the people is grasse, Isa. 40. 7.* I am descended beneath just patience, but not so low as the life of man; as all these resemble life, so in some measure they have life: but life is a *smoke*, without any spark of life in it: thus cries *David*, *My dayes are consumed like smoke, and my bones are burnt like an hearth, Psal. 102. 3.* Yet is here no stay, the smoke ingenders clouds, and a cloud is the fittest resemblance of our life: *My welfare passeth away as a cloud (saith Job) And our life shall passe away as the trace of a cloud, & come to nought, as the mist that is driven away with the beames of the Sun, Job 30. 15.* Neither is this all, clouds may hang calm, but life is like a tempest, it is a cloud, and a winde too; *Remember that my life is but a wind, and that mine eye shall not turn to see pleasure, Job 7. 7.* Nay, we must lower, and find a weaker element; it is not a winde, but water, said that woman of *Tchob*, *We are as water spilt on the ground, which cannot be gathered up again, 2 Sam. 14. 14.* yet is water both a good and necessary element. Life is the least part of water, nothing but a *foam*, a *bubble*: *The King of Samaria (that great King) is destroyed as the foam upon the water, Hos. 10. 7.* I can no more, and yet here is something lesse, a *foam* or *bubble* may burst into a vapour, and *What is your life? it is even a vapour that appeareth for a little time, and afterwards vanisheth away, James 4. 14.* Lesse then this is nothing, yet life is something lesse, nothing in substance; all it is, it is but a *shadow*, *We are strangers and sojourners as all our fathers were; our dayes are like a shadow upon the earth, & there is none*

none

none abiding, 1 Chron. 29. 15. See whither we have brought our life, and yet ere we part, we will down one step lower; upon a strict view we find neither substance nor shadow, only a meer nothing, a very vanity: Behold, thou hast made my dayes as an handbreadth, and mine age is nothing in respect of thee; surely every man living is altogether vanity, Psal. 39. 5.

1 Chr. 29. 15.

Psal. 39. 5.

Lo here the nature of our life, it is a shrub, a leaf, a reed, a rush, a grasse, a smoke, a cloud, a winde, a water, a bubble, a vapour, a shadow, a nothing.

What mean we to make such ado about a matter of nothing? I cannot choofe but wonder at the vanity of men, that run, ride, toil, travel, undergo any labour to maintain this life, and what is it when they have their desire which they so much toil for? we live, and yet whilst we speak this word, perhaps we die. Is this a land of the living, or a region of the dead? We that suck the Air kindle this little spark; where is our standing, but at the gates of death? Psal. 9. 13. Where is our walk, but in the shadow of death? Luke 1. 79. What is our mansion-house, but the body of death? Rom. 7. 24. What think ye? Is not this the region of death, where is nothing but the gate of death, and the shadow of death, and the body of death? Sure we dream that we live, but sure it is that we die; or if we live, the best hold we have is but a lease. God our chief Lord may bestow what he pleaseth; to the rich man wealth, to the wife man knowledge, to the good man peace, to all men somewhat: yet if you ask, Who is the Lessor? God. Who is the Lessee? Man? What is leased? This world. For what terme? My life.] This Jacob tells Pharaoh, as the Text tells you, *Pepe and evil have the dayes of my life] been.*

Psal. 9. 13.
Luke 1. 79.
Rom 7. 24.
An non & Ræ
regio mortis;
ubi porra
mortis, umbra
mortis, &
corpus mor-
tis?

This is the lease, and now you have it, let us see what use you will make of it. It is a bad life some live; Come (say they) and let us enjoy the pleasures that are present, and let us cheerfully use the creature as in youth, let us fill our selves with costly wine and ointments, and let not the flower of life passe by us. What a life is here? Can it be that pleasures, wine and ointments should have any durance in this vail of misery? Suppose thy life a continued sence of pleasures: hadst thou Dives fare, Solomons robes, Davids throne, Crasus wealth; livedst thou many years without any cares, yet at last comes death, and takes away thy soul in the midst of her pleasures: alas, what is all thy glory, but a snuff that goes out in stench? Couldst thou not have made death more welcome; if he had found thee lying on a pad of straw, feeding on crusts and crumbs? Is not thy pain more grievous, because thou wast more happy? Do not thy joyes more afflict thee, then if they had never been? O deceitful world, that grievest if thou dost; and yet to whom thou art best, they are most unhappy!

Use. 1.
Wisd. 2. 5.

But to speak to you who have passed the pikes and pangs of the New Birth, would you have life indeed, and enjoy that joy of life which is immortal? then heed, revive, watch and awake from sin: were you sometimes dead in sin? O but now live in Christ, Christ is the life, John 14. 6. Were you sometimes dumb in your dying pangs? O but now abide in Christ, Christ is the Word of life, John 1. 1. Are you as yet babes in Christ, feeble and but weak through lifes infirmities? Why, then use all good means, eat and be strong, Christ is the bread of life, John 6. 48. Here is a life indeed, would you not thus live for ever? then believe in God, and in Jesus Christ whom he hath sent, and this is life eternal, John 17. 3. O happy life, which many a man never dreams of! So much they strive to protract this brittle life, which but adds more grief, that they forget Christ; nay, they forget their Creed, which begins with true life, God; and ends with life never ending, Life everlasting. Others that hope for heaven, fix not their thoughts on earth; if you be Gods servants, lift up your hearts above, for there is life, and the God of life, the Tree of life, and the Well of life, the life of Angels, and the Life everlasting.

Use. 2.

John 14. 6.
John 1. 1.
John 6. 48.
John 17. 3.

One sand is run, and the Text is lessened; but as you have the lease, so you may now expect to know the due: the lease is but a life, the due lasts but dayes.

Dayes.

Not weeks, nor months, nor years; over a year, the best Arithmetick is to reduce or break it into Dayes: so we have in it the last translations, The dayes of the year,

Here then is the } Summe, a Year.

} Fraction, Dayes.

First, a Year; in the Spring is the youthful spring of our age, in the Summer, is the

aged

aged time of your youth; in the *Autumn* is the high noon, or middle of our age, when the Sun (which is our soul) rules in the Equinoctial line of our life; in the *Winter* we grow old and cold, the nips of frost strip the tree of our life, we fall into the grave, and the earth that nourished us, will then consume us. See what is man! a *Spring of tears*, a *Summers dust*, an *Autumns care*, a *Winters wo*: Read but this map, and you need travel no further to enquire of life.

The first quarter is our *Spring*, and that is full of sinne and misery; the Infant no sooner breathes, but he sucks the poyson of his parents: in *Adam* all sinned, and since his time all were defiled by his sin. Is it not *Natures* rule, that *Every man begets one like himself*? And is it not *Gods* rule, that *Every sinner begets another no better than himself*? How may a foul vessel keep sweet water? or how may an earthly sinner beget an heavenly Saint? we are all in the same state of sinne, and so we fall into the same plunge of sorrow: The childe in his cradle sleeps not so secure, but now he wakes, and then he weeps; cold starves him, hunger pines him, feares trouble him, sicknesse gripes him, there is some punishment, which without sinne had never been inflicted. It is wonderful to consider, how *Nature* hath provided for all creatures; birds with feathers, beasts with hides, fishes with scales, all with some defence, only man is born stark naked, without either weapon in his hand, or the least thought of defence in his heart; birds can flie, beasts can go, fishes can swim: but infant-man, as he knows nothing, so neither is he able to do any thing: Indeed he can weep as soon as born, but not laugh (as some observe) till forty dayes old: so ready are we born to wo, but so farre from the least spark of joy. O meer madnesse of men, that from so poor, naked and base beginnings, can perswade our selves we are born to be proud!

And if this be our *Spring*, what (think ye) is our *Summer*? Remember not the finnes of this time, prayes *David*, Psalm. 25. 7. and why? Their remembrance is bitter, saith *Job*, Job 13. 26. If mirth and melody should never meet with end, this were an happy life; Rejoyce, O young man, in thy youth, let thine heart cheer thee in the dayes of thy youth, walk in the wayes of thine heart, and in the sight of thine eyes; but remember, for all these things God will bring thee to judgement, Eccles. 11. 9. This judgement is the damp that puts out all the lights of comfort: could not *Solomon* have given the reins, but he must pull again at curb? Must youth rejoyce; But for all this remember? what a bar stands here in the very door of joy? alas, that we should trifle thus with toys; which no sooner we enjoy, but in grievous sadnesse we repent our follies. The Wise man that gave liberty to his wayes, what cries he but *Vanity*, and after, *Vanity of vanities*; and at last, *All is vanity*? What was the wisdom of *Achitophel*? a vain thing: What the swiftnesse of *Hazael*? a vain thing: What the strength of *Goliath*? a vain thing: What the pleasures of *Nebuchadnezzar*? a vain thing: What the honour of *Haman*? a vain thing: What the beauty of *Absalom*? a vain thing. Thus if we see but the fruit that growes of sin, we may boldly say of laughter; *Thou art mad*: and of joy, *What is this thou dost*? Eccles. 2. 2.

And if this be our *Summer*, what may be our *Autumn*? an hour of joy, a world of sorrow; If you look about you, how many miseries lie in wait to enslave you? there is no place secure, no state sufficient; no pleasure permanent; whither will you go? The Chamber hath its care, the House hath its fear, the Field hath its toil, the Country hath its frauds, the City hath its factions, the Church hath its Sects, the Court hath its envy; here is every place a field where is offered a battel: or if this were better, consider but your states: the Beggar hath his sores, the Souldier hath his fears, the magistrate hath his troubles, the Merchant his travels, the Nobles their crosses, the great ones their vexations; here is every state a Sea, tossed with a world of tempests: or yet if this were happier, bethink you a little longer of your fleeting joyes; the sweet hath its sower, the Crown hath its care, the World hath its want, Pleasure hath its pain, Profit hath its grief, all these must have their end; here is a dram of sugar mixt with an Ephah of bitter. Is this man-hood, that is subject to all these miseries? Nay, what are these in comparison of all it suffers? It is deformed with sin, defiled with lust, outraged with passions, over-carried with affections, pining with envy, burthened with gluttony, boiling with revenges, transported with rage; all mans body is full of iniquity, and his soul (the bright image of God) through sin, is transformed to the ugly shape of the Devil.

And if this be our *Autumn*, what (I pray) is the *Winter*? then our Sun grows low, and we begin to die by degrees, shew me the light which will not darken, shew me

the

the flower which will not fade, shew me the fruit which will not corrupt, shew me the garment which will not wear, shew me the beauty which will not wither, shew me the strength which will not weaken: behold, now is the houre that thy lights shall darken, thy cheeks wrinkle, thy skinne be furrowed, thy beauty fade, and thy strength decay. Here is the ambition of a long life; thy lease lies a bleeding, and death raps at the door of thy heart to take possession: O forcible entire! will not pleasures delay? cannot riches ranfome? dares not strength defie? Is neither wit nor wealth able to deceive nor bribe? what may rent this house, that the soul may but lodge there one night longer? Poor soul, that dies (or departs) in unremedied pangs! our sins may run on score, and repentance forget her days of payment. Yet our lease shall end, the date expire, this body suffer, and the soul be driven from her house and harbour. See the swift course of our mortal Sun, at North and South, in our mothers Womb and tomb both in one year.

Consider this, ye that forget God, you have but a year to live, and every season yields some occasion to tell you, ye must die; In childhood, what is your chest of clouts, but a remembrance of our winding sheets? In youth, what is your mirth and musick, but a summons to the knell? In manhood, what is your house and enclosure, but a token of the coffin? In age, what is your chair or litter, but a shew of the beer, which at last shall convey you to your graves! Man, ere he is aware, hath drest his herse: every season adding something to his solemnity. Where is the Adulterer, Murtherer, Drunkard, Blasphemer? Are you about your sins? look on these objects; There is a Sunne now setting, or a candle burning, or an houre-glasse running, or a flower decaying, or a Traveller passing, or a vapour vanishing, or a sick man groaning, or a strong man dying; be sure there is something pulls you by the sleeve, and bids you beware to commit such enormities: Who dares live in sinne, that considers with himself he must die soon? And who will not consider, that sees before his eyes so many a remembrancers? Alas, we must die, and howsoever we passe from childhood to youth, from youth to manhood, from manhood to age; yet there is none can be more than old: here is the utmost of our life, a Spring, a Summer, an Autumn, a Winter; and when that is done, you know the whole Year is finished.

Use.

Senectutem nemo excedit

The summe is a Year,] the Items are Dayes.] And what Dayes can ye expect of such a Year? my Text, in relation to these dayes, gives us two attributes, the first is few, the second is evil; if you consider our dayes, in regard of the fewnesse, (which this word seems rather to intimate) you may see them in Scripture brought to fewer and fewer, till they are well near brought to nothing.

If we begin with the beginning, we find first, that the first man Adam had a lease of his life in fee, and (as Lawyers say) To have and to hold, from the beginning to everlasting: but for eating the forbidden fruit, he made a forfeiture of that estate: of this he was forwarned, In the day that thou eatest thereof, thou shalt die the death, Gen. 2. 17. And this he found too true, Because thou hast eaten of the tree, whereof I commanded thee, Thou shalt not eat; — what then? amongst other curses this was one, Dust thou art, and to the dust thou shalt returne, Gen. 3. 19. After him, the longest life came short of the number of a thousand yeares; The dayes of Methusalem (saith Moses) were nine hundred, sixtie, and nine yeares, Gen. 5. 27. and had he come to a thousand, which never was attained by man; yet a thousand yeares are but one day with God, 2 Peter 3. 8. yea, but a yesterday, saith Moses; A thousand yeares in Gods sight, are but as yesterday, Psalm 90. 4. But what speak I of a thousand yeares? no sooner came the flood, but the age of man (of every man born after it) was shortened half in half. These are the generations of Sem (saith Moses) Gen. 11. 10. to wit, Arphaxad, and Selah, and Eber, none of which there could reach to the number of five hundred yeares; the longest liver was Eber, and yet all his dayes, before and after his first-borne Peleg, were but foure hundred, sixty, and four yeares, Gen. 11. 16, 17. nay, as if half a thousand were more than too much, you may see God halfe their ages once again: Peleg lives as long as any man after him, and yet his daies were neither a thousand, nor half a thousand, nor half of half a thousand; no, no more than two hundred, thirty, and nine yeares, Gen. 11. 18, 19. but this was a long life too: If we come to arrive at the time of Jacob, we shall find this little time well-near halfed again; when he spoke this text, he tells he was one hundred and thirty yeares old, and after this he lived no longer than seventeen yeares more; so that the whole age of Jacob was but (sevenscore and seven) an hundred fourty and seven yeares, Gen. 47. 28. Nay, to leave Jacob a while, and to come

Gen. 2. 17

Gen. 3. 19

Gen. 5. 27

2 Peter 3. 8

Psalm 90. 4

Gen. 11. 10

Gen. 11. 16, 17

Gen. 11. 18, 19

Gen. 47. 28

Psal. 90. 10

come a little nearer our selves, in *Moses* time we find this little time halved again, he brings seven score to seventy; *The dayes* (saith he) of our age are three score years and ten, and though men be so strong that they come to four score years, yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone, Psal. 90. 10. Here is halfe of halfe, and if we halfe it a while, sure we shall halfe away all our time: nay, we have a custome goes a little further, and tells us of a number a great deal shorter, we are fallen from seventie to seven, in *lifes leases* made by us. Nay, what speak I of years, when my text breaks them all into *dayes*? *Few and evil have the dayes been*, so our former translation, without any addition of *yeares* at all: and (if you mark it) our life in Scripture is more often termed *dayes* than *years*: The book of *Chronicles*, which writes of mens lives, are called according to the interpretation, *Words of dayes*: to this purpose we read, *David was old, and full of dayes*, 1 Chron. 23. 1. and *In the dayes of Jehoram, Edom rebelled*, 2 Chron. 21. 8. So in the New Testament, *In the dayes of Herod the King*, Matth. 2. 1. and, *In the dayes of Herod the King of Judah*, Luke 1. 5. In a word, thus *Job* speaks of us, our life is but *dayes*, our *dayes* but a shadow; *We know nothing* (saith *Job*) and why so? *our dayes upon earth are but a shadow*, Job 8. 9.

1 Chron. 23. 1

2 Chron. 21. 8

Matth. 2. 1

Luke 1. 5

Job 8. 9

Lo here the length of our little life, it is not for ever; no, *Adam* lost that estate, and he that lived longest after *Adam*, came short of the number of a thousand years: nay, that was halved to somewhat lesse than five hundred, and that again halved to little more than two hundred; *Jacob* yet halfe it again to a matter of seven score, and *Moses* halfe that again to seventie, or a little more: nay, our time brings it from seventie to seven: nay, *Jacob* yet brings it from years to dayes, *Few and evil have the dayes* of the year of my life been.

1. Use

Teach us, O Lord, to number our dayes, that we may apply our hearts unto wisdom, Psal. 90. 12. *Moses* Arithmetick is worthy your meditation; learn of him to number, pray to God your teacher, think every evening there is one day of your number gone, and every morning there is another day of misery coming on, evening and morning meditate on Gods mercy, and your own misery. Thus if you number your *dayes*, you shall have the lesse to account for at that day, when God shall call you to a final reckoning.

2. Use

But miserable men, who are not yet born again, their *dayes* run on without any meditation in this kinde: What think they of, but of long *dayes*, and many years? And were all their *dayes* as long as the day of *Joshua*, when the Sun stood still in the midst of Heaven, yet it will be night at last, and their Sun shall set like others. True, God may give some a liberal time, but what enemies are they to themselves, that of all their *dayes* allow themselves not one? If any man long after life, and to see good *dayes*, let him refrain his tongue from evil, and his lips that they speak no guile. How live they that would needs live long, and follow no rules of piety? many can post off their conversion from day to day, sending Religion afore them to thirtie, and then putting it off to fourty, and not pleased yet to overtake it, promise it entertainment at three score; at last death comes, and allows not one hour: In youth these men resolve to reserve the time of age to serve God in; in age they shuffle it off to sicknesse; when sicknesse comes, care to dispose their goods, loathnesse to die, hope to escape, martyrs that good thought. O miserable men! if you have but the Lease of a farme for twenty years; you make use of the time, and gather profit; but in this precious farm of time, you are so ill husbands, that your lease comes out before you are one penny worth of grace the richer by it. Why stand ye here all the day idle? there are but a few hours or dayes that ye have to live; at last comes the night of death, that will shut up your eyes in sleep till the day of doom.

1 Pet. 3. 10

Mat. 20. 6

Luk. 9. 42

Matth. 6. 12

You see now the term of our Lease, our life lasts but *Dayes*. And although we live many *dayes*, yet in this thy day, saith Christ; and Give us this day our daily bread, say we, as if no day could be called thy day but this day: if there be any more, we shall soon number them; my text tells you they are not many, but few; *Few and evil have the dayes of my life been*.

Few.]

O! If Lease is a Life, our Life is but *Dayes*, our *Dayes* are but *Few*. The Phoenix, the Elephant, and the Lion fulfil their hundreds; but man dieth when he thinks his

his Sun yet riseth, before his eye be satisfied with seeing, or his ear with hearing, or his heart with lusting; death knocks at his door, and often will not give him leave to meditate an excuse before he comes to judgement: Is not this a wonder to see dumb beasts outstrip mans life? The Phoenix lives *thousands* (say some) but a thousand years are a long life with man: *Meibushalemi* (you saw) the longest liver, came short of this number; and yet, could we attain to so ripe an-age, what are a thousand years to the dayes everlasting? If you took a little moat to compare with the whole earth, what great difference were in these two? and if you compare this life which is so short, with the life to come, which shall never have end, how much lesse will it yet appear? *As drops of rain are unto the Sea, and as a gravel-stone is in comparison to the sand; so are a thousand years to the dayes everlasting.* But will you have an exact account, and learn the iust number: It was the Arithmetick of holy men to reckon their dayes but *Few*;] as if the shortest cut were the best account. The Hebrews could subduct the time of sleep, which is half our life: so that if the dayes of men were *threescore years and ten*, here's *five and thirty years* struck off at one blow. The Philosophers could subduct the time of weakness, which is most of life; so that if *vivere* be *valere*, that only a true life, which enjoys good health, here's the beginning and the ending of our days struck off at the second blow. The Fathers could subduct all times not present, and what say you to this account? were the dayes of life at noon, man grown to man-hood? look ye back, and the time past is nothing; look ye forward, and the time to come is but uncertain: and if time past, and time to come stand both for ciphers, what is our life but the present? and what is that but a moment? Nay, as if a moment were too much, look at Scripture, and you will see it brought to a lesser passe: *Job* (for his part) goes about to subduct the time of his birth, which is the bud of life; *Let the day perish* (saith he) *wherein I was born*; nay, let it not be joyned unto the dayes of the year, nor let it come into the count of moneths, *Job* 3.6. *Solomon* could subduct not onely childhood, but the time of youth too, which is the strength of life: *Take away grief out of thine heart and cause evil to depart from the flesh; for childhood and youth both are but vanity*, *Eccles.* 11. 10. *Paul* could subduct the time of sinne, which is the joy of life; *She that lives in pleasure* (lives not, say she) *is dead while she is alive*, *1 Tim.* 5. 6. *Surreine* all, and suppose that the time of birth, and childhood, and youth, and sin were gone, to what an epitome were mans life come? Think of this all ye that travel towards Heaven, had we not need to make haste, that must go so long a journey in so short a time? How can he choose but run that remembers his *dayes are few*? nay, that every day runs away with his life? The workman that sets a time for his task, he listens to the clock, and counts the houres, not a minute must passe, but his work goes onwards: how then do we neglect our time while we should serve God? *Work while it is day*, saith *Christ*; and, *This is the day of salvation*, saith the Apostle. Would you know your task? you must work: would you know the time? it is *this day*: a great task, a short time; had we not need with *Moses* to *number our dayss*, lest we lose a minute? It is true, of all numbers we cannot skill to number our dayes: we can number our sheep, our oxen, our fields, our coyn; but we think our dayes are infinite, and never go about to number them. The Saints that went before us cast another account; *Moses* had his *tables*, *Job* had his *measures*; all agree both for measure and number, magnitude and multitude; our life is but short, our dayes are but *few*. *Few*] and evil they have been.

Eccles. 18. 9

Psalm 90. 10

Job 3. 6

Eccles. 11. 10

1 Tim. 5. 6

John 9. 4
2 Cor. 6. 2

Give me leave a little to amplifie on this point: would we thoroughly know the shortnesse of our time, the fewnesse of our dayes? I shall then set before you the magnitude of the one, and the multitude of the other:

And first, for the magnitude of the time of our life; A man (say the Philosophers) is *Microcosmus*, a little world; little for goodnesse, a world of wickednesse. Of this world, if you have the dimensions according to the rules of Geometricians, the length, breadth, and depth of our short life; then first for our length from East to West, from our birth to our burial, I need not to take so many paces, as will make *mille passus*, a mile; our little life bears no proportion to such a length: I dare not say as *Strobans* relates, that our life hath the last of a cubits length; for that's more than the Scripture will afford it: it is but a *span* or *hand-breadth*, saith *David*, that's little: nay, *Alcous* in *carmine Lyrico*, saith, it is but an *inch long*, that's lesse: nay, saith *Plutarch*, *All our life is but a prick, a point*; yet lesse, saith *Seneca*, *it is a point that we live, and lesse than a point*: that's lesse than either I can say, or you conceive. What is it? not a mile, but

Psalm 39. 5
punctum est quod vivimus, & adhuc puncti minus.

a cubit, but a span, but an inch, but a point, nay lesse than that : here's little longitude of life. Well, but our latitude perhaps is greater : no, take a measure if you please from one pole to another, as we stand betwixt the termes of life and death, and where-soever we are, death is within a hand-breadth of our life : if we be on the sea, there's but a thick-board betwixt us and drowning : if on the land, here's but a shoe-sole betwixt us and our grave : if we sleep, our bed is our bodies grave, and there's but a sheet, (perhaps a winding-sheet) betwixt us and it : when we are awake, our body is our souls grave, and there's but a few skins (as say Physicians) betwixt death and us. What is it ? but the breadth of an hand, of a board, of a shoe-sole, of a thin sheet, of a small skinned : there's little latitude you see. Well, but our profundity may help all this : go to therefore, and see what that is. I shall not lead you down many steps, for indeed there are not many steps to lead you down. In one word, come to the centre of the heart of man : The Grecians, to expresse the shallownesse of this life, give the same name to the heart, that they do to death : *Kos* is the heart, the author of life ; and *Kos* is destiny, the worker of death ; to shew that as every man hath an heart, so death hath a dart for every man. Christians ! mortals ! consider your magnitude in all these dimensions ; alas, how is it that many of you make your selves so great ? what mean those titles which you take upon you ? *Your Greatnesse, Your Highnesse, Your*—— I know not what. O consider the mortality of your bodies, and that will tell you the just scantling of your selves.

2. For the multitude of our dayes, he was branded with the name of a fool, that thought he had many years to live. *Moses* tells us, *The dayes of our years are threescore years and ten*, Psal. 90. 10. But now (as you heard) we value our life but at seven years, as if six years we had to labour, and to do all we had to do ; but the seventh were a Sabbath to rest with God, Rev. 14. 13. Nay, yet the Scripture comes somewhat lower, and because a Plurality might cause a security, it bestowes but a unity upon our years : thus *Jacob* in this Text reckons of a great number of one year, *The dayes of the year of my life are an hundred and thirty years*, Gen. 47. 9. Nay *Aufins* comes shorter, and compares our life to a quarter of a year, like *Jeboabash's* reign, which lasted about three moneths time, 2 King. 23. 31. Nay, the Scripture descends from moneths to dayes ? Few and evil are my dayes, saith *Jacob* : implying that this life is but a few dayes, or but *one day as some would have it, which is the meaning of Christs Prayer, *Give us this day our daily bread*, Matth. 6. 11. And yet that we may not think our death a great way off, the Scripture tells us, it is not a day to come : no, *Boast not of to morrow, for thou knowest not what a day may bring forth*, Prov. 27. 1. Thy day is this present day, and therefore saith the Apostle, *To day if you will hear his voice*, Heb. 3. 7. nay, to speak further, this day (saith *Job*) is past already, *We are but of yesterday*, Job 8. 9. nay, as if a day were too long for the life of man, *Moses* resembles it to the grasse that grows up in the morning, and is cut down in the evening, Psal. 90. 6. and *Gregory* compares it to *Jonah's* gourd, that came up in a night, and perished ere the day was done, *Jonah* 4. 10. The evening and the morning make but one day, *Genesis* 1. 5. but *our day is oft-times an evening without a morning, and oft-times a morning without an evening. Nay, yet to go lower, as if half a day were more than our life could parallel, *Moses* compares it to a watch, which is but the fourth part of a night, Psal. 90. 4. Yea, and as if this were longer than our life doth last, the Scripture calles it but an hour, *John* 5. 25. The hour is coming, and now is, saith *Christ* : nay, our life is but a minute, or if we can say lesse, a moment : In a moment they go down to the grave, saith *Job*, Job 21. 13. and In a moment shall they die, saith *Elihu*, Job 34. 20. And a lying tongue is but for a moment, saith *Solomon*, Prov. 12. 19. and Our light affliction is but for a moment, saith *Paul*, 2 Cor. 4. 17. Lo here the length of our little life, this is the gradation that God makes of it : at first a matter of seventy years, but these were tythed from seventy to seven ; this number again was made no number, one single year : a year ? nay a moneth, nay a day, nay an hour, nay a minute, nay a moment ; as soon as we were born, we began to draw to our end, *Wisd.* 5. 13. There's but one poor moment which we have to live, and when that is spent, our life is gone ; How ? but one ? and a moment ? one is the least number that is, and a moment the shortest time that ever was : O what mean men to plot and project for the time to come, as if this life would never be done ? O consider of the littleness of the time that thou hast to live ! O consider of the greatnesse of the matter that depends upon it ! thy body, soul, heaven and hell, all hangs on this thread, a short life, a few dayes.] Few and evil have the dayes of my life been.

You

*Mors sola
faretur,
quantula
sunt homi-
num corpulcu-
la. Juvena.
Psal. 90. 10
Revel. 14. 13

Gen. 47. 9

2 Kings 23. 31
*Vita nostra
non diuturna,
sed diurna.
Matth. 6. 11

Prov. 27. 1
Heb. 3. 7

Job 8. 9
Psal. 90. 6

Jonah 4. 10
*Quem dies
videt veniens
superbum,
hunc dies
videt abiens
jacentem.
Psal. 90. 4
John 5. 25
Job 21. 13
Job 34. 20
Prov. 12. 19
2 Cor. 4. 17

Wisd. 5. 13

You have learned *Moses* Arithmetick to number your days: practise a while, and you, find this *Use*.

God shortens your time, you that are unregenerate, lest you defer your repentance. It is said of the Devil, that he is *busy*, because his time is short, Revel. 12. 12. and are you worse than Devils? is not your time shorter? and yet are you more negligent? How do you give way to that old serpent? he delays no time to bring you to hell, and ye neglect all times to get you heaven: What is your life but a *Jonahs* gourd, suddenly sprung up, and by and by withered again, and gone? whatsoever ye do, your wheel whirls about apace: in a word, ye die daily, and you all know thus much, that you have every one of you a poor soul to save. I have wondered at men that desire time after time, one time after mother; why, if your souls perish, the day will come soon enough. *It makes me weep* (said one of a better stamp) *when my hour-glasse is beside me, and I see every drop of sand follow other so speedily.* Your dayes are but few, and yet who knowes whether this day his sun may set? Take heed, you unregenerate, if death come unawares, it is the price of your souls, how you are provided! Who (alas!) would defer to be good, that knows not how soon he may go to judgement? The enemy keeps a daily watch; a friend prepares for your welcome, and are you such enemies to your selves, that never are prepared to welcome death?

1. Use
Rev. 12. 12

But to seek to thee, whosoever thou art that readest, *regenerate*, or *unregenerate*, the best counsel thou canst learn, is to be still in a readinesse; think every day thou risest to be thy day of death, and every night thou goest to bed, that thou art laid down in the grave: if thou shouldest forget, will not each object be a remembrance? thy sheets, of thy winding-sheet; thy coverings, of thy claspings dust; thy sleep of thy death, with whom (I may say truly) thou shakest hands every night: who can forget his grave, that lies him down in his bed? and who then would not so provide himself, as if every night he went to his grave? Our dayes are but few, and the night will be ere long that we die indeed. What are we but Tenents at will in this Clay-Farm? the foundation of all the building is a small substance, alwayes kept cold by an intercourse of air, the pillar is but a little breath, the strength some few bones tied together with dry strings, howsoever we piece and patch this poor cottage, it will at last fall into the Lords hands, and we must give surrendour only in this tenour, *Few and evil have the dayes of my life been.*

2. Use

You now see the time of our *Lease* to the full, our life lasts but *dayes*, our *dayes* are but few, who is so fond to settle his care on this *Lease*, that so soon is expired; nay, with a blast is gone out? The man that is wedded to this world, enjoys neither length of *dayes*, nor a day of joy; as he is mortal, so is he miserable: you shall see my Text joyn both the hands, nothing indeed but death can lose the bonds; the *dayes* of my life are few, the few *dayes* of my life are evil; few in number, evil in nature; neither many nor good, but few and evil.

Evil.]

Our life is but *dayes*, our *dayes* are but few, our few *dayes* but evil: Into what a sea of misery have I now rushed sail? Evil life, evil *dayes*; but few, yet evil.

There waits on our life {
Sinne.
Punishment.

Both these are evil; *Sinne*, as the father, playes the Bankrupt; and *Punishment*, the son, must pay the debt: *Lust conceives and brings forth sin, then sin being finished, brings forth death.* Here is both the work and wages; first, we commit, and then we suffer evil.

James 1. 15

The evils we commit are *sinnes*, and see what a troop of enemies march about us; if you expect the battel in array, what say you to those evils original? these are the inheritance which we have from our first Parents: it is the same infection that distilled from them, abides in us; and therefore the same punishment is due to us, that fell on them. O the flood-gate of evils that now are opened! *Adams sinne* is ours by imputation, we are twigs of one root, streams of one fountain, and by the same reason partakers of one sin. And as no evil is alone, so besides that imputed, we have another inherent, this is the proclive disposition that we have to evil, because of the losse of those powers that we had to good. *First, the sinne of the person infected nature, but now the sinne of nature infects the person: Is not the mind doubtful of the wayes of God? Is

* Primo persona infecta naturam, sed post naturam infecta personam. Polanus.

not the will prone to all manner of *evil*? Are not the affections disordered in their actions? But as for *goodnesse*, and *holinesse*, and *vertue*, and *grace*, and *temperance*, and *innocency*, all these ornaments are lost; *Adam* received them for himself and us, and therefore lost them from us, as from himself: what wonder, if we being spoiled, nature be left naked, a rotten root must needs bear rotten branches; if the first man be infected with sin, what follows, but a corruption of the whole nature of man?

Dictum, vel
factum, vel
concupium,
contra legem
eternam. Aug.
1. 22. contra
Faust. cap. 27.
in his tom. 6.

But these are but the seeds, what say ye to the off-spring? Evils original beget evils actual, and such are they (as *Austine* defines them) *Whatsoever we say, or do, or think against the Law eternal*. How many of these Furies haunt us? our *saying, doing, thinking*, all is *evil* that is against Gods command: his *will* is the rule that should measure all our *actions*; our *actions* are the frame that should be measured by his *will*; here then is sinnes *material* and *formal*, the *actions* of man diverted from the will of God; and if all these be *evils*, how many *evils* are they all?

Luke 16.
Mat. 25. 42, 43

Look at our *omission* of good duties, and come they not in like moats in the Sun? How many almes have they denied? How many blessings have we refused? How many Sermons have we neglected? How many Lords dayes have we mis-spent? This was the sinne of that rich man, of whom though *Lazarus* had no hurt, yet because he could receive no good, therefore *he was tormented in that flame*. You know a day will come, when a bill of negatives shall be framed against the wicked, not what ye have done, but what ye have not done: *I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye lodged not me; I was naked, and ye clothed me not; sick, and in prison, and ye visited me not*, Matth. 25. 42. It is the not doing your duties must incur that heavy sentence, *Depart from me, ye cursed*. Meer harmlesse men are no fit members for Gods Kingdom; if you mean to avoid evil, you must neglect no good: alas, who would slip any occasion, that considers the just reward of this *evil* of omission?

Matth. 23. 41

But these are not half the count, there be *evils* of commission, whereby we fight against God, and provoke his justice against us: of all the Commandements which we should perform, there is not one precept which we have not broken; God himself is dishonoured, his Worship is neglected, his Name is blasphemed, his Days are profaned: If you go any further, Parents are disobeyed, injury is maintained, adultery is committed, robbery is practised, false witness is produced, covetousnesse is followed: thus is the manner of our keeping the Commandments from the first to the last, having transgressed against all. *Hide thy face from my sins, O Lord, and put away all mine iniquities*. We had need to pray, *Hide them*; for if they be not hid, how many of these *evils* will rise up in judgement against us?

Psal. 51. 9

But here is no end; there be *evils* external that accompany the body, and what part of the body, is not possessed with some *evil*? Look at the senses, and wherein hast thou employed thine eyes, but in beholding vanity? wherein thine ears, but in hearkening to lies? wherein thy tasting, touching, smelling, but in sensual pleasures? and as the senses, so are the members full of evil; *The head is sick, the heart deceitful, the tongue unruly, the teeth as swords, the jaws as knives, the hands are full of blood, and the feet swift to shed blood*. Thus from the sole of the feet to the crown of the head, there is *nothing whole, but wounds, and swellings, and sores full of corruption*, Esay 1. 6.

Esay 1. 5.
Jer. 17. 9
Jam. 3. 8
Prov. 30. 14
Esay 1. 15
Esa 59. 7
Esay 1. 1

And if these be our *outward*, what be those *inward evils*? should I thrust my hand into your bosomes, O how leprous should I pluck it out again! that *Understanding* created full of light, is now so blind, that *it perceives not the things of the Spirit of God, neither can it know them, for they are spiritually discerned*. No doubt there is in us a remaining spark of Nature, and that is the light of reason which makes us men; but if you look at this reason, it perceives only natural, and external things; it can perceive thy house adorned, thy lands tilled, thy grounds stocked; but those spiritual blessings, celestial promises, eternal priviledges it cannot see, nor so much as think of: What are all our thoughts but vanity, and *imagination of mans heart, but only evil*? Gen. 8. 21. Neither is this all, God framing mans soul, planted in it two faculties, the *Understanding*, that informeth, and the *Will* that followeth: and as the *Understanding*, so is the *Will*; it receives from *Reason* (her Counsellour) sensual advice, and sends forth to the *Affections* (her Courtiers) injunctions of vanity; here is a Counsellour indeed; what is it but *reason* without reason? and here is a *will* indeed; what is it but a slave to sin, without any

1 Cor. 2. 14

Gen. 8. 21

an will to good? man is so holden captive with the yoke of sin, that of his own nature he can neither *aspire by desire*; nor *travel by endeavour to any goodnesse*. I say not, but (as *Bernard*) *to will is in us all*; but to will evil is of nature; to will good is of grace; away then with our abilities, and confesse we with the Apostle that *To will is present with me, but I find no means to perform that which is good*, Rom. 7. 18.

Calv. institut.
l. 2. c. 4.
Rom. 7. 18

And yet this is not all; take a view of those *affections* which attend the will, and how are all evil? It is God should be the object both of our will and *affections*; and what say you? do you love him, and fear him, and trust in him, and serve him? your sins say, No: we can do nothing that good is, but we run upon evil; see thine *anger* like a Serpent, thy *desire* like a wolf, thy *fear* like an Hart, thine *envy* like a Viper, all thy *passions* are become sensual, and Every man is a beast by his own knowledge, Jer. 10. 14.

Jer. 10. 14

Blessed God! what a world of evils are within us? We have sinned (O Lord) above the number of the sands of the Seas, our transgressions (O Lord) are multiplied, our offences are exceeding many: Many sure, that contain these streames, and yet how many are the rivulets that issue from them? There be evils of weaknesse against God the Father, whose attribute is Power; there be evils of ignorance against God the Son, whose attribute is Wisdome; there be evils of malice against God the holy Ghost, whose attribute is love. Can we adde any more? Mark but our thoughts, our delights, our contents to evil: or if these be not enough, see a swarm indeed that continually assaults us, *anger, hatred, envy, distrust, impatience, avarice, sacrilege, pride, despair, presumption, indevotion, suspicion, contention, derision, exaction*, (give me leave to breath in the numbering of this bed-rol) *perjury, blasphemy, luxury, simony, perplexity, inconstancy, hypocrisie, apostasie*; here is a number numberlesse, *gross sins, little sins, known sins, hid sins*: Who can understand his errors? O Lord, cleanse me from my secret faults, Psal. 19. 12. The dayes of life are few, but the evils God knows how many; he that would number them, may tell a thousand, and yet not tell one of a thousand: Can the proudest Pharisee justify himself? Remember the swarms that lurk in thy venomd conscience, number thy wanton words, thy carnal thoughts, thy unchristian gestures, thy outrageous sins, and come they not in by troops and herds, thicker than the frogs in Egypt? well may we stand amazed at their number, and as convicted prisoners, cry for that Psalme of mercy, Lord have mercy on us, most evil wretched sinners.

O. at. Manass.

Psal. 121

Miserere mei.

Thus you see, Beloved, how evil be our daies, sith every day we do evil: then to wander no further, now we have found such a world of them, will you see them in a trap here is evils original, evils actual, evils of omission, evils of commission, evils of the body, evils of the soul; well may we pray, Deliver us from evil: what, so many evils of sin? now the Lord deliver us.

Remember your selves, and who will not sing Davids burthen, Mine iniquities are gone over my head, and as a weighty burthen, they are too heavy for me to bear? There is in sin (saith *Austin*) both weight and number; and is any one so dull or dead, that he is sensible of neither? go ye to the ballance, and what a mass lies upon you? enough and enough again to sink you down to hell: go ye to the count, and what a swarm comes upon you? a million, and a million of millions to keep you out of heaven; when all your sins must be called to account before that Judge of the world; what account shall be given of this account, that is endlesse? see them like the stars, only these set and rise, but your sins rise, and never set; see them like your hairs, only these shed and lose, but your sins grow ever more and more; see them like the sands; only these are covered with the floods and waters, but your sins lie still open, and are ever before you: think on these stars, these hairs, these infinite innumerable sands of sins, and when all is done, let your tears be the flood to hide them over. It was Davids saying, Every night wash I my bed, and water my couch with my tears: if your dayes be evil, let not your night slip without repentance; go not to bed, but beat your breast with the Publican; lay you not down, but withal lift up your voice, Lord, be merciful unto me a sinner: How sweet a rest doth that night bring, whose sleep is prevented with the consideration of our sins? though we are begirt with a thousand devils, this would be as the watch of our souls, and the safeguard of our persons.

1. Use
Psal. 38. 4

Psal. 6. 6

But I must speak with a difference: I stand over some of you, who are so far from washing away your sins with tears, that I fear you never took much notice of the or repentance, I argue not a causality or merit; only I inferre a necessary presence of repentance in those that obtain pardon of sin. All that I positively affirm is this, that repentance is the means or way which God hath appointed antecedently to pardon, Acts 3. 19. Jer. 4. 14.

2. Use
*when I speak thus of tears

multitude

multitude of your sins : should I tell you , that you brought sin enough with you to damn you , when you first came into this world ; should I tell you that you have every one committed thousands , and thousand of thousands of actual sins , and yet any one of those thousands is enough to send you packing to hell : You would think these strang points : but if God be true , there is no sin of man , either original or actual , either of omission or commission , either of the body , or of the soul , which without repentance will not produce eternal death , and therefore in Gods fear take notice of your sins , set before you the Commandments of God , and thereto comparing your life , you may find out such a catalogue of your sins , that will thoroughly convince you of your damnable estate.

You may ask , to what end should we be so careful to find out our sins ? I answer , to a very good end , both in respect of the

} Unregenerate.
} Regenerate.

First , in respect of the unregenerate : this is the first step of repentance , this is one of those paces that will lead you towards heaven . You may be sure , without repentance , no heaven ; without confession , no repentance ; and without finding out sin , there can be no confession . It were good therefore , and a singular means to bring you out of corruption into Christianity , and out of the state of nature into the Kingdome of grace , that you would every one of you have a Catalogue of your sins . If you will not , I can tell you who will ; there is an adversary called *Satan* (the adversary of mankind) that stands at your back , and (I may say figuratively) with a scroll in his hands , wherein he writes down your sins : not a day passeth on , but he can easily tell how many sins you have committed all day . Lord , that men would think on't ! Are you about any sin ? at that very time *Satan* is registering the act , and time , and place , and every circumstance : now wo , wo to man , that lets *Satan* do his work for him ! Would you do this your self , would you but study for a Catalogue of your own sins , that so you might confesse them to God , and repent you thereof , this would be a dash in the Devils book , so that he could not have whereof to accuse you ; but if still you go on securely in sin , and never go about to call your sins to remembrance , a day will come (wo worth the day!) when that roaring Lion shall set all your sins and transgressions in order before you : then shall you read (perforce) your sins original and actual , of omission and commission , of your bodies and souls . And I must tell you , herein is a great policy of *Satan* , he lets you alone in your security awhile ; if you will not trouble him , he will not trouble you ; if you will not tell your own sins , neither will he tell you of them ; but he will change his note (at furthest) when your *few evil dayes* finish : It is the very case , as many creditours deal with their debtors , while they have any doings as they say , and are in trading , they will let them alone , in policy they will say nothing ; but if once down the winde , in sickness , poverty , disgrace , or the like , then comes Serjeant after Serjeant , arrest upon arrest , action upon action : just thus is *Satan* dealing with the unregenerate man ; if you will but sin , and never call your selves to a reckoning , in policy he will say nothing ; but when the score is full , and death comes to arrest you , then he will bring out his black book of all your sins committed all your *dayes* . O , I tremble to speak of it ! then shall your sins fall as foul on your souls , as ravens on the fallen sheep , and keep you down for ever in the dungeon of despair .

Secondly , in respect of the regenerate ; that you have ready by you (or by heart) a Catalogue of your sins , is necessary in many respects .

First , to humble you : for no sooner shall the poor soul look on all the sins he hath committed , both before and after his regeneration , but confessing them in Prayer , it will pull down his heart , and make the wound of his remorse to bleed afresh , as before ; and therefore this catalogue is most necessary in dayes of humiliation .

Secondly , it is necessary to prepare you for the receiving of the Sacrament ; for indeed , I would have none to presume to taste on that Supper , but first to view over all his sins , and to confesse them in Prayer to his heavenly Father : there be many that in Confession look on their sins , as they do on the stars in a dark cloudy night ; they can see none but the great ones , of the first or second magnitude , it may be here one and there one ; but if they were truly enlightned , and informed aright , they might rather behold their sins , as those innumerable stars that appear in a fair frosty winters night ; they are many , and many ; and therefore take a little pains in composing your catalogue , that so you may confesse all (at least for the kinds)

kinds) before you presume to come near that Table of the Lord.

Thirdly, it is necessary in times of desertion, or visitation: yea, if the Lord shall please to exercise you with any crosse, or disgrace, or discountenance, losse of goods, disease of body, terrour of soul, or the like; you may be sure, as no misery comes but for sin, so then the enumeration of your sins from a bleeding broken heart, is the prime and first means to cause that Sun of mercy to break through the clouds, and to beget a clear-day; alas! our *dayes are evil*, and sure we have as good reason as ever *Jacob* had to confesse it: For my part, though I keep my catalogue to my self, yet in the general I cannot but confesse to you all, *My dayes have been evil, evil, evil: Few and evil.*

And now we have done with the work, it rests that you should know your wages: there be dayes of sin, and then dayes of sorrow; as you have spent your dayes, so must you have your rewards; first we trespasse, and then we pay for it; first we sin, and then we suffer *evil*.

2. The evils that we suffer may be ranked in this order; first, *evils original*, fill up the scene, and what a multitude of *evils* do enter with them? No sooner had *Adam* sinned, but a world of miseries fell on man, so that as the infection, in like manner the punishment distills from him. *By one man* (saith the Apostle) *entered sinne into the world*: what? sin alone? no, but *death by sinne*, and so *death went over all men*, *Rom. 5. 12.* Infants themselves bring their damnation with them from their wombs; or if that be omitted, how many are the miseries of this life, as the fore-runners of that judgement? Look at the *minde*, and what think ye of our *ignorance*, not onely that of wilful disposition, but (as the Schools distinguish) of pure negation? if it be not a sinne, what is it but a punishment for sinne? that our understanding should be obscured and darkned, our knowledge in things natural wounded, in supernatural utterly extinguished: O the miserable issue of that monster Sinne! But as *evils* come by heaps, so of the same parent here is another brood, *Ignorance* and *Forgetfulness*; and is not this a misery, after all our time and study to get a little knowledge, quickly to forget that we are so long a learning? Man in his whole state, before the fall, could not forget things taught him; but now (as the hour-glasse) we receive in at the one ear, and it goes out at the other; or rather (like the sieve) we alwayes keep the bran, but let the flower go; so apt are we to retain the bad, but we very easily forget the good. And is this all? nay, yet more *evils*; see but our *affections*, and to what a number of infinite sorrows, griefs, anguishes, suspicions, fears, malices, jealousies, is the soul of man subject? So prone are we to these miserable passions, that upon any occasion we fall into them; or for want of cause from any other, we begin to be passionate with our selves: *Why hast thou, O Lord, set me against thee? I am become irksome and burdensome even unto mine own self*, *Job 7. 20.*

Alas, poor man, how art thou beset with a world of miseries? and yet, as if all these summed up together, could not make enough, look at the body, and how many are its sufferings? *In the sweat of thy face shalt thou eat thy bread*, said God, *Gen. 3. 19.* The Spider spins, and weaves, and wastes her very bowels to make her net; and when all is done, to what purpose serves it, but to catch a flie? if this be vain work, how vain is man in his fond imitation? The birds and beasts can feed themselves without any pains; onely man toils night and day, on sea and land, with body and mind; yet all is to no purpose, but to catch a flie, to protract a life, or to procure some vanity. And yet, as if misery had no mean, besides our *industry*, how is this body stuffed with many an *infirmity*? All the strength of man is but a reed, at best shaken, perhaps broken, howsoever weakned by every wind that blowes upon it. The Physicians distinction of *Temperamentum ad pondus, & justitiam*, gives us thus much to learn, that no constitution is ever so happy, to have a just temper according to its weight: some are too hot, others too cold, all have some defects, and so are disposed to all kind of *infirmities*: man cannot carry himself, but he must needs carry about with him many forms of his own destruction. The books of the Physicians tell us of many diseases, and yet many are the diseases which their books cannot tell of: we see in our own dayes, most labour of new sicknesses, unknown to our fathers; or if any of us be free from any of these, yet every ones body nourisheth the causes, and may be a receptacle of a thousand diseases. How *evil is sinne*, that incurs so many *evils* of punishment.

But as if all were too little, (because our sins are so many) if you will number any more,

2.

Rom. 5. 12

Job 7. 20

Gen 3. 19

De ipso corpore tot existunt morborum mala, ut nec libris Medicorum cuncta comprehensa. Aug. de Civ. Dei. l. 22. cap. 22

Quid de innum-
meris casibus
qui forissecens
corpori for-
midantur?
Aug. ibid.

Quæ mala pa-
tuntur navi-
gantes? quæ
terrena
intra
gradientes?
1 Sam. 4. 17
Nun. 16. 32
2 Sam. 18. 9

more, here is yet another reckoning, *evils original, and evils adventitious, evils of neces-
sity, and evils of chance.* Austin saith, *What shall we say of those innumerable accidents
that befall a man?* as heat, and cold, and thunder, and rain, and stormes, and
earthquakes, and poysons, and treasons, and robberies, and wars, and tumults, and
what not? go whither you will, and every place is full of some of these *evils*; If you
go on sea, every wave threatens you, every wind fears you, every rock and sand is
enough to drown you: If you go on land, every step dangers you, every wilde beast
fears you, every stone or tree is enough to kill you: if you go no whither, you can-
not be without danger: *Eli* was sitting, and what more secure? yet at the newes of
Gods Ark, that it was taken by the *Philistines*, he falls down backwards, and his neck was
broken. *Korah* was standing, what more sure? yet as soon as *Moses* had made an end
of speaking, the earth opened her mouth, and swallowed him and his family, and all the men
that were with him. Indeed *Abfalom* was riding, and what way more ready to escape
the enemy? yet, as the mule carried him under a great thick oak, his head caught hold of
the oak, and he was taken up between the heaven and the earth, and the mule that was under
him went away. Whatsoever we do, or whithersoever we go, so long as we do *evil*,
these *evils* will meet us. Go into the ship, there is but a board betwixt thee and the
waters: walk on the ground, there is but a shoe-sole betwixt thee and thy grave: take
a turn in the streets, and so many perils hang over thee, as there are tiles on the houses;
travel in the countrey, and so many enemies are about thee, as thou meetest beasts in
the fields; if all these places be so dangerous, then retire to thy house, and yet that is
subject to fire, or water; or if it escape both, it may fall on thy head: whithersoever
we turn us, all things about us seem to threaten our death. Our *dayes* are *evil* indeed,
and who is it that is exempted from every of these *evils*? Sinners are corrected, good
men are chastened, there is none escapes free.

To see a little the state of Gods own friends and children: Was not *Abel* murdered
by his brother? *Noah* mocked by his son? *Job* scoffed by his wife? *Eli* slain for his
sonnes? will you all at once? take one for all, and see *Jacob* our Patriarch, a notable
example of extream infelicity: he is threatned by his brother, banished from his fa-
ther, abused by his uncle, defrauded of his wife; was not here misery enough to break
one heart? But after this, for another wifes sake, see him enter into a new service; *In
the day he is consumed with heat, in the night with frost*: an hard service sure! Nay
after this that he got his *Rachel*, see then a division betwixt her and *Leah*, two sisters
brawling for one husband, yet neither content, after both enjoyed him. Blessed Saint!
how wait thou haunted with afflictions? yet after this, he agrees his wives, and they all
run from their father, and now see a fresh pursuit; behind him, *Laban*, followes with
an Hue and Cry; before him *Esau* meets him with 400 men; to go forwards intol-
lerable, to go backwards unavailable; which way then? It was an Angel of God, nay
the God of Angels that now must comfort him.

And yet again after his first entry into his own countrey, his wife *Rachel* dies, his
daughter *Dinah* is ravished, his sonne *Reuben* lies with his concubine; and if the defiling
of a wife be so great a grief to the husband, what sorrow and shame, when the wicked-
nesse is committed by a mans own son? what can we more? If yet his heart be un-
broken, her's another grief great enough to match all the rest, his son, his *Joseph*
(they report) is lost, and what news hears he of him, but that he is torn with wilde
beasts? and now see a man of miseries indeed! *He rends his clothes, he puts sackcloth
about his loyns, he will not be comforted; but surely (saith he) I will go down into the grave
unto my sonne mourning.* Alas poor *Jacob*! what can they say to comfort him? To com-
fort, said I? nay, yet hear the tidings of a new misery, a famine is begun, and another
of his sonnes is kept in prison: What a grief is here? Another in prison, and nothing
to redeem him but his only *Benjamin*; here is the losse of son after son, *Joseph* is
not, and *Simeon* is not, and now ye will take *Benjamin*; all these things are against me. We
need no more; if *Jacob* thus number, how many are the miseries he did daily suffer?
would you have the summe? He himself the best witness of himself, affirms
it to *Pharaoh*, *Evil, Evil. Few and Evil* have the days of the years of my life
been.

So miserable is our life, that no man can take his breath before some *evil* or other do
seiz on his person: if you would that we knit up all in one bundle, there be *evils
original, evils adventitious, evils of the minde, evils of the body, evils that are common,
evils of the chosen*; we had need pray again, *Deliver us from evil.* What? so many
evils of suffering? Now the Lord deliver us. What

Gen. 31. 40

Gen. 39. 34, 35

Gen. 42. 36

What is sweet in this life, which so many miseries will not imbitter? If this be a vale of tears, where is thy place to pleasure? If this life be a nest of cares, how canst thou settle so great a vanity as sin in a field of such misery as the world? O ye *sonnes of men*, how long will ye blaspheme mine honour, and have such pleasure in vanity, and seek after leasing? Were men not mad in their wayes, or utterly befotted in their imaginations, well might these miseries of our life breed their neglect of the world. Can we chuse but wonder to see how busily thou heapst up riches, yet knowest not who shall eat the grapes of thy planted vineyard? God gave thee a countenance erected towards heaven, and must it ever be groveling and poring on the earth? God gave thee a soul to live with his blessed Angels, and wilt thou make it a companion fitter for no other than brute beasts? There is an evil sicknesse (saith Solomon) that I have seen under the Sun; and what is that, but riches reserved to the owners for their evil? See here the just judgement of a righteous God, to this end is thy riches, thou wouldest live at ease, and out-last many years, therefore thy life is but miserable, and thy death must be sudden; thy dayes are but few, and thy few dayes are evil.

1. Use.

Psal. 4. 2

Ecclef. 5. 12

But to comfort all you that live in the fear of God, it may be your dayes are evil, and what then? this is to make tryal of your love to God, and a tryal it is of Gods love to you.

2. Use.

First, it makes a tryal of your love to God; Certainly if you have but a spark of this love, your days cannot be so evil, but in the midst of those evils you shall find some inward consolations that will sweeten all. It is memorable how Jacob for Rachel served Laban seven years, but yet (saith the Text) they seemed to him but a few dayes for the love he had to her. Nay, after Laban had deceived him in giving him blear-eyed Leah in stead of beautiful Rachel; Jacob then serves him another seven years prentiship; love makes the heart chearful in the worst of sufferings: Though Jacob was consumed with drought in the day, and frost in the night, which many and many a time made his rest and sleep to depart from his eyes; yet his love of fair Rachel sweetens all his labours: Why thus, thus will it be with you that wait on the Lord your God. What though miseries come upon you as thick as hail-stormes in a sharp winters day? you may remember you have a better Master than Laban, a better service than Jacobs, a fairer prize than Rachel: Who is your Master, but such an one as will surely keep his Covenant, even the Lord your God? what is your service, but such a one as is most glorious and honourable, even a light burden, a perfect freedom? What is your prize, but such a one as surpasseth all prizes whatsoever, even the beauty of heaven, the beatifical vision of our blessed God? If then you but love God as Jacob did Rachel, what matters is how evil your few dayes be? nay, be they never so evil, and were your dayes never so many, yet an hundred, a thousand years spent in Gods service, they would seem but a few dayes for the love you bear to him. O Lord, work in us this love, and then command what thou wilt, persecution, affliction, the Crosse, or death; no service so hard, but we shall readily obey thee.

Gen. 29. 20

Gen. 31. 40

Secondly, as your evils of sufferings try your love to God, so they are a tryal (or token) of Gods love to you: Our light afflictions which is but for a moment, causeth unto us a farre more excellent and an eternal weight of glory; and if this be the end, who would not endure the means? O divine mercy! therefore the dugs of this life taste bitter, that thereby God may wean us from the love of this world to attain a better: Certainly God is good unto us in tempering these so fitly; bitterness attends this life, that thou mayest sigh continually for the true life. Wouldst thou not run through dangers for a Kingdom? wouldst thou not fetch a Crown for fear of a thorn? nay, who would not go to heaven, although it were with Eliab in a whirlwinde? I count (saith Paul) that the afflictions of this life are not worthy of the glory which shall be shewed unto us: Come then ye that thirst for long life, believe in God, and you shall have life eternal. All is well that ends well: though a while we sink in miseries, yet at last the joyes of heaven will refresh us: then shall we live in love, rejoyce in hymns, sing forth in praises the wonderful works of our Creatour and Redeemer: this is that life of heaven: and when our life ends here, Lord, grant us life everlasting.

2 Cor. 4. 17

Rom. 8. 18.

Thus farre have you seen the state of our life, this lease breeds sorrow, but the reversion is our joy; no sooner shall this life expire, but God will give us the purchase of his Son, that inheritance of heaven; comfort then thy soul that wades through this sea of miseries, and the Lord so assist us in all our troubles, that he lead us not into temptation, but deliver us from evil. Amen.

C c c

Have

Have been]

O Ur life but *dayes*, our *dayes* are but *few*, our *few dayes* but *evil*, and now when all is done we find all is out of date. *Few and evil have] the dayes of my life been]*

This last word is the leascs expiration : and why have been ? If you will needs know the reason :

The time that is past is best known to *Jacob*.

And the life of *Jacob* is but as the time that is past.

First, the time that is past is best known to *Jacob* : old men can tell old stories, and something it delights them to remember the stormes gone over them. We all know

*Optim meminisse
juvabit. Virg.*

How ? Many years we have lived.
Great miseries we have suffered.

Eccles. 12. 6.

Psal 90. 10.

Wisd 5. 13.

Gen. 5.

Gen. 47. 9.

*Scribit in mar.
mare lasus.*

Jacob tells you, as you may tell each other, our *years* have been *few*. our *few years* have been *evil*. To make this good, *Have they not been few ?* Let me ask some old man whose hairs are dipt in snow, whose golden ewer is broken, whose silver cord is lengthened; How many be thy years? It may be thou wilt answer, as *Moses* gives the number, a matter of *threescore years and ten*, or *four score years*. I cannot say but it is a long time to come; but alas, what are these *four score years* now they are gone? Tell me you that have seen the many changes both of Moon and Sun, are they not swiftly run away? You may remember your manhood, childhood; and I pray what think ye? was it not yesterday? is it not a while since? who will not wonder to see how quickly it is gone, and yet how long it was a coming? The time to come seems tedious, especially to a man in hope of blisse; the time now past is a very nothing, especially to a man in fear of danger: go down to those cast-away souls that now suffer in hell flames; and what say they of their life, but *as soon as we were born, we began to draw to our end*. Go down to those putrified bodies, and find amongst them the dusts of *Adam, Seth, Enosh, Kenan, Methalaleel, Jered, Enoch, Methushalem*, Every one of whom lived near to the number of a thousand years, are they not dead? and what is their Epitaph, but, *They lived and died?* *Gen. 5.* To summe up all in one, and to make this one serve for all, *Jacob* is an *hundred and thirty years old* (for so you see it registred in Gods book,) yet now being demanded to tell his age, he answers but *Dayes*, and his *dayes* are but *Few*; how should they be many that now are gone already? these *few dayes*, they have been.]

Secondly, and as time past tells our *dayes*, so it counts all our miseries, *Who cannot remember the miseries he doth suffer?* The poor, the sick, the banished, the imprisoned, the traveller, the souldier, every one can write a Chronicle of his life, and make up large volums of their several changes. What is the History of the Bible but an holy brief Chronicle of the Saints grievous sufferings? See the miseries of the Patriarcha described in the books of *Moses*: see the warres of the Israelites set down in the books of *Joshua*: see the afflictions of *David* in the books of *Samuel, Ezra, Nehemiah, Esther, Job*, ever one hath a book of their several calamities; and if all our miseries were but thus abbreviated, *I suppose the world would not contain the books that should be written.* There is no man so cunning to know his future condition; but for those things which have been, every one can read them. Look then (beloved) at the time now past, and will you not say with *Jacob*, your *dayes have been evil?* *Evil* for your sins, and *evil* for your sufferings: if you live more *dayes*, what do you but increase more *evils?* The just man sins seven times a day, and every one of us perhaps seventy times seven times a day, do we thus multiply sins? and think we to subtract our sorrows? think but of those stormes that already have gone over our heads, famines, sores, sicknesses, plagues; have we not seen many seasons unseasonable, because we could finde no season to repentance? Our Springs have been graves rather than cradles, our Summers have not shot up, but withered our grasse; out Autumns have took away the flocks of our sheep, and for our latest Harvest, the heavens themselves have not ceased weeping for us, that never yet found time to weep for our selves. And as this procured the famine, so famine ushered the pestilence. O the miserable miseries that at this time fell upon us! Were not our houses infected? our towns depopulated? our gardens made our graves? and many a grave a bed to lodge in it a whole family? Alas, what an hideous noise was heard about us? In every Church bells tolling, in every Hamlet some

some dying, in every street men watching, in every place, every where, wailing and weeping, or groaning & dying. These are the evils that *have been*,] and how should we forget them that have once seen them with our eyes? *Call to minde time past*, was the rule of Bernard; and what better rule have we to square our lives, than the remembrance of those evils which our lives have suffered? Look back then with Jacob, and we have good reason to *redeem the time past, because our dayes have been evil*.

Recol. primordia. lera.

2. But there is yet another reason why these few evil dayes have been.] As the time past is best known to Jacob, so the life of Jacob is but as the time past. *Go to now, (saith St. James) ye that say to day or to morrow we will go into such a City, and continue there a year, and buy and sell, and get gain, and yet ye cannot tell what shall be to morrow,* James 4. 13. It is a meer presumption to boast of the time to come: can any man say he will live till to morrow? Look back ye that trust to this staff of Egypt, there is no man can assure you of this day; *Man knoweth not his time,* saith the Preacher, Eccles. 9. 12. As near as it is to night, it may be before evening some one of us may be dead, and cold, and fitter to lodge in our graves under earth, than in our beds above it; nay, assure your selves, our life is of no long continuance: What speak we of to morrow, or this day? we are not sure of (that least of times division) a very hour: *Watch therefore* (saith our Saviour,) and will you know the reason: *For ye know neither the day, nor the hour when the Sonne of man will come,* Matth. 25. 13. The man with ten or twenty dishes set before him on his table, when he hath full intelligence that in one of them is poyson, will he not refuse all, lest in eating of any he runne upon the hazard of his life? What is our life but a few houres? and in one of them death must needs come; watch then, for the hour is at hand, and we know not how soon it will seize upon us. This hour the breath thou drawest may be thy infection, this hour the bread thou eatest may be thy poyson, this hour the cup thou tastest may be that cup that must not pass from thee. But what speak we of this hour, seeing it is come, and gone? The sweetest dirty that Moses sung, were his briefs and semi-briefs of life, and what is it but a watch? Psal. 90. 4. what is it but a sleep? Psal. 90. 5. We watch when it is dark, we sleep when it is night; if then our life be no more but a night-work, what is truer than this wonder, our life is done, our dayes they have been?

James 4. 13

Ecc'es. 9. 12

Matth 25. 13

Psal. 90. 4.

Psal. 90. 5

You may think we go farre to prove so strange a Paradox: yet Job goes further; what are we but of yesterday, for our dayes upon earth are but a shadow? Job. 8. 9. See here the chronologie of mans frailty, we have a time to live, and when is it, think you? not to morrow, nor to day, nor this hour, nor last night, it is as long since as yesterday it self. Are not we strangely deceived? What mean our plots and projects for the time to come? why, our life is done, and we are now but dead men. To speak properly, *In the midst of life we be in death*, our whole life being truly (if not past, yet) as the time past that is gone and vanished. The similitude or resemblance will run in these respects:

Job. 8. 9

The time past { cannot be recalled.
 { suddenly is vanished.

And so is our life: can we recal that which is fled away? the life that we led yesterday, you see it is gone; the life that we led last night, it is past and done; the life that we led this morning, it is now a going, nay, it is gone as soon as we have spoken. Nicodemus's saying according to the flesh was true, *How can a man be born which is old? can he enter into his mothers wombe again, and be borne?* John 3. 4. How should a man recall that is past? can he receive again the soul once given, and begin to live? Man never so great in power, and *spreading himself like a green bay-tree; a tree*] most durable; *a bay-tree*] most flourishing; *a green bay tree*] that is most in prime, if any thing will stand at a stay, what is more likely; yet he passed away, (saith the Psalmist) and lo he was gone; *I sought him, but he could not be found,* Psal. 37. 35, 36. We cannot stay time present; How should we recal time past? See here the man on whom the eyes of the world are fixt with admiration, yet for all this he *passeth*] without stay; he is gone] without recal; *I sought him, but to finde him*] is without all recovery. Time was that Adam lived in Paradise, Noah built an Ark, David slew Goliath, Alexander overcame the world: where be these men that are the wonder of us living? we all know they are long since dead, and the times they saw shall never come again. How fond was that fiction of Plato, that after the revolution of his tedious year, then he must live again and teach his Scholars in the same chair he sate in? our faith is above his reason, *for The heavens shall passe away, the elements shall melt with heat, and the earth with the*

John 3. 4

Psal 37. 35, 36

Anrus Platonici.
2 Pet. 3. 10

Ecc 2

works

2 Pet. 3. 10

2 Kings 20

works therein shall be burnt up, 2 Peter 3. 10. Where then is the life of Plato, when all these things shall turn to nothing? we may now for his learning praise him where he is not, and he may then for his error be damned and tormented where he is. Is there any man with skill or power can call back but yesterday? once only we read of such a miracle, but it was only by the hand of God Almighty. *Hezekiah* was sick, 2 King. 20. and to confirm the news that he must recover, he requires a signe, *What shall be the signe that the Lord will heal me, and that I shall go up into the house of the Lord the third day?* this was no temptation, for you see how the Prophet gives him satisfaction, *This signe shalt thou have of the Lord; wilt thou that the shadow go forward ten degrees, or go back ten degrees?* *Hezekiah* thinks of death, and the Prophet restores his life; not only a time of fifteen years to come, but of ten degrees now gone, and thus it was observed in the Dial of *Ahaz*. This was a miracle that but once happened since the beginning of the world; He then that sleeps away his time in expectation of *Hezekiah's* Sun, may sleep till his death, and then not recall one minute of his life; as the time, so our life; if once past, it is irrevocable, irrecoverable.

Longitudinem
huius vitæ
senari non
facit, nisi spes
vivendi: nam
nihil videtur
esse celerius
quam quic-
quid in ea jam
præteritum
est. Aug in
Psal. 6.
Certe videres
vitam tuam
non fuisse diu-
tarnam. Aug
in Psal. 36

2. And as is cannot be recalled again, so suddenly is it vanished. *Nothing makes life long, but our hope to live long: take away those thoughts of the time to come, and there is nothing swifter than the life that is gone.* Suppose then thou hast lived so long, as from *Adam* to this time; as *Austin* saith, *Certainly thou wouldst think thy life but short: and if that were short, which we think so long; how long is our life, which in comparison of that is so extremely short?* The time once past, we think it suddenly past, and so is life gone in a moment, in the twinkling of an eye, so soon indeed, before it can be said, *This it is.* In every one of us death hath ten thousand times as much as life; the life that is gone is deaths, and the life yet to come is deaths, our *now* is but an instant; yet this is all that belongs to life; and all the life which any of us all is at once possessed of: here is a life indeed, that so soon is vanished, before it can be numbred or measured; it is no time but *now*, yet staves not till the syllable *now* may be written, or spoken: what can I say? the life that I had when I began to speak this word, it is now gone since I began to speak this word. May we call this life that is ever posting towards death? Do we what we can, and could we do yet more, all we do, and all we could do, were to no purpose to prolong our life: see how we shore this ruinous house of our body with food, with raiment, with exercise, with sleep, yet nothing can preserve it from returning to its earth: we go, and we go suddenly, witness those two *Cæsars*, who put off themselves whilst they put on their shooes; *Fabius* (styled *Maximus* for his exploits, and *Cunctator* for his delaying) yet could not delay death, till notice might be taken he was sick; but how many examples in this kind have we daily amongst us? you know how some lately have gone safe to bed, and yet in the morning were found dead and cold: others in health and mirth laid down by their wives, and yet ere midnight found breathless by their sides. What need we further instances? You see how we go before we know where we are; the life that we had, what is it but a nothing? the life that we have, what is it but a moment? and all that we can have, what is it but a fleeting winde, begun and done in a trice of time, before we can imagine it. In a word, our Sunne now sets, our day is done; ask *Jacob* (the Clock-keeper of our time) this Text tells the hour, and now struck, you hear the sound; our dayes are gone, *Few and evil they have been.*

The Conclusion.

Occasioned by the death of CHARLES BRIDGEMAN, who
deceased about the age of twelve, in the year of our Lord, 1632. he
was a most pious son of a most pious mother, both now
with GOD.

Here I thought to have finished my Text and Sermon; But here is a sad accident to confirm my saying; and whilst I speak of him, what can I say of his state, his person, his birth, his life, of all he had, and of all he was, but that *they have been?*

Sweet rose, cropt in its blossome; no sooner budded, but blasted; how shall we re-
member

member his days, to forget our sorrowes? No sooner had he learnt to speak, but (contrary to our custome) he betook him to his prayers: so soon had grace quelled the corruption of his nature, that being yet an Infant, you might see his pronesse to learn; nay sometimes to teach them this duty, who waited on to teach him his devotion: not long after he was set to school, where he learned by book, what before he had learned by heart: the sweet care, good disposition, sincere Religion, which were in this child, all may remember which cast but their eyes upon him. O God, how hast thou bereaved us of this Gem? Sure it is (as it was said of another) for this cause onely, that it might shine in Heaven. But this was but the beginning of his dayes, now they are past, they have been.]

Go a little further, we left him at school, but now learned he *Christ*, and him crucified? this was the knowledge taught him by the Spirit of God in a wonderful manner: *Out of the mouths of babes and sucklings hast thou, O God, ordained strength.* To consider again his religious words, his upright actions, his hearty devotions, his fear of God, all then concluded, as they did of *John*, *What manner of childe shall this be?* No question the grace of God was with him. If I should instance in any of these, his frequency in Prayer, his reading of Scriptures, his reasoning with others to get knowledge to himself, we may wonder at Gods power in this chilles poor weaknesse: Excuse me while I tell nothing but truths, and I hope they will tend to our own instruction. In the morning he would not stir out of doors, before he had poured out his Prayers; at noon he would not eat any meat, before he had given the Lord thanks; at night he would not lie down on his bed, before he had kneeled down on his knees: we may remember those times, when sometimes that he had forgotten this duty, no sooner had he been in bed, but up he would have got again, and so kneeling down on his bare knees, covered with no garment but his linens, he would ask God forgiveness for that sinne of forgetfulness; neither have his brothers escaped without his reprehension: for had they eat any meal or meat without a grace, his check was usual: *Dare you do thus? unlesse God be merciful to us, this bit of bread may choake us.* The wise sentences, the religious words, which often dropt from his mouth like honey, can we remember them, and not grieve at the death of him that spake them? What comfort had we in those dayes? What sorrow have we to think those dayes are done? *they are gone, they have been.*

1 Cor. 2. 2

Psal. 8. 2

Luke 1. 66.

Thus he lived; will you know how he died? First a lingering sicknesse seized upon him; against which, to comfort him, one tells him of possessions that must fall to his portion; *And what are they?* (said he) *I had rather have the kingdome of Heaven, than a thousand such inheritances.* Thus he mindes Heaven; and God so minding him, presently sent him his sickness that should summon him thither. And now how should I repeat his words, with the life that he spake them dying? No sooner had God struck his body with that fatal sicknesse, but he asks, and needs would know his soules estate: *I have heard of the soul,* (saith he) *but what is the soul? the mind?* he questions, and questioning answers, better (I fear) than many, too many gray-headed amongst us; but the answer given, how the soul consisted of the Will and the Understanding, he sayes, *he is satisfied, and now understands better than he did before.* Another comes to him, and then he begins another question; now he knows the soul, he desires yet to know further, *How his soul may be saved?* O blessed soul, how wisely couldst thou question for thine own soules good! The answer given, *By faith applying Christs merits:* he heard it, and had it, anon telling them, who before had taught it him. Resolved in these questions, he questions no further, but will now answer them that go about to question him: One asks him, whether he had rather live or die? he gives the answer, and not without *Pauls* reason; *I desire to die,* (said he) *that I might go to my Saviour.* O blessed Spirit, how didst thou inspire into this childe thy wisdom and goodnesse! This done, his pain begins again to afflict him, and this occasions another thus to question him, whether he would rather still endure those pains, or forsake his Christ? *Alas* (said he) *I know not what to say as a child, for these pains might stagger a strong man: but I will strive to endure the best I can.* Upon this he presently calls to mind that Martyr, who being in prison, the night before his burning, put his finger in the candle, to know how he could endure the fire; *O,* (said he) *had I lived then, I would have run through the fire to have gone to Christ.* Sweet resolution of a filly child! who can hear, and not wonder? wonder, and not desire to hear that he may wonder still; Blessed child, hadst thou lived, that we might have wondred at thy wisdom! but his dayes were determined, and now is the

Thom Bilney

the number turned to this poor cypher, they are not, they *have been*.

I cannot leave him yet, his sicknesse lasts long, and at least three dayes before his death, he prophesies his departure, and how strange a prophesie? not onely that he must die, but foretelling the very day; *On the Lords day* (said he) *look to me*. Neither was that a word of course, which you may guesse by his often repetition; every day asking till the day came indeed, *What, is Sunday come?* At last the Lookt-for day came on, and no sooner had the Sun beautified that morning with his light, but he falls into a trance; What (think ye) meant his blessed soul, whilest the body it self used such an action? his eyes were fixed, his face chearful, his lips smiling, his hands and armes clasping in a bow, as if he would have received some blessed Angel, that there was at hand to receive his soul; but he comes to himself, and tells them how *he saw the sweetest boy that ever eyes beheld*, and bids them, *Be of good cheer, for he must presently go with him*. One standing near, as now suspecting his time of dissolution, bides him say, *Lord, into thy hands I commend my spirit*; Yes, (said he) *Into thy hands, Lord, I commit my spirit, which is thy due, for why? thou hast redeemed it, O Lord my God most true*. Who will not believe this childe now sings in Heaven, that so soon had learned this *Dauids Psalm* on Earth? I cannot hold my self, nor will I hold you long; but how may I omit his heavenly ejaculations! Beloved, I beseech you pardon me whilest I speak his words, and I will promise you to speak no word, but the very same formally which were his own: *Pray, pray, pray, nay yet pray, and the more prayers, the better all prospers: God is the best Physician; Into his hands I commend my spirit: O Lord Jesus, receive my soul. Now close mine eyes, forgive me, Father, Mother, Brother, Sister, all the world. Now I am well, my pain is almost gone, my joy is at hand; Lord, have mercy on me, O Lord, receive my soul unto thee. Where am I whilst I speak these words? Blessed Saint, now thou singest in Heaven, God hath bid thee welcome, the Angels are hugging thee, the Saints rejoyce with thee, this day is the Crown set on thy head, this day is the Palm of victory in thy hand; now art thou arrayed in the shining robes of Heaven, and all the Host do triumph at thy Coronation. Sweet soul, how am I ravished to think upon thee! What joy is this? The Patriarchs salute thee, the Prophets welcome thee, the Apostles hug thee, all hands clap for joy, all harps warble, all hearts are merry and glad. O thou Creatour of men and Angels, help us all to Heaven, that when our dayes *have been*,] we may all meet together in thy blessed Kingdom.*

I have done: turn back by the same threed that led you through this labyrinth, and you shall have in two words the summe of this whole Text.

The time of our *Lease*, what is it but our *Life*? what is this *Life*, but a number of *few dayes*? what are these *dayes*, but a world full of *evil*? But a *life*, but *dayes*, but *few*, but *evil*; can we adde any more? Yes, *Life is life* howsoever we live. and better you think to have a bad *lease* in being, than our *life* to be quite extinguished: nay, be not deceived, this *life* is but *death*, the *dayes* that we spend, they are past and done, *few and evil they have been*. Thus ends the Text with the expiration of our *Lease*: yet is not all done; when we lose this *life*, we have another freehold prepared in Heaven; and this is not leased, but purchased; not for a *life*, but inheritance; not for *dayes*, but for ever: Crosse but the words of my Text, and *many and happy shall the ages of thy life be in heaven, for ever and ever, Amen*.

Deaths



Deaths Arrest.

LUKE 12. 20.

This night thy Soul shall be required of thee.



MAN'S Body (we say) is closed up within the Elements, his Blood in his Body, his Spirits in his Blood, his Soul in his Spirits, and GOD or Satan in his Soul. Who holds the possession, we may guesse in life; but then is it most apparent when we come to death: The tree may bend East, or West, or North, or South; but as it falleth, so it lieth: Our affections may look up or down, towards heaven or hell; but as we dye we receive our doom, and then whose we are shall be fully made manifest to all the world. There is a Parable of poor *Lazarus*, whose life was nothing but a catalogue of miseries, his body full of sores, his minde full of sorrows; what spectacle could we think more pitiful, whose best dainties were but broken crumbs, and his warmest lodging but the rich mans gate. Here is a parable of a certain rich man, who enjoys (or at least purposeth) a delicious fare; he hath lands, *ver. 16.* fruits, *ver. 17.* buildings, *ver. 18.* and if this be the Inventory, what is the summe? see it collected in the Verse succeeding, *Soul, thou hast much goods laid up for many years; now live at ease, Eat, drink, and take thy pastime.* These two estates thus different, how should they be but of divers tenures? *No man can serve God and Mammon.* See *Lazarus* dying, and the *Angels* carry him into *Abrahams bosome*. See this rich man dying, and they (that is, devils) require his soul. God receives one, and his soul is in Heaven; Satan takes the other, and drags down his soul to Hell; *He is comforted* that received pains, and *thou art tormented* that wast full of ease: this is the doom, and that he may undergo this, Death now gives the summons, *This night thy soul shall be required of thee.*

Luk. 16.

*Verf. 16,
17, 18, 19.*

Matth. 6. 24.

The Text we may christen *Deaths Arrest*, it is we that offend his Majesty of Heaven, and his Precepts are given unto Death, to attach our souls. See here a president, a rich man taken on a sudden, who must instantly appear before the Judge of Heaven: When? *This night.* What? *Thy soul.* Why? *It is required.* Of whom? *Of thee.*

Or if this will not find the offender, see yet a more narrow search, every word is like some dark closet, therefore we will open the windows that you may have full light. This Text is *Deaths Arrest*, which as it must be executed, so it admits of no other time but *This.* This, what? this day, whilst the Sunne gives light to the world, and the light gives pleasure to the eye? this were some comfort: no, but then suddenly whilst all sleep securely, not *This day*, but *This night.* And what, this night? Is it to attach the body of some great personage, whose looks might affrighten Officers had they come by day? No, let his body rot in dust, whilst the soul must answer his defaults; it is not thy body, 'tis *thy soul.* And what of his soul? Is this a subject liable to arrests? rather can they beg it at his hands, or will he yield it at their fair intreaties? no, it is neither beg'd nor intreated; but by vertue of Gods Writ, it is *required.* And how required? of his sureties bound for his appearing? he hath many friends, and all, either have, or would have entred bonds: no, he must go without bail or main-prize, it is not required of his sureties, but himself; not of others, but of *thee* is thy soul this night required.

Yon

You hear the Texts harmony, of each string we will give a touch, and first note the time, *This night.*

This.]

NO other but *This*? were it a fourtnight, a seven-night; any but *This]* night, and his griefs were lessened: the news is more heartlesse in that it comes more sudden. You may observe, *Then are the greatest losses when they come on us by heaps, & without fear or suspicion of any such matter.* Here was a man swimming in his fulhesse, and a sudden death robs him of all his treasures. To give you a full view, see his possessions, and how great was the losse, because of the suddenesse: *This]* night.

Observe.

1. First, those *goods*, whereof he boasted, are now confiscate; not a penny, not a dram, not a mite shall be left him, save only a token of remembrance, (I mean his winding-sheet) which he carries along with him to his grave.

2. Secondly, his *goods and grounds* both were took from him at his death; He that commanded so much of earth, must now have no more earth to pleasure him but a grave: what a change was this? his *grounds* were fertile, and they brought forth *plentifully*, but a blast of death hath struck both the *fruit and ground*; and nothing is now left him but a barren Tomb.

Verf. 15.

3. Thirdly, his *lands and houses* both went together. You may guesse that great demaiesse must have stately Halls: We read of his building, and especially of his *Barns*; when these were too little for his store, he tells us, he will *pull them down, and he will build greater.* He never thinks of any little room in the bowels of the poor. But now what a strange lot happens on him? his *Halls, Houses, Barns, Buildings*, all runne round in a dance of Death before his eyes.

Ex. Damasc. 10.

Fourthly, his *house and friends* both left him when death came. The Parable is common: *A man had three friends, two whereof he loved most entirely, the third he made no account of: this man being sent for to come before his King, he desires his first friend to go with him, but he could not, onely he would give him something for his journey: He desires his second friend to go with him, but he would not, onely he would bring him a little piece of his way: When both these forsook him, he goes to the last, which before he esteemed least, and this friend was the party that went with him to the King, and answered for him in all his causes.* This is the case of every man dying; the King our Judge sends Death his Serjeant to summon you to your judgement. Come to your first friends (I mean your riches) alas! they cannot go with you, but give you a sheet as necessary for your journey: Come to your second friends, (I mean your acquaintance) alas! they will not go with you, but bring you to your graves, and there leave you to your selves. Come to your last friends, which you now least think of, (I mean your Consciences) and you shall finde that is the truest friend that will go with you to the Judge, answer for you to the King, and either acquit you, or condemn you; bring you to the gates of heaven, or deliver you to the goal of hell. Have a care of your Consciences, if you mean to speed well at this day: How blessed a man had this Worldling been, if only a good conscience had accompanied him to the Judge of heaven? but now when death summons him, there is no friend to sollicite, no Advocate to plead, no man to speak one word in his souls behalf: it is his bad conscience keeps him company, and though all others leave him, he can devise no means to shake this from him.

4.

Fifthly, there is a jewel irrevocable, of which this sudden death robs him, I mean his *time*, and what a losse is this? all his goods, grounds, barns, buildings, were they more worth than the world it self, yet were they not able to restore one minute of his time: if this could be purchased, what a rate would he give for a little respite? nothing is now so precious as a piece of *time*, which before by moneths and years he lavishly mispent: they that passe away *time* with mirth and *pastime*, shall one day see to their grief what a losse they have; now we revel it out, dally it away, use all means and occasions to make it short enough; but when this golden showre is gone, and those opportunities of salvation lost by negligence, then we may wish, and wish again, *O had we a little time, a little space to repent!* Imagine that this worldling (whom now you must suppose to lye frying in hell flames) were dispensed with for a little *time*, to live here again on earth amongst us; would but the Lord vouchsafe him one hour of a new trial, a minute-season of a gracious visitation, Oh how highly would he prize, how eagerly

eagerly would he apprehend, with what infinite watching, prayings, fasting, would he improve that short time, that he might repent him? I know not how effectually this may work on your hearts, but I am fully perswaded, if any damned creature had but the happiness to hear this Sermon, you should see how his very heart would bleed within him; bleed said I? nay, break and fall asunder in his breast like drops of water. Oh with what inflamed attention would he hear and listen? with what insatiable grasping would he lay hold on Christ? with what streaming Tears would he water his cheeks, as if he would melt himself, like *Niobe*, into a fountain? Blessed God! how fond are foolish men that never think of this till their *time* be lost? we that are alive have only this benefit of opportunity, and if we neglect it, a day will come (we know not how soon) that we shall be past it, and cannot recover it, no, not one hour, if we would give a thousand, ten thousand worlds for it. What can I say? reflect on your selves you that have souls to save: you have yet a little *time* (and the *time* present is that time); what then, but so use it now, as when you are gone, you need not with grief to wish you here again?

Sixthly, yet more loss, and that is the loss of losses, the loss of his *soul*; his *riches*; *lands*, *houses*, *friends*, *time*, and all were nothing to his *soul*. This is that Paragon, Peer, Rose, and Spouse of our well-beloved Christ. How many a tear shed he to save it? what groans, cries, prayers, tears, and blood poured he before God, that he might redeem it from the jaws of Satan? and is this lost notwithstanding all this labour? O sweet Jesu! what a loss is this? thou wast borne, lived, died, and that a shameful death, (the death of the Cross) and all this suffering was to save poor *souls*: yet see a *soul* here lost, and the blood of God, though able, not effectual to redeem it. Whose heart would not melt into blood, that but knew this misery? Suppose you could see the *soul* of this wretched worldling, no sooner had it left the body, but immediately was it seized on by infernal fiends, now lyes it on a bed of fire, tortured, tormented, scourged, and scorched in those furious flames; there his conscience stings him, his sorrow gripes him, his pain so handles him, that he cries, and roares, *Wo, wo, and alas evermore*. Who now for shadows of short pleasures, would incur these sorrows of eternal pains? In this world we can weep and wail for a loss of trifles: an house, a field, an Oxe took from us, is enough to cruciate us; but how shall we bewail the Loss of a *soul*, which no sooner plunged into that pit of horror, but it shall feel a punishment without pity, misery without mercy, sorrow without succour, crying without comfort, torment without ease, a world of mischief, without all measure or redress? Such is the loss of this man's *soul*; whilst he was cheering it with an home-bred solace, *Soul, thou hast much goods laid up for many years*: God whispers in his ears, and tells him other news: What? of his *soul*: how? it is required: when? *this night*: a fearful sound, unlookt-for message, speedy dispatch, no more delays, nor dayes, only *this night*; for then must his *soul* be taken from him.

You see all his losses; and now in the seventh place, to contract them, there is one grief more than all, that *all is lost on a sudden*. Losses that come by succession are better born with, but *all on a sudden* is the worst of all, yet such is the misery of man, when he goes, all goes with him, and he and all passe away on a sudden: *As in the dayes of Noah, they eat, and drunk, married, and gave in marriage, and knew nothing till the flood came, and took them all away; So is the coming of the Son of man*, Mat. 24. 38. How many have been thus took tripping in their wickedness! *Belshazzar* in his mirth, *Herod* in his pride, the Philistines in their banquetting, the men of *Ziklag* in their feasting, *Jobs* children in their drunkenness, the Sodomites in their filthiness, the Steward in his security, this Churl in his plenty: miserable end, when men end in their sin. Call to mind this (O my *soul*!) and tremble: sleep not in sin, lest the sleep of death surprize thee: *The hour is certain in nothing but uncertainties*; for sure thou must die, yet thou knowest not on what day, nor in what place, nor how thou shalt be disposed when death must be entertained. Do you not see men die, whilst they are most busie how to live? He that *thought* but to begin to take his ease, was faine that very night (whether he would or not) to make his end: Would you have thought this? He but now flourished like a green Bay-tree, his thoughts full of mirth, his soul of ease, but I passed by, and loe, he was gone: gone, whither? his body to the grave, his soul to hell, in the midst of his jollity. God threats destruction; Devils, execution; Death, expedition; and thus like a Swan he sings his funerals. There is that faith, *I have found rest, and now will I eat continually of my goods, and yet he knoweth not what time shall come*

Matth. 24. 38.

Certa mors, incerta hora.

Psal. 37. 35, 36

Eccles. 11. 19

upon him, and that he must leave those things to others, and die. The higher our Babel-tower of joy is raised, the nearer it is to ruine and confusion; Sodom in the heat of their sins, had that showre of fire poured on their heads: *Nebuchadnezzar*, in the height of his pride, became suddenly a beast, that ruled before as a King: once for all, here was a man solacing, singing, warbling our pleasant songs of ease and pastime; but (O the misery!) in the midst of his note here is a sudden stop; he dreams of *longs and larges*, he hears of *briefes and semi-briefes*; no longer a day, but *this very night*, and then shall thy soul be taken from thee.

See here the many losses of one man, *his goods, his grounds, his houses, his friends, his time, his soul, and all on a sudden*, whilst the word is spoken, *this] night*.

1. Use.
Eccles. 38. 22.

Eccles. 9. 3

Our neighbours fire, cannot but give warning of approaching flames. Remember *his judgement, thine also may be likewise: unto me yesterday, and unto thee to day*. Whose turne is next, God onely knowes who knowes all. *Is not madnesse in the hearts of men whilst they live?* In the least suspicion of losing worldly riches, all watch and break their sleep; you shall see men work, and toyl, and fear, and care, and all too little to prevent a losse; but for all these losses which are linked together, our *riches, lands, houses, friends, time, and soul*, and all we have, there is few or none regards them: O that men are so careful in trifles, and so negligent in matters of a great importance! It is storied of *Archimedes*, that when *Syracuse* was taken, he only was sitting secure at home, and drawing circles with his compasse in the dust. Thus some we have, that when the eternal salvation of their souls is in question, they are handling their dust, nothing but suits or money-matters are their daily objects: but (alas!) what will your *goods, or grounds, or houses or friends* avail you, when *death* comes? Where did ever that man dwell, that was comforted by any of these, in that last and sorest conflict? Give me a man amongst you, that spends the span of his transitory life in grasping gold, gathering wealth, growing great, enriching his posterity, without any endeavour or care to treasure up grace against that fatal hour; and I dare certainly tell him, whensoever he comes to his deaths-bed, he shall finde nothing but an horrible confusion, extremest horror and heaviness of heart; nay, his soul shall presently down into the Kingdome of darkness, and there lye and fry in everlasting fires. Nor speak I only to the covetous (though my Text seem more directly to point at them) but whosoever thou art that goest on daily in a course of sinne, in the fear of God bethink thee of mortality: some of you may think I speak not to you, and others, I speak not to you; the truth is, I speak to you all, but to you more especially that to this day have sinned with delight, but never as yet felt the smart for sin upon your souls or consciences: O beloved! this is it I call for, and must call for till you feel a change, a thorough-change in you: would but some of you at this present examine your consciences, and say whether have I not been inordinate in drunkenness, or wantonness, or covetousness? whether have I not sworn an oath, or told a lye, or dissembled in my heart, when I have spoken? O who can say amongst you, *I am clean, I am clean?* and assure your selves, if you are guilty, you must either feel heart-grief, or you can never be provided for deaths dismal arrest. If you were but sensible of sin, if you felt but the weight and horror of Gods wrath for sinne, I am verily perswaded you would not take a quiet sleep in your beds for fear, and horror, and heaviness of heart: what is it but madnesse of a man to lye down in ease upon a feather-bed, and to lodge in his house that deadly enemy, sin?

But (horror of horrors!) what if *this night*, whilst you sleep in your sin, death should arrest you on your beds? This I tell you is no wonder; are sudden deaths common and ordinary among the sonnes of men? How many have we heard that went to bed well over night, for ought any man could tell, and yet were found dead in the morning? I will not say carried away out of their beds, and cast into hell fire, whether it be so or no, the Lord our God knows: but howsoever it is with them, if we for our parts commit sin, and repent not thereof by crying, and sobbing, and sorrowing for sinne; it may be *this night*, (and that is not long to) you may sleep your last in this world, and then shall your souls be hurried by Devils to that infernal lake, whence there is no redemption. O beloved! O wretch, whosoever thou art! *Canst thou possibly sleep in such a case as this?* Canst thou go to bed with a conscience laden with sinne? Canst thou take any sleep (which is the brother of death) when thou liest down in danger of eternal death? Consider, I pray, what space, what distance, how far off is thy soul from death, from hell, from eternity? *No more but a breath, one breath, &*

no more; no more but a step, one step and no more: O beloved! were not this lamentable, that some one of us that now are standing or sitting, should *this night* sleep his last, and to morrow have his body brought to be buried: yea, and before to morrow morning have his soul (which the Lord forbid) cast from his bed of feathers to a bed of fire? and yet alas! alas! if any of us *this night* die in his sin, or in a state unregenerate, thus will it be with him whosoever he be; to morrow may his body lye cold under earth, and his soul lodge in hell with this miserable rich man.

But let me speak to you, *of whom I hope better things*; it is good counsel for you all to expect death every day, and by this means, death fore-seen cannot possibly be sudden: no, it is he only dies suddenly, that dies unpreparedly; Watch therefore, saith our Saviour, be ever in a readinesse: finally, that this rich man may be your warning, you that tender your souls, learn that lesson of our Saviour, *Lay not up for your selves, treasures upon earth, where moth and rust doth corrupt, and where thieves break thorow and steal: but lay up for your selves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break thorow, nor steal*, Matth. 6. 19, 20. You will say, What treasures are those? I answer: These treasures are those stocks of grace that will last for ever, it is that *circumspect walking*, Ephes. 5. 15. that *fervency of spirit*, Rom. 12. 11. that *zeal of good works*, Tit. 2. 14. that *purity*, which John makes a property of every true-hearted professour, 1 John 3. 3. In a word, it is the work, the life, the power of that prayer, that *the rest of our life hereafter may be pure and holy*; these are heavenly hoards indeed. O that we would treasure up such provision against the day of calamity! If while it is called *to day*, we would make our peace with his heavenly Highnesse, by an humble continued exercise of repentance; if in this time of grace we would purchase Gods favour, and those rarest jewels of faith and a good conscience; if now before we appear at the dreadful Tribunal, we would make God and his Angels our friends in the Court of Heaven; O then how blessed would our death be to us? came it never so suddenly, still should death finde us ready, and if ready, no matter how suddenly, yea though it were *this] this night*.

I have broke ope the Writ, and you see when it must be served, *this] night*; but in this *Quando*, there is both *suddenesse*, and *sadnesse*; it is not *this day*, but *this night*. Let *this]* end this dayes discourse, and the next day we will lay open the *nights* dark sadnesse; it is a dismal time, and God give us grace so to provide, that we may be ready with oyle in our lamps, and enter with our Saviour into his blessed Kingdome.

Night]

HE sinnes all day, and dyes at night, and why at night? This you know is frequent, and there is reason, *most are begot, and born, and therefore die at night*: but we must further then the lifts of nature; *this night* was more than ordinary, as being the fittest time to aggravate his grief: weigh but the circumstances.

First, it was a night of *darknesse*, and this may encrease the horror of his judgement: think but what a fear seized on the Egyptians, when *no power of the fire must give them light, nor might the clear flames of the starres lighten the horrible night that fell upon them*. The Husband-men, the Shepherds, the workmen, all were bound with one chaine of darknesse, *No man saw another, neither rose up from the place where he was for three dayes*, Exod. 10. 23. Was not this fearful *darknesse*? you may guesse it by the effects, they were troubled, and terrified, and swooned, as though their own souls should betray them. Whether it were an hissing winde, or a sweet noise of birds, among the spreading branches, or a pleasing fall of waters running violently, or a terrible sound of stones, or the running of skipping beasts, or the noise of cruel brass, or the eccho that answereth again in the hollow mountains, these fearful things made them to swoon for fear: And if thus the Egyptians, how was it with this Worldling? a *darknesse* seized on him that engendred a thousand times more intolerable torments. This was the image of that *darknesse* which should afterward receive him, and yet was he unto himself more grievous than the *darknesse*. It was not an outward, but an *inner darknesse*, not only to be not seen, but to be felt and feared. Imagine then what visions, what sounds, and fights, what sudden fires appeared unto him? Unhappy Worldling, look round about thee; although it be *dark*, here is something to be seen: above is the angry Judge, beneath is the burning lake, before is gloomy *darknesse*, behind is infallible death, on thy right and

Use. 2:

Matth. 6. 19, 20

Ephes. 5. 15
Rom. 12. 11
Tit. 2. 14
1 John 3. 3

Wisd. 17. 4

Exod. 10. 23

Wisd. 17. 18, 19

Wisd. 17. 22

left hand a legion of evil Angels, expecting every moment to receive the prey. Here is a sight indeed, able to break the very heart-strings of each seer. If some have lost their wits, by means of some dreadful sight; yea, if the very suspicion of Devils have caused many men to tremble, and the haire of their heads to stand staring upright; What then was the fear and terrour of this man, when so many dreadful, horrible, hellish monsters stood round about him, now ready to receive him, *O ye sonnes of men, stand in awe and sinne not, commune with your own hearts, and in your chamber, and be still;* Will not this fear you from your finnes? Suppose then you lay on your beds of death, were the Judge in his Throne, your souls at the Barre, the accuser at your elbowes, and hell ready open to shut her mouth upon you: O then, how would you curse your selves, and bewaile your finnes? What horrible visions would appear to you in the dark? horrible indeed! *In so much (saith *one) that were there no other punishment than the appearing of Devils, you would rather burne to ashes, than endure their sight.* Good God, that any Christian should live in this danger, and yet never heed it till he sees its terrour! How many have gone thus fearfully out of this miserable world? I know not what you have seen, but there is very few which have not heard of many, too many, in this case: What were *Judas* thoughts, when he strangled himself, that his bowels gushed out again? What were *Cains* visions, when he ran like a vagabond roaring and crying, *Whosoever findeth me shall slay me?* What are all their affrights that cry when they are dying, *they see Spirits and Devils flying about them, coming for them, roaring against them,* as if an hell entred into them, before themselves could enter it? I dare instance in no other but this wretched miser: What a *night* was that to him, when on a sudden a *darknesse* seized on him, that never after left him? Thus many go to bed, that never rise again, till they be awakened by the fearful sound of the last Trumpet: and was not this a terrour? Whose heart doth not quake? Whose flesh doth not tremble? Whose senses are not astonished whilest we do but think on it? And then what were the sufferings of himself in his person? He might cry, and roare, and wail, and weep, yet there is none to help him; his heart-strings break, the blessed Angels leave him, Devils still expect him, and now the Judge hath pronounced his sentence, *This night, in the dark, they must seize upon him.*

Yet this was not all the horror; it was a *night* both of *darknesse* and *drowsinesse*, or *security in sin*. He that reads the life of this man, may well wonder at the fearful end of so faire beginnings: *walk into his fields, and there his cattel prosper; come nearer to his house, and there his barns swells with corn; enter into his gates, and there every table stands richly furnished; step yet into his chambers, and you may imagine down-beds curtain'd with golden-hangings: nay, yet come nearer, we will draw the curtains, and you shall view the person; he had toiled all day, and now see how securely he takes his rest; *this night*, he dreams golden dreams of ease, of mirth, of pastime, (as all our worldly pleasures are but waking dreams) but stay a while and see the issue: just like a man, who starting out of sleep, sees his house on fire, his goods ransacked, his family murdered, himself near lost, and not one to pity him, when the very thrusting in of an arme might deliver him: this, and no other was the case of this dying miser: in that *night* while his senses were most drowsie, most secure, death comes in the dark, and arrests him on his bed: *Awake, rich Cormorant! what charms have lulled thee thus asleep? Canst thou slumber whilest death breaks down this house thy body, to rob thee of that jewel thy Soul? what a deep, dull, drowsie, dead sleep is this? O fool! this night is thy soul assaulted; see Death approaching, Devils hovering, Gods justice threatening; canst thou yet sleep? and are thine eyes yet heavy? Behold, the houre is at hand, and thy soul must be delivered into the hands of thine enemies: Heavy eyes! he sleeps still, his care all day had cast him into so dead a sleep this night, that nothing can warn him until death awake him. That thief is most dangerous that comes at night, such a thief is Death, a thief that steals men; which then is most busie, whilest we are most drowsie, most secure in sinne; Hark the sluggard that lulls himself in his finnes, Yet a little more sleep, a little more slumber, is not his destruction sudden, and poverty coming on him like an armed man? Prov. 6. 11. Watch, (saith our Saviour) for you know not when the Master of the house cometh, at even, or at mid-night, at the cocks crow, or in the morning, lest coming suddenly he should find you sleeping, Mark 13. 35. Was not this the wretchednesse of the foolish Virgins? how sweetly could they slumber? how soundly could they sleep until mid-night? they never awake, nor so much as dream to buy oyl for their lamps; imagine then how fearful were those summons to these souls: Behold, the*

Bridegroom,

Psal. 4. 4.

*Cyril de vita
beati Hieron.
ad fin. Epist.

Gen. 4. 14.

Lairo hominis.

Prov. 16. 11.

Mat. 31. 35, 36.

Matth. 25. 16.

Bridegroom, go ye out to meet him. Sudden fears of all others are most dangerous: Was it not a fearful waking to this rich man, when no sooner that he opened his eyes, but he saw deaths ugliness afore his face? what a sight was this? at his door enters the King of fear, accompanied with all his abhorred horrors, and stinging dread: on his curtains he may read his sins, arrayed and armed in their grisliest forms, and with their fiercest stings; about his bed are the powers of darknesse, now presenting to his view his damnable state, his deplorable misery: What can he do that is thus beset with such a world of woful work, and hellish rage? his tongue falters, his breath shortens, his throat rattles, he would not watch, and now cannot resist; the cry is made, the midnight come, God sounds destruction, and thus runs the proclamation, *This night so drowsie, thy soul must be taken from thee.*

And yet more horror; it was a night of *drowsinesse and sadnesse*. How is he but sad when he sees the night coming, and his last day decaying? Read but the copy of this rich mans Will, and see how he deals all he hath about him; he bequeaths his garments to the moth, his gold to rust, his body to the grave, his soul to hell, his goods and lands he knows not to whom; *Whose shall these things be?* Here is the man that made such mirth all day, and now is he forced to leave all he hath *this night*. It is the fruit of merry lives, to give sad farewells. You that sport your selves, and spoyle others, that rob God in his members, and treasure up your own damnations; will not death make *sorry hearts for your merry nights?* a night will come as sad as *sadnesse* in her sternest looks, and then what a lot will befall you? O that men are such cruel Casitiffs to their own souls! Is this a life (think ye) fit for the servants of our God, revelling, swearing, drinking, railing? what other did this miser? he would eat, and drink, and sing, and then came fear as desolation, and his destruction on a sudden as a whirl-wind: If this be our life, how should we escape his death? Alas, for the silly mirth that now we pleasure in! you may be sure a night will come that must pay for all, and then shall your pleasures vanish, your griefs begin, and your numberless finnes (like so many envenomed stings) runne into your damned souls, and pierce them through with everlasting sorrow: away with this fond, foolish, fottish vanity; *The end of mirth is heavinesse*, (saith Solomon) Prov. 14. 13. What will the sonnes and daughters of pleasure do then? all those sweet delights shall be as scourges and Scorpions for your naked souls. Then (though too late) will you lamentably cry out, *What hath pride profited us? or what profit hath the pomp of riches brought us? all those things are passed away as a shadow, or as a Poste that passeth by:* Look on this man as he lyes on his bed of death, here is neither smile nor dimple, *All the daughters of miserie are brought low*. His voyce is hoarse, his lips pale, his cheeks wan, his nostrils run out, his eyes sinke into his head, and all the parts and members of his body now lose their office to assit him: Is this the merry man that made such pastime? oh what a change is this? *In stead of sweet smell, there is a stench; instead of a girdle, a rent; instead of well-set haire, baldnesse; instead of beauty, burning; in stead of mirth, mourning and lamentation, weeping, and wailing, and gnashing of teeth.* Must not *sadnesse* seize on that soul which incurs this doom? Here is a malefactor stands at bar, indicted by the name of *Fool*, charged with the guilt of treason, condemned by the Judge of Heaven, and this night (the saddest that ever he saw) is that fearful execution, that his soul is taken.

Prov. 14 13

Wisd. 5. 8, 9

Eccles. 12. 4

Esa. 3. 24

And yet more horror: It was a night of sin, and this doth encrease the sorrow; How dear in the sight of the Lord is the death of his Saints? and we may say on the contrary, How abominable in the sight of the Lord is the death of the wicked? Was not this a grief to be took thus tripping in his wickednesse? even now whilest he was busily plotting his ease and pastime, death stands at his door, and over-hears all his plots and projects. It was a death to his soul to be took in his sinne: hear how he roars and cries, *O that I had lived so virtuously as I should; had I embraced the often inspirations of Gods blessed Spirit; had I followed his Lawes, obeyed his Commands, attended to his Will, how sweet and pleasant would they now be unto me? Wo and alas that I had not fore-seen this day! what have I done, but for a little pleasure, a fleeting vanity, lost a Kingdome, purchased damnation?* O beloved! what think ye of your selves, whilest you hear this voyce? You sit here as senselesse of this judgement, as the seats, the pillars, the walls, the dust; nay, as the dead bodies themselves on which you tread: but suppose (and it were a blessed meditation) you that are so fresh and frolick at this day, that spend it merrily, use it profanely, swearing, revelling, singing, dancing; What if *this night*, while

4.
Psal 116. 13

while you are in your *sin*, the hand of death should arrest you? Could I speak with you on your death-beds, I am sure I should finde you in another case: how? but sorrowing, grieving, roaring, that your time were lost; and these words not heeded, whiles the time well served: how would you tear your hair, gnash your teeth, bite your nails, seek ell means possibly to annihilate your selves? and can nothing warn you before death seize on you? take heed, if you go on in *sin*, the next step is, damnation. It was the Apostles advice, *Now it is high time to wake out of sleep, for now is our salvation nearer, than when we believed*, Rom. 13. 11. If this wretched man had observed the present time, how happy had he been this hour of his departure? But as Officers take malefactors, drinking or drabbing; so is the nearest danger when deepest in the mire of pleasure. Look at all those that are gone before us, and which of them thought their end so near, while they lived so merry? I must needs tell you, there is a *fire*, a *worm*, a *sting*, a *darknesse*, an *hell* provided for all wicked wretches, and there most certainly mult you be *this night*, if you die *this day* in your natural state of *sinne*. Lord! that men should be so strangely bewitched by the Prince of the air, as for the momentary enjoyment of some glorious miseries, bitter-sweet pleasures, heart-vexing riches, desperately and wilfully to abandon God, and to cast themselves head-long into the jaws of Satan. Such a prodigious madnesse seized on this Worldling, he sings, he revels, he dallies, then dies. Thus greatest evils arise out of greatest joyes; as the ears with vehement sounds, and the eyes with brighter objects; so many by felicity have lost both their sense and being. *Gallus* dies in the act of pleasure, *Ishoboth* dies in the midst of sleep, the Israelites die in their day of lust, this Worldling dies in that night of *sinne*, even then on a sudden his soul is taken.

And yet more horror, it was a *night of death*, and this was the worst of all, the *darknesse*, *drowsinesse*, *sadnesse*, *sin*, all were nothing to this, all nothing in themselves, if death had not followed: this is that *most terrible of all terribles*; all fears, griefs, suspicions, pains, as so many small brooks, are swallowed up, and drowned in this Ocean of misery. Now rich man! what sayest thou to thy *barns*, *buildings*, *riches*, *lands*? Do these pleasure thee in this thy extreme and dying agony? Thou liest *this night* on thy departing bed, burthened with the heavy load of thy former trespasses, pangs come fore and sharp upon thee, thy brest pants, thy pulse beats short, thy breath it self smells of earth and rottennesse: whither wilt thou go for a little ease or succour? What help canst thou have in thy heaps of gold, or hoard of wealth? should we bring them to thy bed, (as we read of one dying, *Commanded that his golden vessels and silver plate should be set before him, which looking on, he promised to his soul, it should have them all, on condition of his stay with him: but the remedy being silly, at last most desperately he commends it to the Devil, seeing it would not stay in his body, and so gave up the ghost*) Alas, these trifling treasures can no more deliver thee from the arrest of that inexorable Sergeant, then can an handful of dust. Wretched men! what shall be your thoughts when you come to this miserable case? full sad and heavy thoughts (Lord thou knowest):

you may lie upon your beds, like wilde bulls in a net, full of the fury of the Lord: *In the morning thou shalt say, Would God it were evening; and at even thou shalt say, Would God it were morning: for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see*, Deut. 28. 67. Here is the terrour of that *night of death*, when you may wish with all your hearts, that you had never been born; if the Lord once let loose the cords of your conscience, what account will you make of crowns, of possessions? all these will be so far from healing the wound, that they will turn rather into fiery Scorpions, for your further torments. Now; now, now is the dismal time of *death*, what will you do? whither will you go? to whom will you pray? the Angels are offended, and they will not guard you; God is dishonoured, and he will not hear you; only the devil had your service, & only hell must be your wages. Consider *this, ye that forget God, lest ye be torn in pieces, and there be none to deliver you*. It is cruel for your souls thus to suffer, to be *torn, & torn in pieces, & so torn in pieces that none may deliver you*. Better this Worldling had been a worm, a toad, an adder, any venomous creature, then so to live, and thus to have died; yet hither it is come, his sicknesse is remediless, his riches comfortlesse, his torments easelesse, still he must suffer, and there is none to deliver, he is *torn, torn to pieces, and none may deliver him*. What need you more, now we are come to this period? his glasse is run, his Sunne is set, his day is finished, and now this *night*, the very *night of death*, his soul is required, and is received of him.

Lo here, the dismal, dreadful, terrible time of this mans departure, it was in the night, a night of darknesse, drowsinesse, sadness, sin, death and destruction.

Who will not provide each day against this fearful night? howsoever we passe away our time in sinne, we must of necessity, ere long, lie gasping for breath upon our dying beds, there shall we grapple hand to hand with the utmost powers of death and darknesse: what should we do then, but sow our seed while the seed-time lasteth? we have yet a day, and how short this day is, God onely knows: be sure *the night cometh wherein none can work*, and then what a fearful time will come upon us? I know there be some that dream of doing good in another world, or at least will deferre it longer, till some time hereafter, such vain hopes of future performances have undone many a soul: *I must work the work of him that sent me, while it is day*, saith our Saviour. The way-faring man travels not in darknesse, but while the day shines on him, then he knowes he is under the protection of the Lawes, the light of the Sun, the blessing of heaven; *Are there not twelve houres in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this world; but if a man walk in the night, he stumbleth, because there is no light in him.*] Do good then, and lay hold of every season which may get you to heaven; Let the whole course of your life be a conscionable preparative against death. Suppose every day your last, as if at night you should be called to account before that high and great tribunal: in a word, whatsoever you think, or speak, or do, say thus with your self, *Would I do thus, and thus, if I knew this night to be my last?* Who is it would sinne, if he thought at that instant he must go to judgement.

1. Use.

John 9. 4

John 9. 4

John 11. 8

2. Use.

John 12. 35

Ephes. 5. 8

But if we neglect the day, be sure the night will come to our condemnation; where be those wonders that so dazled our eyes, while the day shone on them? Where is *Abshaloms* beauty, *Jezebels* paint, *Sauls* personage; nay, where is this wretched Worldling? he had a day to work out his own salvation, and that being lost, at last came night, before he had gone two steps toward heaven. O beloved! *Walk while ye have light, that ye may be children of the light.* You may be sure the meanest soul that hath the work of grace upon it, death is to him no night, but the day-break of eternal brightnesse. This may make us in love with the sincerity of religion; this may make us to labour, and never cease labouring till we have gotten out of the estate of nature, into the state of grace. O that I could say of every one of you, as *Paul* of the *Ephesians*, *Ye were once darknesse, but now are ye light in the Lord.* Ye were once carnal, but now are ye spiritual: ye were once unregenerate, but now are ye a first-fruits dedicated to God. If it were thus with you, then (to your comfort) upon your dying beds you shall meet with a glorious troop of blessed Angels, you should feel the glorious presence of the sweetest comforter, you should see the glorious light of Gods shining countenance, you should have a night (if it were night) turn'd all into a mid-day. Now the Lord give you such a day, whensoever you dye, through Christ our Lord.

You have heard the time of Deaths arrest,] *This night.*] Now for the party we'll make a privy search, and if we stir one word, we shall find him at next door, it is thy soul.]

Thy Soul.]

THe party under arrest is the rich mans Soul.] No warranty could prevaile, no riches satisfie, no strength rescue; death now demands it, and there's none can redeem it, therefore *This night they will have his soul.*]

Every man hath a jewel better worth than a world, and the losse of this is so much more dear, by how much it is more precious. What profits it a man to gain a world, and to lose his soul? (said our Lord and Saviour) *Mat. 16. 26.* Nay, what are a thousand worlds when the soul is valued? Give me leave to open the cabinet, and you shall see the Jewel that is arrested; it is the Soul.]

Obser.

Mat. 16. 26

The Soul; what's that? it is (saith *Austin*) a substance that is created, invisible, incorporeal, immortal, most like to God, as bearing the image of its Creator. Please you that we illustrate this description, and you shall see how every word shews forth some excellencies (as the glorious lustres) of this glorious pearle the Soul.]

Substantia creata, invisibilis, incorporea, immortalis, Deo simillima, imaginem habens Creatoris sui. Aug. in lib. de definitione animae. Dicaearchus.

First, if you ask what is the Soul? 'tis a substance.] How fond were the opinions of some Philosophers? one would have it to be nothing [*vox, & praeerea nihil*], and how many of us are of this opinion? Do not we live as if we had no souls at all? The Epicure is for his belly, the ambitious for his body, but who is he that provides for his soul; Sure we imagine it to be nothing valuable, or how should our estimation of it be

be

Gal. n.

1 Cor. 15. 19.

Eccles. 3. 19.

Eccles. 11. 3

Mat. 27. 51

Mat. 16. 26

Antiqui Philo-
sophi.

Luke 24. 39.

Anima p-ssima
melior optimi
corpore. Aug.
de verb. Dom.
Quid tibi cum
carne? Bero.
in meditat.
Plurimi Patres.

Dioms. c. 4. de
divin. nom.
aliquantulum
a principio.
1 Cor. 4. 7

Inepist. ad
Marcellin.

Magis credi
debet quam
queri, & que-
ri facilius
quam intelli-
gi, & melius in-
telligitur quam
explicatur.
whirak. l. 1.
de peccat. ori-
gin. c. 8.
Fallacia divi-
sionis.

be so grosse and vile; to prefer the *body*; to neglect the *soul*? There were other Philo-
sophers went a pace yet further, and they gave it a being, but what? No better than
an accident, that might live or die without death of the subject; this they call *æthere*
humorum, a certain temper composed of the Elements, or nothing but the Harmony of
those humours in the body. Is this the *soul*? then of all creatures are men (say we,) of
all men are we (saith the Apostle) *most miserable*, most unhappy. Look at Beasts, and
in this respect, we and they are *even as one condition*, Eccles. 3. 19. Look at Trees, and
in their corruption, you may see the like constitution both of us and them. Look at
Stones, and by their dissolution, we may argue the temper of composition in them also;
if then our soul were nothing but this *æther*, not only men, but beasts, and plants, and
stones, and metals have a *soul*: Far be this from your thoughts, whose *souls* are prized
to be of more worth than a world, there being nothing in the world that may give a
recompence for your souls, Matth. 16. 26. Others have gone a little further, and they
suppose it to be a *substance*: but how? only bodily, and not spiritual; such grosse
conceits have many Idolaters of the Deity, as if this our image were of Gods own *sub-*
stance, and this *substance* nothing else but a bodily being. A Spirit (saith our Saviour)
bath not flesh and bones, as you see me have. It is the body is the flesh, but the *soul* is
the spirit; the body you may see and handle, but the *soul* is not seen, not handled: as
the Disciples then did Err in supposing a spirit when they saw his body; no lesse is their
error, in supposing a body where is only a spirit. The worst *soul* is better than the
best of bodies. O precious *soul* (saith Bernard,) *espoused to thy God, indowed with his*
Spirit, redeemed by his Son, What art thou to the flesh, whose being is from Heaven? O-
thers again have passed this opinion, and they call it a *Forme*: but what? only materi-
al, not *substantial*, and such as are the *souls* of beasts that dye with their bodies, as
being deduced from the matter of some bodies pre-existent. It is not so with the *souls*
of men, which though for a while they are knit and united to this house of clay, yet
may they be separated from it, and subsist without it; this is that goodnesse of God,
that as our *souls* are intellectual, so their being is perpetual, not but that our *souls* might
dye (seeing every thing that is of nothing may return into the same nothing whence it
sprung) but that God so sustains them by his glorious goodnesse, that as he gave the
first being, so he would continue that he gave, *What have we, that we have not received?*
Or to speak of the *soul*, What are we that God, and God only hath not bestowed upon
us? our Parents begot our bodies, God only gave our *souls*: our bodies are buried
again in the womb of our common Mother, but our *souls* return to God, as to their
chiefest good. So immaterial is the *soul*, that neither will nor understanding depends
on the dying Organ. What then is the *soul*? a *Nothing*? an *Accident*? a *Body*? a *Forme*
only material? No, but on the contrary, a *Ens*, a *Substance*, a *Spirit*, a *Forme*, a *Sub-*
stantial being of it self subsisting.

But we'll ascend a little higher, it is a *Substance created*.] Not traduced, (as some
would have it,) I must confesse the opinion was not a little strong, that as our bodies,
so our *souls* were both propagated from our Parents. Tertullian, and the Fathers of the
West (as Jerome witnesseth) were most on that side: the reason of this opinion was
because of *Original sin*, which defiling the *soul*, as well as the body of each man sprung
from Adam, they could see no means how both were corrupted, except withal the
soul were propagated. But are not our *souls* as the Angels? and therefore if our *souls*,
then may the Angels beget one another; nay, if this were true, what *soul* were gene-
rated, but another were corrupted: for the rule is infallible, *There can be no generation*
without a Transmutation, and so would every *soul* be subject to corruption. Concern-
ing that objection of *Original sin*. (If the *soul* were not traduced from the loyns of
Adam, how then should that *sin* be imputed to our *souls*?) I must confesse, the questi-
on is intricate; we should rather believe it, than enquire of it; and we may better
enquire of it, than understand it; and yet more easily understand it, than expresse it.
But so well as we can, we shall untie the knot. First then, we say 'tis a fallacy to di-
vide *soul* and *body*, for not the *soul* without the *body*, nor the *body* without the *soul*, but
the whole man sinn'd in Adam, as the whole man is begot of Adam; so soon therefore
as the *soul* is conjoyn'd to the *body*, and of the *soul* and *body* is constituted whole man,
that man being now made a Member of Adam, is said to sin with him, and to derive
that sin from him. But for a further satisfaction, although the *soul* depend on God
according to its substance, yet is it created in that *body* which is produced of the Pa-
rents: thus in some sort we may say that the *soul* is begotten. (*Non quoad essentiam, sed*
quoad

quoad essentiam) God only gives the Essence, but to exist comes from the Parents. What is the *soul* but a Forme of the *body*? and of what *body*, but of that which is organical, as being apt for the *soul*. This aptnesse then whereby it is prepared for the forme, being received from the Parents, we may say of the *soul*, that thus it is generated, as not beginning to subsist before the *body* is prepared. This is true in some sort, though not properly. Consider then the excellency of mans *soul*, which is not born, but created, and howsoever now it is bespotted with sin, yet was it then pure and undefiled, as the untouched virgin: how is it but pure, which the hands of God have made? it was the devil that caused sin, but all that God made was good, and *very good*, Gen. 1. 31. and such a *soul* hath every man. It is created by God, infused by his Spirit, of nothing made something, and what something, but an excellent work, befitting such an excellent workman.

Gen. 1. 31.
Sedibus aetheris spiritus ille venit.

And yet there be more staires to ascend: it is thirdly *invisible*. Hath any man seen God? Or hath any man seen Gods image (which is the *soul*) and lived? Substances that are more pure are lesse visible. We see but darkly through a glasse, nay, the best eye upon earth looks but through a lattice, a window, an obscuring impediment; mortal eyes cannot behold immortal things; how then should this corruptible sight, see a *Spiritual soul*? The object is too clear for our weak eyes, our eyes are but earthly, the *soul* of an heavenly nature. O divine being! not only heavenly, but heaven it self: as God and man met both in Christ, so heaven and earth met both in man: would you see this earth? That is the body, *Out of it wast thou taken, and into it must thou return*, Gen. 4. 19. Would you see this heaven? That is, the *soul*, the God of heaven gave it, and to the God of heaven returns it, Eccles. 12. 7. The body is but a lump, but the *soul* is that breath of life: of earth came the body, of God was the *soul*: thus earth and heaven met in the creation, and the man was made a living *soul*, Gen. 2. 7. The sanctified *soul* is an heaven upon earth, where the Sun is understanding, the Moone is faith, and the Stars gracious affections: what heaven is in that body, which lives and moves by such a *soul*? yet so wonderful is Gods mercy to mankinde, that as reason doth possesse the *soul*, so the *soul* must possesse this body. Here is that union of things visible, and invisible: as the light is spiritual, incorruptible, indivisible, and so united to the aire, that of these two is made one, without confusion of either; in like manner is the *soul* united to this body, one together, distinguished asunder: only here's the difference, the light is most visible, the *soul* is invisible, she is the breath of God, the beauty of man, the wonder of Angels, the envy of devils, that immortal splendor which never eye hath seen, never eye must see.

Gen. 4. 19.
Eccles. 12. 7.
Gen. 2. 7.
Est cælum
sancta anima,
habens solem
intellectum, lu-
nam fidem,
astra virtutes
Bern. super
Cant.

And yet we must up another step, it is fourthly *incorporeal*.] as not seen with a mortal eye, so neither clogg'd with a bodily shape; I say not but the *soul* hath a body for his organ, to which it is so knit and tyed, that they cannot be severed without much sorrow or struggling; yet is it not a body, but a spirit dwelling in it: the body is an house, and the *soul* the inhabitant: every one knows the house is not the inhabitant, and yet (O wonder!) there is no room in the house, where the inhabitant lives not; would you please to see the roomes? The eye is her window, the head is her tower, the heart is her closet, the mouth is her hall, the lungs her presence-chamber, the senses her cinqueports, the common sense her custome-house, the phantasie her mint, the memory her treasury, the lips are her two-leav'd doores, that shut and open, and all these, and all the rest, (as the motions in a Watch,) are acted and moved by this Spring, the *Soul*. See here a composition without confusion, the *soul* is in the body, yet it is not bodily: as in the greatest world the earth is more solid, the water lesse, the air yet lesser, the fire least of all: so in this little world of man, the meaner parts are of grosser substance, and the *soul* by how much more excellent, by so much more spiritual; and wholly withdrawn from all bodily being.

And yet a little higher, it is fifthly *immortal*.] It was the Errour of many Fathers, That bodies and souls must both die till Doome-day, and then the bodies being raised, the souls must be revived. Were that true, why then cries Stephen, Lord Jesus, receive my Spirit? Or why should Paul be dissolved, that he might be with Christ? Blessed men are but men, and therefore no wonder if subject to some Errour. Others more absolutely deny the souls immortality, We are borne (say they) at all adventures, and we shall be hereafter, as though we had never been; (Why so?) for the breath is a smoke in our nostrils, and the words as a spark raised out of our hearts, which being extinguished, the body is turned into ashes, and the spirit vanisheth as soft aire. What, is the *soul* a smoke? And the Spirit no better than the soft vanishing aire? wretched men!

Scallg. nota
in Nov. Test.

Acts 7. 59.
Phil. 1. 23.

Wisd. 2. 2, 3.

E e e

Have

Matt. 22. 32. Have you not read what is spoken of God, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* Now God (saith Christ) is not the God of the dead, but of the living. Abraham, Isaac, Jacob, they are not dead then in (the better part) their souls, but passed indeed from the valley of death, unto the land of the living.

John 11. 26. Whosoever liveth and believeth in me (saith our Saviour) shall never die, John 11. 26. Not die.] against some, never die] against others: what can we more? only live and believe in him that redeemed us, and be sure his promises shall never faile us; our souls must live, live for ever. Sweet soul, blessed with the felicity of eternal life! here's a joy unspeakable, that this soul now clogged with cares, vexations, griefs, passions, shall one day enjoy those joyes immortal, not for a day, or two, (though this were more than we can imagine) but through all eternity, *There shall be no defect, nor end:* after millions of ages the soul must still live in her happinesse; it is not of a perishing, but an everlasting substance.

Nallus erit defectus, nullus terminus.

6. And yet the perfection of the soul goes higher, it is *most like to God.*] So far it transcends all earthly happinesse: I cannot say, but in some sort all creatures have this likeness; every effect hath at least some similitude with its cause, but with a difference; some onely have a being, as stones; others being and life, as plants; but man above all hath a being, life and reason, and therefore of all other the most like unto his Creator.

7. Can we any more? Yes, one step higher, and we are at the top of Jacobs ladder: *The soul is not only like God, but the image of God.* I cannot deny, but there is some appearance of it in the outward man, & therefore the body in some measure partakers of this image of the Deity, it was man, and whole man that was corrupted by sin, and (by the law of contraries) it was man, and whole man, that was beautified with this image. Please you to look at the body, is it not a little world, wherein every thing that God made was good? as therefore all goodnesse comes from him: so was he the pattern of all goodnesse; that being in him perfectly, which only is in us partly. This is that *Idea*, whereby God is said to be the exemplar of the world: man then in his body being as the worlds map, what is he but that image, in which the builder of the world is manifest? but if you look at the parts of his body, how often are they attributed (though in a metaphor, yet in resemblance) to his Maker? Our eyes are the image of his wisdom, our hands are the image of his power, our heart is the image of his knowledge, and our tongue the lively image of his revealed will: God therefore, before he made the body, said, *Let us make man in our own image:* and what was the meaning, but that soul and body should both bear the image of his Majesty? Be astonished then, ye men of the earth! If this dust, this clay, this body of ours be so glorious, what think ye of the soul, whose substance, faculties, qualities, dignities, every way represents Gods omnipotent Essence? Look on this glasse, and first for Substance, is the soul invisible?

Gen. 1. 26.

John 1. 18.

Acts 17. 29.

1 Tim. 6. 16.

John 4. 24.

Apoc. 4. 6.

Why so is God: *No man hath seen him at any time,* John 1. 18. Is the soul incorporeal? Why so is God: *We ought not to think him like unto gold, or silver, or stone graven with Art,* Act. 17. 29. Is the soul immortal? Why so is God: *He is King of Kings and Lord of Lords, who only hath immortality,* 1 Tim. 6. 16. Is the soul spiritual?

Why so is God: *God is a Spirit, and they that worship him, must worship him in Spirit,* John 4. 24. Is the soul one Essence? Why so is God: *There is one God and Father of all, who is above all, and through all, and in you all,* Eph. 4. 6. See here the lively image of God in every soul of man. But there is another character imprinted in every faculty, so that not only the Substance, but the powers of the soul bear this image in them:

As there is one God and three Persons, so there is one soul and three faculties: the Father, Son, and holy Ghost are but one God; the Understanding, Will, and Memory, are but one soul; the Father is not the Son, nor the Son the holy Ghost; so the Understanding is not the Will, nor the Will the Memory: and yet the Father is God, the Son is God, and the holy Ghost is God; so the Understanding is the soul, the Will is the soul, and the Memory is the soul. I dare not say, but there is some difference.

This trinity in us, we rather see it than believe it; but that Trinity of Persons, we more believe it than see it: Howsoever then our soul is no proof of the God-head, yet is it a true signe of that image of God in the soul. Nay, yet (as if this stamp were of a deeper impression,) see the dowry of Gods Spouse, and who wonders not at the qualities, and conditions with which the soul is arrayed? *The Kings daughter is all glorious within, her clothing is of broydered gold.* What say you to that heavenly knowledge inspired into us? God that created man, filled him with knowledge of understanding,

Trinitatem in nobis videmus potius quam patris quam credimus. Deum vero esse Trinitatem credimus potius quam videmus. Aug de Trin. l. 15. c. 6. Psal. 45. 13. Eccles. 17. 6

standing, and shewed them good and evil. What say you to those heavenly impressions that are stamp upon us? such are the new mans marks, which after God is created in righteousness and true holiness, Ephes. 4. 24. These make the soul like God, and God loving to the soul; is it not clad with righteousness, as with a garment? witness the integrity of Adam, in that sweet subjection, his soul to the Lord, his affections to the soul, his body to the affections, the whole man to God, as to the chiefest good: and as truth and mercy meet together, so righteousness and holiness kiss each other: O blessed image! how nearly dost thou resemble thy Creatour? He is the pattern of perfection, and we bear the image of that pattern, *Be ye holy, for I am holy*, 1 Pet. 1. 15. And yet again, as if this picture were of deeper die, how like is the soul to its Creatour in her full dominion over all the creatures? *Thou art beautiful, O my soul, as Tirzah, comely as Jerusalem, terrible as an army with banners*. What is it will not stoop to this Gods Vice-gerent? *Beasts, and Birds, and Serpents, and things of the Sea are tamed, and have been tamed of the nature of man*, Jam. 3. 7. What a thing is this soul? She can tame the wilde, command the proud, pull down the lofty, do what She will, by compounding, comparing, contemplation, commanding. O excellent nature! that fittest on earth, canst reach to heaven, mayest dive to hell, nothing being able to resist thy power, so long as thou art subject to that power of God. Is this the soul? Lo, what is man that thou art mindful of him? thou hast made him to have dominion in the works of thy hands, thou hast put all things in subjection under his feet, Psal. 8. 6.

O my soul, my soul! what can we say of such a creature? To summe up all; She is in nature a Substance, created by God, invisible of men, incorporeal with Angels, immortal through grace, most like to God, in a way of nearness, and bearing his image in the glorious stamp of her created likeness.

Is this the darling of our Lord? Where then is the rich man that hath lost this pearl? He that could tell his soul, *Soul, thou hast much goods laid up for many years, live at ease, eat, drink, and take thy pastime*. Now on a sudden his soul is taken, and whose shall be those things which he hath provided? The loss of all Losses is the Loss of a soul, without which, had we never so much, we could truly enjoy nothing; what, trust then in your earthly treasures? what, stay on such broken staves of reed? one day you shall find them most deceitful, leaving your naked souls to the open rage of winde and weather, to the scourges and scorpions of guiltiness and fear: Could you purchase a monopoly of all the world, had you the gold of the West, the treasures of the East, the spices of the South, the pearls of the North, all is nothing to (this incarnate Angel) this invaluable soul. O wretched worldling! what hast thou done then to undo thy soul? Was it a wedge of gold, an heap of silver, an hoard of pearl, to which thou trustest? See, they are gone, and thy soul is required. Alas, poor soul! whither must it go? to Heaven? to its Creatour? to God that gave it? No, there is another way for wandering sinners; *Go ye into everlasting fire, prepared for the Devil and his Angels*: thither must it go with heaviness of heart, into a Kingdome of darkness, a lake of burning, a prison of horrible confusion, of terrible tortures: O poor soul! what a misery is this? *Darkness, burning, confusion, torments*. Are these the welcomes of his soul to hell? What meant the rich man in his unhappy fore-cast? He propounded to his soul a world of ease, of pleasures, of pastime; it proves far otherwise: this other world is a world of torments, which (like infinite rivers of Brimstone) feed upon his soul without ease or end. What avails now his pompous pride at his doleful funerals? the news is founded [*he is dead*] friends must lament him, passing-peals ring for him, an hearse-cloth wrap him, a tomb-stone lie over him, all must have mourning suites, and (may be) rejoycing hearts; but all this while his soul is going to judgement, without one friend, or the least acquaintance to speak in his cause: O that his soul were mortal, and body and soul to be buried, both together in one grave! Must his body die, and his soul live? In what world or nation? In what place or region? It is another world, another nation, where Devils are companions, brimstone the fire, horror the language, and eternal death the souls eternal life; never to be cured, and never must be ended. O my soul, (saith Bernard) what a terrible day shall that be, when thou shalt leave this Mansion, and enter into an unknown region? Who will deliver thee from these ramping Lions? Who can defend thee from those hellish monsters? God is incensed, hell prepared, justice threatned, only mercy must prevent, or the soul is damned. View this rich man on his deaths-bed, the pain shoots through his head, and at last comes to his heart;

heart, anon death appears in his face, and suddenly falls on to arrest his *soul*; Is it death? what is it he demands? Can his goods satisfie? No, the world claims them: must his body go? No, the worms claim that: What debt is this, which neither goods, nor body can discharge? [*Habeas animam ejus coram nobis*:] Gods warrant bids *fetch the soul*: O miserable news! the *soul* committed sin, sin morgaged it to death, death now demands it; and what if he gain the world! he must lose his *soul*: *This night [thy soul] shall be required of thee.*

Use. 1.

Animula vagula, blandula, said dying *Adrian*; Pretty, little, wandring *soul*, whither goest thou from me? Wilt thou leave me alone, that cannot live without thee? O what conflicts suffers the poor *soul*! when this time is come, must the *soul* be gone? Help friends, physick, Pleasure, riches; Nay, take a world to reprieve a *soul*! so different are the thoughts of men dying, from them living: now, are they for their pleasure, or profit, the body, or the world, but then nothing is esteemed but the *soul*: What can we say? But if you mean your *souls* must be saved, O then let these precious, dear everlasting things breathed into your bodies for a short abode, scorn to feed on earth, or any earthly things: it is matter of a more heavenly metal, treasures of an higher temper, riches of a nobler nature, that must help your *souls*. Do you think that ever any glorified *soul*, that now looks God Almighty in the face, and tramples under foot the Sun and Moon, is so bewitched as was *Achan* with a wedge of gold? No, it is onely the Communion of Saints, the society of Angels, the fruition of the Deity, the depth of Eternity, which can onely feed and fill the *soul*. So live then, as that when you die, your *souls* may receive this blisse, and the Lord *Jesus our Saviour* receive all your *souls*.

Job. 7. 21.

Use. 2.

Si magnæ mercedis est a morte eripere carnem, quanti est meritis a morte liberare animam? Ambros. offic. 1.
Quid est quod velis habere malum? nihil omnino: Aug. In quæd. serm.

I must end, but gladly would I win a *soul*: If the reward be so great (as you know it) to recover a sick body, which for all that must die, of what reward is that cure to save a *soul*, which must ever, ever live? O sweet *Jesu*! why sheddest thou the most precious & warmest blood of thy heart, but only to save *souls*? thou wast scourged, buffeted, judged, condemned, hanged; was all this for us? and shall we do nothing for our selves? What is it thou wouldest have had, if thou couldest wish it good? not thy house, nor thy wife, nor thy children, nor thy goods; nor thy cloaths, but no matter for thy *soul*; I beseech you, value not your *souls* at a lesse price than your shoes; you can please the flesh with delicacies, which is nought but worms-meat; but the *soul* pines for want, which is a creature invisible, incorporeal, immortal, most like to God: Are we thus careful of pelf, and so carelesse of this pearl? certainly, I cannot choose but wonder, when seeing the streets peopled with men that follow suits, run to Courts, attend and wait on their Councillors for this case, and that case, this house, or that land; that not one of these, no nor one of all us will ride, nor run, or creep, or go to have counsel for his *soul*! I must confesse, I have sometimes dwelt on this meditation: and (Beloved, let me speak homely to you) be our Councillors in this Town every week solicited by their Clients? and have we no Clients in soul-cases? Not one that will come to us with their cases of conscience? Sure you are either carelesse of your *souls*, or belike you have no need of particular instructions: O let us not be so forward for the world, and so backward for the *soul*! yet I pray mistake not; I invite you not for fees, as noble *Terentius*, when he had petitioned for the Christians, and saw it torn in pieces before his face, gathered up the pieces, and said, *I have my reward; I have not sued for gold, silver, honour, or pleasure, but a Church*: so say I, in midst of your neglect, I have not sued for your gold, or silver, for your houses, or lands, but for your *souls*, your precious *souls*: and if I cannot, or shall not wooe them to come to Christ, God raise up some childe of the Bride-chamber which may do it better; if neither I, nor any other can prevail, O then fear that speech of *Elies sonnes*, *They bearkened not unto the voyce of their father, because the Lord would slay them*, 1 Sam. 2. 25.

In such a case, O that my head were full of water, and mine eyes a fountain of tears, that I might weep day and night for your sins! O that I could wash your *souls* with my tears from that filth of sin, wherewith they are besmeared and defiled! O that for the salvation of your *souls*, I might be made a sacrifice unto death! But the Lord be praised, for your *souls* and my *soul* Christ *Jesus* hath died; and if now we but repent us of our sins, and believe in our Saviour, if now we will but deny our selves, and take up his crosse and follow him; if now we will but turne unto him, that he may turne his loving countenance unto us, if now we will but become new creatures, and ever hereafter walk in the holy path, the narrow way which leades unto heaven, why, then may our *souls* be saved. This is that we had need to care for, not so much for the body, as for the

the souls good : to this purpose saith *Hugo* ; Why cloth we the body in silks, which must rot in the grave, and adorn not the soul with faith and good works, which one day must appear before God and his Angels ? O think of this day, this night, this hour of death, for then must your Souls be taken from you.

*Cur cardem adornas, et am-
mam non ad-
nas ? Hugo de
clastro. anima*

Thus farre you see the rich mans arrest : God injoyns it, death serves it ; the time was *this night*, and the party is, *his soul*] God give us grace to provide our souls, that when death arrests, we may be ready, and then, O God, have thou mercy on our souls.

Shall be required.]

THe Original is *ἰπαύσει*, They shall require it : wherein you have,

the { Serjeants,
Arrest.

The Serjeants, *They,*] and the arrest it self, *They require*] *his soul*.

Wee'll first take a view of the *Serjeants*.

They : who ? Not God, he knows not sinners, what should he do with a drunken, profane, covetous sensual soul ? He that never so much as thought on God in this life, will God accept of the commending of his soul to him at his death ? No, the Lord of Heaven will none of it : he that forsook God, is justly forsaken of God : See the true weight of this balance, he would not receive Gods grace into his soul, and God will not receive his gracelesse soul into Heaven. But who then ? Will the Angels take it ? No, they have nothing to do with the soul of a dying sinner, the Angels are only porters for the souls of the just : Poor *Lazarus* that could neither go, nor sit, nor stand for sores ; it is he must be carried on the wings of Angels ; but for this rich man, not the lowest Angel will do him poorest service. Who then ? Will the Saints receive it ? No, they have no such commission to receive a soul : that blind opinion (which every one may blush at) that Saint Peter should be heavens porter, and that none may go in, but to whom he will open : if it be true, why may not a Saint help a departing soul ? Away with this dreaming folly ! not Peter, nor Paul, nor all the Saints of Heaven have any such priviledge ; if God will not hear us, what will our prayers do to Saints ? Heaven is too far off, they cannot hear, or were it nearer, they will not, cannot help : It is God must save us, or we perish ever. Who then are the Serjeants ! not God, nor Saints, nor Angels : no, there is another crew, *Death and Devils* stand in a readinesse, and they are the parties that arrest his prisoner.

Stay, what would death have ? The soul cannot die, and for the body, no matter who receives it. O yes ! there is death of the soul, as well as of the body : I mean not such a death whereby it may be annihilated, but a second death that shall ever accompany it : this is a death of the soul, that will alwayes keep it in deaths pangs. But not to speak of this death, there is another death temporal, that shall sever the soul and body each from other : these two twins that have lived together since their first espousal, these two lovely ones that were made, and met, and married by the hands of God ; these two made one, till death them depart, and make them two againe ; now is their rueful time of divorce : When death comes he gives over the body to the grave, and arrests the soul, to appear in presence before Gods high Tribunal. Such a Bayliff hath now laid hands on this rich mans soul, when he least thought on't, death comes on a sudden, and arrests his person. O wretched worldling ! who is this behinde thee ? Call we this Gods Serjeant ? What grim, ugly, monstrous visage is this we see ? Have ever any of you seen the grisly picture of death before you ? How was it but with ballow eyes, open skull, grinning teeth, naked ribs, a few bones knis together with dry strings, as presenting to your eyes the most deformed image of a man in mouldes ? But what's that in his hands ? An houre-glasse, and a dart : the one expressing the decreasings of our life, and the other deaths stroke, that he gives us in our death. Such emblemes are most fit to expresse mortality: and imagine such a thing to arrest this rich man, would it not terrifie him ; whilest looking back, death suddenly chaps him on his shoulder, away he must with this messenger, all the gold and pearls of East and West cannot stay him one hour : Now rich man, what availes all thy worldly pleasure ? Hadst thou in thy hands the reines of all earthly Kingdomes ? wert thou exalted as the

E e e 3

Eagle,

Obad. 1. 4.

Eagle, and thy nest set among the starres, yet all this, and whatsoever else thou canst imagine, is not worth a button: where did that man dwell, or of what cloth was his garment, that was ever comforted by his goods, or greatnesse, in this last and forest conflict? See worldling, death requires thy soul, no bribe will be taken, no entreatie will prevail, no riches rescue, nothing at all redeem: death is impartiall.

Hartmundus
Schedel in vit
Pop.

But (O horror!) death is not all, see yet more Serjeants, Devils and Dragons are about thy bed, and these are they that will hurry away thy soul to hell. How? Devils? O worldling, stay thy soul, and never yield it! better to dye a thousand deaths, then to leave it in their hands; but alas, thou canst not chooise, thy last hour is come, and here is neither hope, nor help, nor place of any longer tarrying. See but the misery of a miserable soul! what shall it do? Whither shall it flie from these damned Furies? would they take it, and tear it into nothing, it were somewhat tolerable; but to tear it in pieces, and never to make end of tearing; to give it torments without all patience or resistance; this is that load which it cannot bear, and yet (O extremity!) it ever, ever must be born. Think on this, O my soul! and whilst thou hast a minutes stay in this body, call upon God to prevent this Arrest of Devils: was it not (think ye) a terrour to this rich man, when so many hell-hounds waited for his soul? We read of one man, who being took away with a Devil through the air, was said so to roar and yell, that many miles distant his noise was heard, to many a mans trembling. And if a soul had but the organs of a sound, what a shriek would it make, being seized on by a Devil? witnesse the cries of many desperate souls, when as yet they are safe in their beds, how do they roar and rage? how do they call and cry, *Help help us, save us, deliver us from these fiends about us?* these are those evening wolves enraged with hellish hunger, these are those ramping Lions ever ready to devour our souls, these are those walkers up and down the earth, which are now come and entred into this rich mans lodging. Wheresoever the dead carcass is, thither (saith our Saviour) will the Eagles resort: and wheresoever a damned soul is, thither with alacrity will these spirits come: O how they flie and flutter round about him! what fires do they breath, to enkindle them on his soul? What claws do they open, to receive her at the parting? And what astonishment is that poor soul in, that perceives these Serjeants even ready to clap her in their burning armes? See (O Cosmopolite) what thy sin hath caused! lust hath transported thine eyes, blasphemy thy tongue, pride thy foot, oppression thy hand, covetousnesse thy heart, and now Death and Devils, they are the Serjeants that require thy soul.

Matth. 24. 28.

Use.

Dent. 32. 13,
14.Ceslaub.
Dies, hora, mo-
mentum, &c.

Reflect these thoughts on your own souls, and consider with your selves, what may be your cases; it may be as yet thou standest upright without any changes, hitherto thou hast seen no dayes of sorrow, but even washed thy steps with butter, and the rock hath poured thee out rivers of cyl. Alas! was not this the case of this wretched worldling? Yet for all this, you see a night came that paid for all: and so may it be with thee; a day, an hour, a moment, is enough to overturn the things that seem to have been founded, and rooted in Adamant; who can tell whether this night, this storm may fall upon thee? Art thou not strangely nailed and glued unto sense? Art thou not stupidly senselesse in spiritual things, that for pelf, vanity, dung, nothing, wilt run headlong and wilfully into easelesse, endlesse, and remediless torments? Yet such is thy doing, (if thou beest a worldling) to get riches to thy body, and let death and devils have thy soul. O beloved, consider in time, and seeing you have such a terrible example set before you, let this worldling be your warning.

VVe have done with the Serjeants, but what's their office? To beg? To sue? No, but to force, to require, thy soul is required.

How? Required? is any so bold to approach his gates, and make a forcible entry? Yes, God hath his special Bailiffs that will fear no colours, riches cannot ransom, Castles cannot keep, Holes cannot hide, hills nor their forts protect: Sirs, Herod on his Throne? There's a writ of Remove, and the worms are his Bayliffs: is Drives at his Table? Death brings the Mitimus, and Devils are his Jaylours: sits Lazarus at his gates? The King greets him well, (we may say) and Angels are his keepers: poor, rich, good, bad, all must be served at the Kings suit; no place can priviledge, no power secure, no valour rescue, no liberty exempt: with a non omittas propter aliquam libertatem, runs this V Varrant: O rich man! what wilt thou now do? The sorrowes of death compasse thee, and the floods of Belial make thee afraid. VVhat? No friends to help?

2 Sam. 22. 5.

help? No power to rescue, is there no other way but yeild and dye for it? O misery! enough to break an heart of brasse again: Imagine that a Prince a while possessed some royal City, where (if you walk the streets) you may see peace flourishing, wealth abounding, pleasure waiting, all his neighbours offering their service, and promising to assist him in all his needs and affairs: if on a sudden this City were besieged by some deadly enemy, who coming (like a violent stream) takes one hold after another, one wall after another, one castle after another, and at last drives this Prince onely to a little Tower, and there sets on him; what fear, anguish and misery would this Prince be in? If he looks about, his holds are taken, his men are slaine, his friends and neighbours now stand aloof off, and they begin to abandon him; were not this a woful plight trow you? Even so it fares with a poor soul at the hour of her departure; the body wherein she reigned like a jolly Princessse, then droops and languishes, *the knee tremble, the strong men bow, the grinders cease, and they wax dark that look out at the windows; no wonder, if fear be in the way, when the arms, the legs, the teeth, the eye* (as so many walls wherein the soul was invironed) are now surprized and beaten to the ground: her last refuge is the heart, and this is the little Tower whither at last she is driven: But what, is she there secure? No, but moit fiercely assailed with a thousand enemies; her dearest friends (*youth, and Physick*, and other helps) which soothed her in prosperity, do now abandon her; what will she do? The enemy will grant no truce, will make no league, but night and day assails the heart, which now (like a Turret struck with thunder) begins all to shiver; here is the woful state of a wicked soul, God is her enemy, the Devil her foe, Angels hate her, the earth groans under her, hell gapes for her: the reason of all, sin struck the alarm, and death gives the battel? It is but *This night* (a minute longer) and then will the raging enemy enter on her. Death is no beggar to intreat, no suitor to wooe, no petitioner to ask, no soliciter to crouch and crave a favour: *she runs raging, ruling, charging, requiring: heark this rich mans arrest, thy soul shall be required.* It shall? Yes, the word is peremptory; what? *Be required?* Yes, it comes with authority. Here's a fatal requiring, when the soul shall be forced by an unwilling necessity, and devils by force hurry her to her endlesse fury. Adieu poor soul! the Writ is served, the Goal prepared, the judgement past, and Death (the Executioner) will delay no longer; *This night thy soul shall be required of thee.*

Eccles. 12. 3.

Quæque ruit,
furibunda ruit.

But to whom speak I? Think of it, you miserable covetous, *that joyn house to house, and call the lands after your own names: You may trust in your wealth, and boast your selves in the multitude of your riches, but none of you can by any means redeem his brother, no nor himself,* Psal. 49. 6. When Death comes, (I pray) what composition with the Lord of heaven? could ever any buy out his damnation with his coyn? Howsoever you live merrily, deliciously, go richly; yet Death will at last knock at your doors, and (notwithstanding all your wealth, honours, tears, and groans of your dearest friends) will take you away as his prisoners, to his darkest dungeon. Your case is as with a man who lying fast asleep upon the edge of some steep high rock, dreams merrily of Crowns Kingdomes, Possessions; but upon the sudden, starting for joy, he breaks his neck, and tumbles into the bottome of some violent sea: Thus is your danger every hour; Satan makes you a bed, lulls you asleep, charms you into golden dreams, and you conceive you are wallowing in the Sea of all worldly happinesse; at last death comes (against which there is no resistance) and then are you suddenly swallowed up of despair, and drowned in that pit of eternal death and perdition.

I. Use.
Psal. 49. 6, 7.

I have read of some, whom (in some sort) we might parallel with this rich man concerning their fearful horrid departure out of this miserable world: yea, I suppose the books are so working, that any man whosoever he is, that would but read them, and ponder them in a serious way, they would certainly work in him much matter of humiliation, and make him to flie sin, as the very sting of a scorpion.

One of them I mean to speak of, was an *Englishman*: Mr. Abbot that relates the story, tells indeed of two in one year that died thus uncomfortably; the one so many wayes looking homewards, that he died miserably rich: the other so lashing outward that he died miserably poor; both of different wayes of life, yet both of uncomfortable passages out of the world. The one coming to his death-bed, the Authour reports of him, that *first the Devil presented himself unto him to be his Physician, and after Christ appeared to him sitting on the Throne, condemning his unprofitable life, and bidding him shift for himself, for he would have nothing to do with him*: The other (of whom I am to

William Rogers
The Young
mans warn-
ing piece, by
Rob. Abbot.

speake as if he would prevent Christ, condemned himself to hell for ever and ever: O (said he) that I might burne along time in that fire, so I might not burne in hell --- I have had (said he) a little pleasure, and now I must go to the torments of hell for ever. Then praying to God (as he was pressed by others) to forgive him his sins, and to have mercy upon him, he would adde, but I know God will not do it, I must go to hell for evermore. Whatsoever came between whiles, this was the close, I must be burned in hell, I must to the furnace of hell, millions, and millions of ages. The Authour of this story (who was Minister of the place where he lived) went to him, offered him the comforts of the Gospel, opened to him the promises of the largest size, shewed him that God was delighted to save souls, and not to destroy them, and that his sweet promises were without exception of time, place, person, or sin, except that against the Holy Ghost, which he assured him too, was not committed by him: And what was the issue? all this could not fasten on him, but still he would answer, *Alas, it is too late, I must be burned in hell.* That man of God (the Shepherd of his soul) seeing his soul in this danger, came to him again and again, and at last secluding the company, he presses him with tears in his eyes, not to cast away that soul for which Christ died; he told him, that Christ rejected none that did not reject him: but for all this he could have no other answer, but that he had cast off Christ, and therefore must go to hell. The Minister replies, Yet pray with me, (saith he) that Christ would come again; there is yet an hour in the day, and if Christ come, he can and will assist you, to do a great deal of work on a sudden: no, he would not hear of that: *Former counsels and prayers might have done me good, said he, but now it is too late.*

O horror, that ever any soul should suffer these conflicts for sin! But what finnes were they? He was (saith the Authour) no Swearer, no Whoremonger, no Thief, no scoffer at Religion, no preiured wretch, no wilful liar at all, only Drunkenesse, and neglect of mens bodies, (for he was an Apothecary) neglect of Prayer, Gods Word, and his Sacraments, so awak't his trembling Conscience, that he was forced to passe this fearful doom upon his soul, *I must be burned in the furnace of hell, millions of millions of ages:* And at last (the Lord knows) in idlenesse of thoughts, and talk, he ended his miserable miserable life.

A relation of
the fearful
state of Francis
Spira. 1548.

The other I mean to speak of was an Italian, under the Jurisdiction of Venice, called Francis Spira, who being excessively covetous of money, and for fear of the world having renounced the truth, which before he professed, he thought at last he heard a direful voyce speaking to him, *Thou wicked wretch, thou hast denied me, thou hast broken thy vow: hence Apostate, and bear with thee the sentence of thy eternal damnation:* at this voyce he trembling and quaking, fell down in a swoon; and after recovering himself, he professed that he was captivated under the revenging hand of the great God of heaven, and that he heard continually that fearful sentence of Christ, now past on his own soul: his friends to comfort him propounded many of Gods promises recorded in Scripture; *Oh but my sin (said he) is greater than the mercy of God:* nay, answered they, the mercy of God is above all sin; God would have all men to be saved; it is true (said he) he would have all men that he hath elected to be saved; but he would not have reprobates to saved, and I am one of that number: After this roaring out in the bitterness of his spirit, he said, *It is a fearful thing to fall into the hands of the living God;* these troubles of minde brought him to a distemper of body, which the Physitians perceiving, they wisht him to seek some spiritual comfort: those comforters come, and observing the distemper to arise from the sense and horror of hell pains; they ask him, whether he thought there were any worse pains then what he endured? he said, *He knew there were farre worse pains; yet do I desire nothing more, said he, then that I may come to that place, where I may be sure to feel the worst, and to be freed from fear of worse to come.*

As on this manner he was speaking, he observed (saith my Authour) divers flies that came about him, and some lighted on him, where at, presently remembering how Belzebb signifies the God of Flies; Behold, said he, now also Belzebb comes to his Banquet, you shall shortly see my end, and in me an example to many of the justice and judgment of God. Then he began to reckon up what fearful dreams and visions he was continually troubled withall. *That he saw the Devils come flocking into his chamber, and about his bed terrifying him with strange noyses; and that these were not fancies, but that he saw them as really as the standers by: and that beside these outward terrours, he felt continually a racking torture of his minde, and a continual butchery of his conscience, being the very proper pangs of the damned wights in hell.* But

But of all the rest, most desperate was that last speech of his, when snatching a knife (as intending to mischief himself, but stopped by his friends) he roared with indignation, *I would I were above God, for I know he will have no mercy on me*; and thus living a while, he appeared at length a very perfect anatomic, expressing to the view nothing but sinews, and bones, vehemently raging for drink; ever pining, yet fearful to live long; dreadful of hell, yet coveting death; in a continual torment, yet his own tormentour; consuming himself with grief and horror, impatience and despair, till at last he ended his miserable-miserable life.

And now (beloved) if such be the departure of a sinful *soul*, O who would live in sin, to come to such a departure! For my part, I dare not say these parties, thus miserable in their own apprehensions, are now among Devils in hell: I find the Authours themselves to incline to the right hand; besides, what am I, that I should sit in Gods Chaire? onely this I say, that their miserable deaths may very well give warning to us all; nor need you think much at me for uttering these (*terribilia*) terrible stories: for if sometimes you did not hear of Gods judgements against sin; a day might come, that you would most of all cry out on the Preacher: To this purpose, we have a story of a certain rich man, who lying on his death-bed, *My soul* (said he) *I bequeath to the Devil, who owns it; my wife to the Devil, who drew me to my ungodly life, and my Chaplain to the Devil who flattered me in it.* I pray God I never hear of such a Legacy from any of you: Sure I had better to tell you aforehand to prevent it, then not telling you to feel it. And let this be for my Apology in relating these stories.

But for a second Use, give me leave, I pray you, to separate the precious from the vile. Now then to sweeten the thoughts of all true penitents, the souls of Saints are not required, but received. Rejoyce then ye righteous that mourn in *Sion*; what though a while ye suffer? Death is a Goal-delivery to your souls, not bringing in, but freeing out of thralldome. Here the good man findes sharpest misery, the evil man sweetest felicity; therefore it is just, that there should be a time of changing turnes; The rich mans Table stood full of delicates, *Lazarus* lacks crumbes; but now he is comforted, and thou art tormented. *Wo unto you that laugh, for you shall mourne*, Luk. 6. 25. *Blessed are you that mourn, for you shall rejoyce*, Mat. 5. 4. Happy *Lazarus*! who from thy beggary and loathsome sores wert carried by Angels into *Abrahams* bosome: Happy Thief, who upon thy true repentance, and unfeigned prayer, wert received from the Crosse to the Paradise of thy Saviour: Happy are all they that suffer tribulation, *Death* shall loose their souls from bonds and fetters, and instead of a *Bailiff* to arrest them, shall be a *Porter* to conduct them to the gates of heaven: There shalt thou tread on Serpents, trample on thine enemies, sing sweet Trophies: Were not this enough? thy Conquests shall be crowned by the hands of Seraphims, triumphed with the sound of Angels, warbled by the Quire of Spirits, confirmed by the King of Kings and Lord of Hosts. Happy *Soul*! that art not required by Devils, but received by Angels: and when we die, Lord Jesus, send thine Angels to receive our Souls.

Luk. 16. 25.
Luk. 6. 25.
Mat. 5. 4.

You see now *Deaths Arrest*, and what remains further, save to accept of some *Bail*? But what *Bail*, where you have the Kings Commandment from his own mouth? This requiring is not of any other, but himself; of no surety, but of thee (saith God) must thy *Soul* be required.

Of thee.]

O Nee more (you see) I have brought this rich man on the stage, his doom is now at hand, and *Death* (Gods messenger) summons him to appear by *Requiring of his soul*] but of whom is it Required? had he any Sureties to put in? Or was any *Bail* sufficient to be taken for him? No, he must go himself, without all help or remedy, it was he that sinned, and it is he must pay for it; *Of thee*] it is required.

How? *Of thee*? Sure, *Death* mistakes; we can find thousands more fit, none more fearful; there stands a *Saul*, near him his armour-bearer, behold a *Judas*; such will out-face *Deaths* fury; nay, rather than it fail in its office, they will not much question to be their own deaths-men: but this *Of thee* (who art at league with hell, in love with earth, at peace with all) is most terribly fearful.

Stay *Death*! there stands a poor *Lazarus* at the gates, like *Job* on his dung-hill, his eyes blinde, his ears deaf, his feet lame, his body struck with boiles, and his *Soul*

Fff

closing

Job. 7. 15.

choosing rather to be strangled and die than to be in his bones: Were not this a fit object for Deaths cruelty? Would he spare the rich, he should be welcome to the poor? but Death is inexorable, he must not live, nor shall the Beggar beg his own death for another: *Of thee] it is required.*

Luke 2. 25.

But (*Death!*) yet stay thy hand, here's a better surety; what needs death a presse, when he may have volunteers? there stands an *old man* as ready for the grave, as the grave for him; his face is furrowed, his hairs hoary, his back bowing, his hammes bending, and therefore no song is fitter than old *Simons*, Lord, now lettest thou thy servant depart in peace: Youth is loath, but Age is merry to depart from misery; let Death then take him that standeth nearest deaths-door; No, the old must die, but the young may; he must die soon, yet be sure thou shalt not live long. *Of thee] it is required.*

Cannot this serve? let Death yet stay his hand, there stands a servant waiting at this rich mans beck as if he would spend his own life to save his Masters? He can make a Pageant of Cringes, act a whole speech of flatteries; every part owes him service, feet to run, hands to work, head to crouch, and as the eyes of a maiden unto the hand of a Mistress, so the eyes of his servants look unto the hands of their Master: But where be these attendants when Death comes? Was ever any Master better than Christ? were ever any servants truer than his Apostles? Yet see their fidelity: mult their Saviour dye? One betraies him, another forswears him, all run from him, and leave him alone in midst of all his enemies: What then is the trust of servants? The rich man may command and go without, if death should require them, they would not; or if they should desire death, he will not; his arrest concerns not the servants, it is for the Master himself; he that commands others, now Death commands him: *Of thee] it is required.*

John 15. 13.

Will not all do? Let Death but stay this once: there stands a friend, that will lose his own, to save his life: *Greater love than this hath no man*, (saith our Saviour) when any man bestoweth his life for his friends, John 15. 13. Riches may perhaps procure such love, and get some friend to Answer deaths quarrel which he owes this man: Jonathan loves David, David Absalom; and sure it was a love indeed, when Jonathan preserves the life of David, and David wisheth a death to himself in the stead of Absalom: O my son Absalom, would God I had died for thee; O Absalom, my son, my son. But where be any friends so respective of this Worldling? He wants a Jonathan, a David; upon a strict enquiry we find no friend, no father, no son, neither heirs nor assigns to whom he may bestow his lands. But what if he had friends as near to himself as himself? No man can die for another: or as the Psalmist, No man may deliver his brother, nor make agreement unto God for him: for it cost more to redeem their souls, so that he must let that alone for ever. Should the poor man beg, the old man pray his servants kneel, his friends lie at deaths feet, and all these offer up all their lives for this rich mans recovery, all were but vain; it is thy soul is arrested, and it is thy self must yield it: *Of thee] it is required.*

2 Sam. 18. 33.

Psalm 49. 7, 8

You see there is no way but one with him: to conclude then, wee'l bid him his farewell (this is the last office we can do this rich man) and so wee'l leave him.

The hour is come, and the dawning of that dreadful day appeareth; now he begins to wish that he had some space, some piece of time to repent him; and if he might obtain it, O what would he do? Or what would he not do? Relieve the weak, visit the sick, feed the hungry, lodge the stranger, cloath the naked, give half his goods to the poor, and if he had done any wrong, restore it him again seven fold. But alas! all is too late, the candle that but followes him, cannot light him to heaven, a sudden death denies his suit, and the increasing of his sickness will give him no leasure to fulfill those duties: What cold sweats are those that seize upon him? his senses fail, his speech falters, his eyes sink, his breast swells, his feet die, his heart faints, such are the outward pangs; What then are the inward griefs? if the body thus suffers, what cares and conflicts endures the soul? had he the riches of Cræsus, the Empires of Alexander, the robes of Solomon, the fare of that rich man who lived deliciously every day; what could they do in the extremity of these pangs! O rich man, thou couldst tell us of pulling down Barns and building greater; but now imagine the vast cope of heaven thy Barn, (and that were large enough) & all the riches of the world thy grain (and that were crop enough) yet all these cannot buy a minute of ease, now that death will have thy body, hell thy soul. O dark dungeon of imprisoned men! whose help wilt thou crave? whose aid wilt thou

thou ask? what release canst thou expect from such a prison? the disease is past cure, the sickness wants remedy; Alas! what may recover now the heart-strings break afunder? Thy date expires, thy last breath goes, and now is *thy Soul and Body required of thee*.

I have hitherto with *Nathan* beat sinful *David* on a strangers coat. You must give me leave to take off the mask, and shew you your own faces in this glass.

Believe thou who readest this, that shortly there will be two holes where thine eyes now stand, and then others may take up thy skull, and speak of thee dead, as I have done to thee living: how soon I know not, but this I am sure of, *Thy time is appointed, thy months are determined, thy dayes are numbred, thy very last hour is limited.* And what followes, but that thy body lie cold at the root of the rocks, at the foot of the mountains? Go to the graves of those that are gone before us, and there see; are not their eyes wasted, their mouths corrupted, their bones scattered? Where be those ruddy lips, lovely cheeks, sparkling eyes, comely nose, hairy locks? Are not all gone as a dream in the night, or as a shadow in the morning? Alas! that we neglect these thoughts, and set our minds wholly upon the world and its vanity! We are careful, fearful, and immoderately painful to get transitory riches, like children following Butter-flies; we run and toil, and perhaps misse our purpose: but if we catch them, what is it but a flie to besmear our hands? Riches are but empty, and yet be they what they will be, all at last will be nothing. *Saladine* that great Turk, after all his conquests, gets his shirt fastened to his spear in manner of an Ensigne; this done, a Priest makes Proclamation; *This is all that Saladine carries away with him, of all the riches he hath gotten.* Shall a Turk say thus, & do Christians forget their duties? Remember your selves ye sons of earth, of *Adam*, what is this earth you dote on? Befure you shall have enough of it, when your mouths must be filled and crammed with it, and (as your souls desire it, so) at that day shall your bodies turn to it. O that men are thus given to gasping greedinesse! there is a generation, and they are too common amongst us, that we may preach and preach (as they say) our hearts out, yet will not they stir a foot farther from the world, or an inch nearer unto God; but could we speak with them on their death bed, when their consciences are awaked, then should we hear them yell out those complaints, *What hath pride profited us? Or what good hath riches with our vaunting brought us?* Assure your selves *this day, or this night* will come, and image (I pray) that the ten, twenty, thirty, forty years, or moneths, or dayes, or hours, which you have yet to live, were at an end; were you at this present stretched on your beds, wearied with struggling against your wearied pangs; were your friends weeping, your Physicians parting, your children crying, your wives howling, and your selves lying mute and dumb in a most pitiful agony?---

Beloved Christian! (whosoever thou art) stay a while (I pray thee) and practise this meditation: Suppose thou now feltest the cramp of death wresting thy heart-strings, and ready to make that ruful divorce betwixt thy body and thy soul; suppose thou layest now panting for breath, swimming in a cold fatal sweat; suppose thy words were fled, thy tongue struck dumb, thy soul amazed, thy senses frightened; suppose thy feet beginning even to die, thy knees to wax cold and stiff, thy nostrils to run out, thine eyes to sink into thy head, and all the parts of the body to lose their office to assist thee; upon this supposal lift up thy soul, and look about thee, (O I can tell thee, if thou livest and diest in sin) there would be no where any comfort, but a world of terrour and perplexity; look upwards, there shouldst thou see the terrible sword of Gods justice threatening; look downwards, there shouldst thou see the grave in expectation ready gaping; look within thee, there shouldst thou feel the worm of conscience bitter gnawing; look without thee, there shouldst thou see good and evil Angels on both sides, waiting whether of them should have the prey: now alas! (then wouldst thou say) The soul to depart from the body were a thing intolerable, to continue still therein were a thing impossible; and so deferre this departure any longer (supposing this hour thy last hour) no Physick could prevail, it were a thing unavoidable: What then would thy poor soul do, thus environed with so many straits? O fond fools of *Adams* seed, that neglect the time till this terrible passage! how much wouldst thou give (if thus it were) for an hours repentance? at what rate wouldst thou value a dayes contrition? worlds are worthlesse in respect of a little respite, a short truce would seem more precious than the treasures of Empires; nothing would then be so much esteemed as a trice of time, which before by moneths and years thou lavishly mis-spent. Think on thy sins, nay, thou couldst not choose but think Satan would write them on the curtains of thy bed, and thy agasthed eyes would be forced to look upon them, there wouldst thou see thousands

Use. 1.

Job. 14: 148

Job 14. 5.

Psal 90. 12.

John 11. 9.

Knolls Turkish History p. 73.

Wild. 5. 81

committed, not one confessed, or throughly repented; then too late thou wouldst begin to wish, *O had I led a better life, and were it to begin again, O then how would I fast and pray; how repent, how live!* Certainly, certainly, if thou goest on in sin, thus would be thy departure, thy carkeise lying cold among the stones of the pit, and thy soul, by the weight of sin, irrecoverably sinking into the bottome of that bottomlesse burning lake.

Use 2.

But to prevent this evil, take this use of advice for thy farewell: whilst yet thy life lasteth, whilst yet the Lord gives thee a gracious day of visitation, ply, ply all those blessed means of salvation, as prayer and conference, and meditation, and Sermons, and Sacraments, and fastings, and watchings, and patience, and faith, and a good conscience; in a word, so live, that when this *day or night of death* comes, thou mayest then stand firm and sure: as yet thou art in the way of a transitory life, as yet thou art not entered into the confines of Eternity: If now therefore thou wilt walk in the holy path, if now thou wilt stand out against any sin whatsoever, if now thou wilt take on thee the yoke of our Saviour Christ, if now thou wilt associate thy self to that sect and brotherhood, that is *every where spoken against*; if now thou wilt direct thy words to the glorifying of God, and to give grace unto the hearers; if now thou wilt delight in the Word, the wayes, the Saints, the services of God; if now thou wilt never turn again unto folly, or to thy trade of sin, though Satan set upon thee with his baits and allurements, to detain thee in his bondage, but by one darling delight, one minion-sin, then I dare assure thee, *dear, right dear would be thy death in the sight of the Lord*: with joy and triumph wouldst thou passe through all the terrours of death, with singing & rejoycing would thy soul be received into those sacred mansions above. O happy soul, if this be thy case! O happy *night or day*, whensoever the news comes, that then must thy soul be taken from thee!

Psal. 116. 15.

You may think it now high time, that we bid this farewell-funeral Text adieu. Then for conclusion, let every word be thy warning. Left *this*] be thy time, provide for this and every time; left the *night*] be dreadful, *Do not sleep, as do others, but watch and be sober*; left thy soul] should suffer, desire the sufferings of thy God to satisfie; left death *require*] it of thee by force, offer it up to God with a chearful devotion; and left this of *thee*] be fearful, who hast lived in sin; correct these courses, amend thy wayes and the blessing of God be with thee all thy life, at the hour of death, now, henceforth, and for ever. Amen

1 Thes. 5. 6.

Doomes-



Doomes-day.

MATTH. 16. 27.

Then shall he reward every man according to his works.



He dependance of this Text is limited in few lines, and that your eyes wander no further than this Verse, therein is kept a general Assize; the Judg. Officers, Prisoners stand in array; the Judge, is God, and the Son of man; the officers, Angels, and they are his Angels; the Prisoners, men, and because of the Goal-delivery, every man. If you will have all together, you have a Judge, his circuit, his habit, his attendants, his judgements: a Judge, the Son of man; his circuit, he shall come; his habit, in the glory of his Father; his attendants, with his Angels: What now remains, but the execution of justice? Then without more ado see the Text, and you see all; the scales in his hand, our works in the scales, the reward for our works, *of just weight each to other; Then he shall reward every man according to his works.

This Text gives us the proceeding of Doomes-day, which is the last day, the last Sessions, the last Assize, that must be kept on earth, or is decreed in Heaven; if you expect Sheriffs, or Judges, Plaintiffs, or Prisoners, all are in this Verse, some in each word. Then] is times Trumpet that proclaims their coming. He] is the Judge that examines all their lives. Reward] is the doom, that proceeds from him in his Throne. Man] is the malefactor, every man] stands before him as a prisoner. Works] are the indictments, and according to our works] must go the trial, howsoever we have done, good or evil.

Give me yet leave, this Judge sits on trials as well as prisoners; it is an high Court of appeal, where Plaintiffs, Counsellours, Judges, all must appear and answer: Would you learn the proceedings? There is the Term, Then] the Judge, he] the sentence, shall reward] the parties, every man] the trial it self, which you may finde in all to be just and legal, every man his reward according to his works.]

We have opened the Text, and now you shall have the hearing.

Then.]

Then] when? The { Negative.
answer is { Positive.

First, Negative, Then;] not on a sudden, or (at least) not at this present. This life is no time to receive rewards, the rain and Sun pleasure both the good and bad; nay, oftentimes the bad fare best, and Gods own children are most fiercely scorched in the furnace of affliction; The earth is given into the hands of the wicked, saith Job: but, If any man will follow me, he must take up his crosse, saith our Saviour. Joy, and pleasure, and happinesse attend the ungodly, while Gods poor servants run thorow the thicket of briers and brambles to the Kingdome of Heaven: but Shall not the judge of all the world do right? A time shall come when both these must have their change; Mark the upright, and behold the just, for the end of that man is peace, but the transgressors shall be destroyed together, and the end of the wicked shall be cut off, Psal. 37. 37, 38. The effect of things is best known to us in some issue of time; and then shall we have our rewards when The Son of man shall come in the glory of his Father. Let this ad-

Fff 3

monish!

* I mean not an Arithmetical, but a Geometrical weight; rewards (especially of Heaven) are not equal according to justice, but proportionable according to promise.

Job. 9. 24.

Matth. 16. 21.

Gen. 18. 25.

Psal. 37. 37, 38.

Psal. 37. 7, 10, 11.

monish us to have patience in all our expectations: What is it to suffer a while, an inch of time, considering the reward is great indeed, everlasting in duration? *Rest in the Lord* (saith David) *and wait patiently for him: fret not thyself for him which prospereth in his way:* And will you know the reason? For yet a little while, and the wicked shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace: *Psal.* 37. 10, 11. So they shall indeed, if only they will expect a little time; not now, but *Then* stay yet a while, and be sure anon the reward shall be given.

2. But to answer positively, this *Then* is no other than *Doomes-day*, and when that shall be, will be known best by

{ Conjectures.
{ Signes.

We will begin with the former.

1.

Some would have it in the year 6000 from the beginning of the world: this was the sentence of *Elias* (say the Jewes) whose prophecy thus runs, *Two thousand years before the Law: two thousand under the Law, and two thousand under the Gospel:* how untrue this sounds, any one may guesse that considers: in the first number he fails, because it was too little; in the second number he erres, because it was too much: and if *Elias* say amisse for the time now past, how should we believe him for that yet to come? Others, besides testimony, produce reason, that as God was creating the world six dayes, so he must be a governing it six thousand years; here's a seeming proportion, but upon what reason? Every day, (say they) must be a thousand years with man, because a thousand years are but as one day with God. It were too frivolous a pains to repeat any more, or to answer these: *Is not this sacriledge to break into Gods place, and pry into his Sanctuary?* why should we presume to know more than God would have us? Look at the Apostles, were they not Gods Secretaries? Look at the Angels, are they not Gods Heralds? Look at Christ himself, is he not the Son of God? and yet as he is the Son of man, he speaks of all, *Of that day and hour knoweth no man, no Angel, neither the Son, but the Father only,* *Mark.* 13. 32. *It is not for us to seek, where the Lord hath not a tongue to speak.* Why should we know more than other men, than all men, than Angels, than Christ himself, who (as man) was either ignorant of it, or at least had no commission to reveal it. *It is not for you to know the times and seasons, which the Father hath put in his own power,* *Act.* 1. 7. It is a better use which our Saviour makes, *Take heed, watch, and pray; for ye know not when the time is,* *Mark.* 13. 33. *As a thief in the night, so is Doomes-day,* it comes suddenly, it will come shortly: would you needs know when? Why then when you least imagine such a matter, then when worldly honours profit nothing, then when kindred and acquaintance fail, then when the world shall be set on fire, then then be shall reward every man according to his works.

Psal. 90. 4.

Salvianus de
guber. Dei, l. 9.

Mark. 13. 32.
Ne nos adda-
mus inquirere,
quod ille non
addidit dicere,
Aug. Epist. 145
Ad. 1. 7.

Mark. 13. 33.
1 Thes. 5. 2.

2.

Teste Tho. A-
quin. Supplem.
ad. 3. part. q.
73. art. 1.

But secondly, if conjectures fail, the signes are certain: *Jerom* reports of 15 Miracles for 15 dayes, which he writes to have found in the Hebrews Annals, and immediately must precede the Judges coming. The first day (saith he) the Sea shall swell, & lift up her waves at least fifteen cubits above the height of the highest hills. The second day, unlike to the former, the sea shall ebbe again, and the waves be fallen till they scarce be seen. The third day the sea must return to its ancient course, & so abide that day as it was before. The fourth day, sea-monsters shall appear above the sea, whose bellowing roars shall fill the air with cries, which God alone understands, and men shall tremble at. The fifth day, all the fowles of the air shall flock together, and meeting in the fields shall there chatter, and starve for fear of the approaching times. The sixth day, floods of fire shall rise up against the firmament, which kindling at the falling Sun, shall run like a lightning to the rising morn. The seventh day, all stars and planets shall shoot out fiery comets. The eighth day, there shall be a general earth-quake, and the motion so violent, that the ground shall hop, and the living creatures not stand on their feet, that walk on the tottering floors. The ninth day, trees shall sweat blood. The tenth day, all the stones of the earth shall war together, and with a thundering noise break one upon another. The eleventh day, all buildings shall be ruined, and all the hills and mountains melt into dust and powder. The twelfth day, all beasts of the field shall come from their woods and dens, and so abstaining from their food, shall roar and bellow up and down the plains. The Thirteenth day, all graves shall be open, from the rising up of the Sun, unto the going down of the same. The fourteenth day, all men shall come abroad, and such a distraction seize on their heavy hearts, that they shall lose the speech and valubility of their tongues. And the fifteenth (which is the last day) the living men shall die, and the dead shall live again; all above earth be changed, and those in their graves be raised and recovered.

I will

I will not say these things are certain, (I leave you to the author that recites them) but if any whit true, why (blessed Lord!) what a day of appearance shall this be? I know not faith one) what others may think of it, but for my self, it makes me tremble to consider it. It is a day of anger & wrath, a day of trouble & heaviness, a day of obscurity & darkness, a day of clouds & blackness, a day of the trumpet and alarm against the strong cities, & against the high towers, Zeph. 1. 15. I will but run thorow the signes, as we find them in Gods writ, and then see if your hearts will not fail for fear.

Chrysost.
Hom. 77. in Mat.
Zeph. 1. 15.

Then] Shall the Sun be darkened: can Nature stand and suffer a general Eclipse? When God died, the Sun could discolour its beauty, and fute it self in black to its Makers condition; and now man dies, the Sun is clad again in mourning robes. Alas! what can it do but mourn? God lives, but man-kind dies: though he was the Creator, yet we are the creatures for whom it was created: when the householder dies, the family grieves: were all eyes dry, here is the eye of the world weeps it self blind to see this dissolution: Is man bereft of compassion, for whom the Sun it self undergoes this passion? Think on those times, when darknesse that may be felt, shall spread over all the earth; how should plants but wither? Or beasts of the field but waste? How should men but dye, when they stumble at noon-day? Their eyes shall fail them, the light forsakes them: miserable men! the Sun shall not shine on them, because God will judge them. But this is not all.

Mat. 24. 29.

Parr. familias
moriente turbatur domus.
Chrysost. in
Matth. 44.

Then] shall the moon not give her light: as the day and night are both alike with God, so the day and night shall be alike with man: the Sun will not lend its lustre, nor can the Moon borrow any more light: but what strange war makes this confusion of nature? the Sun shall look black; and the Moon be turned into blood. Here is a new Moon, and such a change as before was never seen: there is no increase, no full, no wane, but all the light is at once extinguished: unhappy creatures that depend upon her influence! how should they live, when she her self wades in blood? God made these Lights for signes, and for seasons, for dayes, and for years: but now signes are out, seasons past, dayes are done, years abolished: The Angel hath sworn by him that lives for ever, that time shall be no longer, Rev. 10. 6. Who will not believe that heares this sacred oath? Was it a man? No, an Angel:] did he say it? No, he swore it:] how? by himself? No, it was by him that lives for ever:] and what? That time must be little? Nay it must be no longer, time shall be no more.] How shall it be any more? The Sun is disfigured, the Moon disrobed, both eclipsed. But this not all.

Matth. 24. 29.

Joel. 2. 31.

Gen. 1. 14.

Rev. 10. 6.

Then] shall the stars be shaken; the powers of Heaven shall move, and the Lamps of Heaven shall tremble: these were Gods threats against the Babylonians, Esay 13. 10. For the stars of Heaven, and the Planets thereof shall not give their light. Against the Egyptians, Ezek. 32. 7. I will cover the heaven, and make the stars dark over thee: Against all his enemies, Joel 3. 15. The Sun and Moon shall be darkened, (but not they alone, for) and the stars themselves shall withdraw their shining: But what speak we of darknesse, or the stars not shining? They shall not only dim, but down. In those dayes (saith our Saviour) after that tribulation the Sun and the Moon shall darken, and the stars of heaven shall fall: how fall? So thick (say Expositors) that the Firmament shall seem to be without all light. I cannot say these signes shall be real; whether it is by subtraction of their light, or the conceit of brain-troubled sinners, or the fall of some enflamed vapours, or the Apostasie of some enlightened persons: for certain (to speak literally) there shall be some change in the whole order of Nature: Son and Moon, Stars and Planets, all must lose their light, and by all likelihood, it is the glory of the Judge that will dazle those Candles. Neither is this all.

Esay 13. 10.
Ezek. 32. 7.
Joel 3. 15.

Mark. 13. 15.
Tymne, &c.

Then] shall the elements melt, the fire shall fall down from heaven, the air turn it self into vapours, the Sea swell above all Clouds, the earth be full of yawning Cliffs, and violent tremblings. A fire shall first usher the Judge, and such a fire as shall have the property of all fires; that fire in its sphear, this fire on earth, the fearful fire which torments in hell, all shall meet in one, and according to their several qualities, produce their several effects: If we believe the Authour in the margent, the just shall be refined by one, the wicked shall be tormented by another, the earth be consumed by a third: There is no creature but it must be fuel for this fire; as the first world was destroyed with water, to quench the heat of their lust: so must this be destroyed with fire, to warm the cold of our charity. But not the fire alone.

2 Pet. 3. 18.
Elementaris
subtiliando,
terrestis consumendo, infernalis puniendo.
Joh. de Combit.

Then] shall the aire breed wonders: what shall be seen but lightnings, whirl-winds, coruscations, blazing-stars, flashing thunders? Here a Comet runs round in a circuit, there

there a Crown compasseth that Comet; near them a fiery Dragon fumes in flames; every where appears a shooting fire, as if all above us were nothing but *inflamed aire*. Yet not the *aire* alone:

Luk 21. 15.

Then] shall the waters roare, Rivers shall wax dry, the Sea froth, and foam, and fume: those that dwell near shall wonder at the swelling tides, others afar off shall tremble at the roaring noise: What threats are those which the Surges murmur? War is proclaimed by noise, set on by blatts, continued by storms; the floods and tides shall run over all the plaines, the Sea and waves shall mount up to the very skies: now would they warre with heaven, then overwhelme the earth, anon will they sink to hell; and thus shall they rove and rage, as if they would threat all the world with a second inundation. Nay yet again.

Math. 24. 7.

Joel 1. 10.

Then] shall the earth be shaken; in divers places (saith Matthew;) in all places (saith Joel) for all the earth shall tremble before him. Here is an Earthquake indeed; not some part of the land, by reason of some cloistered winde, but the Rocks, Mountains, Castles, Cities, Countries, some shall remove, others be ruined; thus all the earth shall be as a swallowing gulf, that all things here situated, may be then devoured. What can I more?

Then] shall Plants cease their growth, Beasts want their sense; Men lose their reason: were this but little? You may wonder more. The *Sibyls* could affirm, that Nature should both cease, and change her being; the Trees instead of growth should sweat out blood; the Beasts should bellow up and down the fields, then want their sense; Men should have disfigured faces, astonished hearts, affrighted looks, then lose their reason: Nay, what marvel then, if at the worlds end, they be at their wits end? O fearful signes enough to move flinty stones! if this be the *Term*, what is the *Suit*, the *Bill*, the *Doom*, the *Execution*? A Trump shall summon, Death will arrest, God must have appearance, and *Then*] is the day: *Then*] he shall reward every man according to his works.

What a Chaos is here, when the world must be thus turned topsie turvie? *The Son*, the *Moon*, the *Starres*: come yet lower, the *Fire*, the *Aire*, the *Sea*, the *Earth*; nay, *Trees*, and *Beasts*, and *Men*, all must be out of order in the whole course of Nature.

1. Use.

Who can read or hear this Prognostication of *Doomes-day*, and not wonder at the signes which shall hang over all our heads? We see by experience when any out-ragious storme happens on Sea or Land, how wonderfully men are dismayed, how strangely astonished: now then, when the Heavens, the Earth, the Sea, the Aire shall be wholly distempered and disordered; when the *Sun* shall threaten with mourning, the *Moon* with blood, the *Stars* with their falling; yea, when all the heavens shall shrink and passe away as a paper-scroule, who then dares eat, or drink, or sleep, or take a minutes rest? Be sure these dayes shall come, and the signes shall passe: *Awake ye Drunkards*, and weep all ye drinkers of Wine, because of the new wine; for it shall be pulled from your mouths. Gird your selves, and lament ye Priests, howle ye Ministers of the Altar: *Alas!* for the day, for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. What? Are ye insensible of these signes? The imprisoned thief fears at the news of the assize: and is the sinner so impudent that he fears nothing? The day shall come when the men of earth shall fear, and be full of fear; every signe shall breed a wonder, and every sight shall breed a wondrous terrour; men shall hide themselves in the caves of beasts, and the beasts seek to save themselves in the houses of men: where then shall the wicked stand, when all the world shall be thus in uproare?

Joel 1. 5, 13, 15

2. Use

Yet a word for us all; we have all warning, and we had best to provide; yet the weather is fair, we may frame an Arke to save us from the flood; yet are the Angels at the gates of *Sodom*, yet is *Jonas* in the streets of *Nineveh*; yet the Prophet wooes, *O Judah*, how should I intreat thee? Yet the Apostle prayes, nay, *We pray you in Christs stead*, that ye will be reconciled unto God: to conclude, yet the Bride-groom stayes the Virgins keifure; Lord, that they would make speed, seeing the joyes of heaven tarry for them! This *Term* is at hand, and is it not time to petition to the Judge of heaven? What a dangerous course is it, never to call to minde that *Time of Times*, untill we see the Earth flaming, the Heavens melting, the Judgement hastening, the Judge with all his Angels coming in the Clouds to denounce the last doom upon all flesh, which shall be unto some *Wo, wo*, when they shall call to the mountains to cover them, and for shame of their sins, hide themselves (if it were possible) in hell fire! If we have

Hf. 6. 4.

2 Cor. 5. 10

any

any fear, this should move fear; if we have any care, this should move us all to be careful indeed. We have not two souls that we may hazard one, neither have we two lives that we may trust to another, but as thy last day leaves thee, so will this *Doomes-day* find thee. Who would not but accept the Fatherly fore-warning of Christ our Saviour. See you not now many signes as the Heralds & forerunners of his glorious coming? *The abounding of iniquity, the waxing cold of charity, the rising up of Nation against Nation?* Was there ever lesse love? Was there ever more hatred? Where is that *Jonathan* that loves *David* as his own soul? Nay, where is not that *Joab* that can embrace friendly, but carries a malicious heart towards *Abner*? Sure we are neer the end indeed, when *charity is grown thus cold*. You then that would have the comfort of the day, take these signes for warnings; provide for him who hath thus long waited for you; and seeing you look for such things, be diligent that ye may be found of him in peace, without spot, and blamelesse. Who would endanger their souls for a little sin? busie Clients heed nothing but their cause; and if you would recover heaven, be sure that ye mark this *Term*. The time drawes on, now the Writs are out, anon comes the Judge, and Then is the day. Then] he shall reward every man according to his work.

Matth. 24. 7, 13

1 Pet. 3. 14

You see the *Term*, and now you may expect to view the Judge: the *Term* is Then,] the Judge is He.] Stay a while, and the next time you shall see him in his judgement-seat.

He.]

HE? Who? If you look at the fore-going words you may see who he is: *The Son of man* shall come in the glory of his Father, and it is he that shall reward us according to our works.

He c facit, ut ad infim. m se formem hominam deiciat. Musculus in Matth. cap. 8. Psal. 8. 4.

This title of the *Son of man*, denotes unto us the humility of the *Son of God*; what is the *Son of man*, but man? And this tells us how humble he was for us, that being God, was made man, or the *Son of man*, which is as all one, according to that, *Psal. 8. 4.* What is man that thou art mindful of him? Or the *Son of man* that thou visitest him?

It is true, *God is the Judge of all*. Heb. 12. 23. and yet it is true, this *God is man*, Acts 17. 31. *God* (saith *Paul*) will judge the world, but it is by that man whom he hath ordained. *God* hath the power, but *God as man* hath only the Commission. He (who is *God*) hath given him authority to execute Judgement. And would you know the reason? It is only because he is the *Son of man*, Joh. 5. 27. In a word, *God* shall judge; the whole Trinity by prescription, *Christ* only in execution: the Father judgeth, but by the Son; or as the Evangelist *John*, the Father judgeth no man, but hath committed all judgement to the Son, Joh. 5. 22.

Heb. 12. 23. Acts 17. 31.

Joh. 5. 27.

Joh. 5. 22.

But because as man, there appears in him a double forme, as humbled, as glorified; wee'll discusse these questions, which resolve all doubts.

{ 1. Whether *Christ, as man* } shall appear unto us, when he will reward us?
{ 2. Whether man, as glorified }

To the first we say, that only as man he will appear our Judge, who as man appeared when himself was judged; what better reason to expresse the benefit of our redemption, than so to judge us as he did redeem us? Was he not man that suffered, died, and was buried? And is he not man that one day shall come to judge both the quick and dead? he that came obscurely to be judged by the unjust, shall then appear openly to judge all the just: the same man, who is *God and man*, shall be our Judge in his humane nature, by his divine power. Thus we say, *God* (who is the Ancient of dayes) hath the power original; but man (who is the *Son of God*) hath the power traduced; and therefore saith *Daniel*, One like the *Son of man* came with the clouds of heaven, and came to the Ancient of dayes, and they brought him neere before him, and there was given him dominion, and glory and a Kingdome.

Tunc manifestus ventis inter justos judicaturus, qui occulta venerat judicandus ab injustis. August. de civit. Dei. Dan. 7. 13, 14.

Consider this, ye that are going to the Bar; what a sight will this be to the faithlesse Jewes; stubborn Gentiles, wicked Christians, when Every eye shall see him, and they also which pierced him! This is the man (shall they say) that was crucified for us, and again crucified by us: why, alas! every sin is a Crosse, every oath is a Spear, and when that day is come, you must behold the man, whom thus you do crucifie by your daily sins:

Usc Apoc. 1. 7.

Ggg

Sure

† Sic Aug. habet juu n (for-
tasse) de Christi
et marty-
rum vulneri-
bus. Et quod non
sit defunctus
his sed digni-
tas. Non quod
quæritur, an
cicatrices re-
maneat in cor-
pore post hoc et
Matth. 26. 24.

Sure this will be a fearful sight; where is the bloody swearer, that can tear his wounds, and heart, and blood, and all? At this day of *Doom* these wounds shall appear, that heart be visible, that body and blood be seen both of good and bad, and then shall that fearful voice proceed from his Throne, *This was the heart thou piercedst, these are the wounds thou rasedst, and this is the blood thou spilledst*: Here is the fearful judgement, when thou that art the murtherer shalt see the slain man sit thy Judge: what favour canst thou expect at his hands, whom thou hast so vilely abused by thy daily sins? Be sure, the Son of man will come, as it is written of him, but woe be unto that man by whom the Son of man is betrayed, it had been good for that man if he had not been born, Matth. 26.

24.

Christus apparuit Thomæ cum cicatricibus ad fidem ejus confirmandam, Joh. 20. 27.

To the second question we answer, that as *Christ shall appear in the forme of man, so this man shall appear in a glorious forme*: he that is a Mediatour betwixt God and man, must both intercede for man to God, and communicate those things which are of God to man: to this purpose both these offices are agreeable to him, in that he participates of both extreames; he is man to abide the judgements due from God, he is God to convey all his benefits unto man: as then, in his first coming, he pleased God by taking the infirmities of man upon him, so in his second coming will he judge us men, by appearing in that glory which he derives from God. But look about you! who is this Judge arrayed in such a majesty? *A fire devoures before him, and behinde him a flame burnes up, on every side the people tremble, and all faces shall gather blacknesse*: here is a change indeed, he that was in a cratch, now sits on a Throne; then Christ stood like a Lambe before Pilate, now Pilate stands like a malefactor before Christ; he that was once made the footstool of his enemies, must now judge, till he hath made all his enemies his foot-stool. Where shall they run? And how shall they seek the cliffs of the rocks, and hallow places? The glory of his Majesty kindles a flame, while the heaven and earth shall flee from the presence of this Judge. *O ye heavens! why do ye flee away? What have ye done? Why are ye afraid?* It is the Majesty of the Judge that will amaze the innocent; the greatnesse of whose indignation will be able to strike all the heavens with terrour and admiration; when the Sea is out-ragious, and tempestuous, he that stands on the shoar will be struck into a kinde of fear: or when the Father goes like a Lion about his house, in punishing his bond-slave, the innocent son stands in great fear and trouble: and how then shall the wicked tremble, when the very heavens shall be afraid? *If the goodly Cedars of Lebanon be shaken, what shall become of the tender twiggs in the Desert? If the sturay Rams stoop and tremble, how will the bleating Lambs cry and run away? And if the just and righteous scarcely be saved, where shall the ungodly and the sinner appear?* The mountains and heaven shall melt before the Lord; and what stony hearts have we, that (for all this) are nothing at all yet moved?

But (may be) I prevent your expectation; if here be a Judge, where is the guard? Behold him coming from above with great power and glory: would you know his habit? He is cloathed with Majesty: seek you the colour? 'Tis the brightnesse of his Father: would you view his attendants? They are an hoast of a Angels: look you for the guard? They are a troop of shining Cherubims: nay, yet see a longer train, a further company, the souls of Saints descend from their imperial seats, and attend the Lamb with great glory, and glorious Majesty: never was any Judge Lord of such a circuit: his footstool are the Clouds, his seat the Rain-bowe, his Justices Saints, his Officers Angels, and the Arch-Angels Trump proclaims a silence, whilest a just sentence comes from his mouth on all the world. Thus are the Assizes begun to be solemnized; the thrones (as Daniel saw in his vision) were set up, and the ancient of dayes sat down, his garments white as snow, and the hair of his head like pure wooll, his Throne like the fiery flame, and his wheels as burning fire, Dan. 7. 9. This is the Judge whose coming is so fearfull, ushered by a fiery flood, apparelled in snowy white, carried in his circuit on burning wheelles, and attended with the number of thousand thousands. O ye Jewes, behold the man, who before you crucified like a Malefactor; behold him in his Throne, whom you said, his Disciples had stolen by night out of his grave: behold him

in his Majesty, whom you would not deigne to look upon in his humility; the baser you esteemed

Dan 7. 9.

Dan. 7. 9.

Matth. 28. 13.

med his weaknesse, the heavier must you find and feel his mightinesse. The Son of man appears, and the kindreds of the earth must mourn; such a shout of fury follows the sight of his Majesty, that the vaults shall echo, the hills resound, the earth shake, the heavens change their situation, and be turned to a confusion; then shall the wicked weep and wail, and yet their tears not serve their turn; their sins past betray them, their shame present condemns them, and their torment to come confounds them; thus shall they bewail their miserable hap, their unfortunate birth, and their cursed end: O fearful Judge, terrible as an Army with Banners; turn away thine eyes from us, which overcome the proudest Potentates: the Kings of the earth shall be astonished, and the Nations of the Isles shall fear from farre: Every eye shall see him whom they have pierced, and tremble at the presence of his sight. Conceive the guilty prisoner coming to his trial, will not the red robes of his Judge, make his heart bleed for his blood-shed? doth not that scarlet Cloth present a monstrous hew before his eyes? O then! what sight is this, when the man slain, sits in the judgement seat, the rosie wounds of our Saviour still bleeding (as it were) in the prisoners presence? These are the wounds, not as tokens of infirmity, but victory; and these now shall appear, not as if he must suffer, but to shew us he hath suffered. See here an object full of glory, splendor, majesty, excellency, and this is He] the man, the Judge, the rewarder of every man according to his works.

Greg. sub ill.
Matth. 24. in
nubibus cœli

Cant. 6. 4, 5.

Aquin sup-
plem. q. 90.
A. 2. ad se-
cundum.

The Judge we have set in his Throne, and before we appear, let us practise our repentance, that we answer the better.

Think but (O sinner) what shall be thy reward, when thou shalt meet this Judge; The adulterer for a while may flatter beauty, the Swearer grace his words with oaths, the Drunkard kisse his cups, and drink his bodies health, till he bring his soul to ruine: But remember for all these things God will bring thee to judgement. Cold comfort in the end: The Adulterer shall satisfie his lust, when he lies on a bed of fire, all hugged and embraced with those flames; the swearer shall have enough of wounds and blood, when Devils torture his body, and rack his soul in hell; the Drunkard shall have plenty of his cups, when scalding lead shall be poured down his throat, and his breath draw flames of fire instead of aire: as is thy sin, so is the nature of thy punishment; the just Judge shall give just measure, and the balance of his wrath poize in a just proportion.

Vse 1.

Eccles. 11. 9.

Yet I will not discomfort you, who are the Judges dearest favorites: Now is the day (if you are Gods servants) that Satan shall be trod under your feet, and you with your Lord and Master Christ, shall be carried into the holiest of holies. You may remember how all the men of God in their greatest anguishes here below, have fetcht comfort by the eye of faith at this mountain: Job rejoyced being cast on the Dung-hill, that his Redeemer lived, and that he should see him at the last day stand on the earth: John longed and cried, Come, Lord Jesus, come quickly; and had we the same precious faith, we have the same precious promises: why then are we not ravished at the remembrance of these things? Certainly there is an happy faith (wheresoever it shall be found) that shall not be ashamed at that day: Now therefore little children, abide in him, that when he shall appear, we may have confidence: Confidence? what else? I will see you again (saith our Saviour Judge) and your heart shall rejoyce, and your joy no man taketh from you. O blessed mercy, that so triumphs against judgement; our hearts must joy, our joyes endure, and all this occasioned by the sight of our Saviour; for He] shall reward every man according to his works.

Vse 2.

1 John 2. 28.

John 16. 22.

We have prepared the Judge for sentence: he hath rid his circuit in the Clouds and made the Rain-bow his chair of state, for his Judgement-seat; his Sheriffs are the Saints, that now rise from the Dust to meet their Judge, whom long they have expected: the summons is sent out by a shout from Heaven; the cry no sooner made, but the graves flie open, and the dead arise: stay a while till I ready them; you have seen the Judge, and now we prepare the judged. He] is the Judge; every man] the judged; and He shall reward every man according to his works.

Every man.]

He persons to be judged, are a world of men, all men of the world, good and bad, elect and reprobates, but in a different manner: To give you a full view of them, I must lead your attentions orderly through these passages; there must be a Citation, Resurrection, Collection, Separation: follow me in these paths, and you may see both the men and their difference, before they come to their judgements.

G g g 2

First,

*Surgite mor-
tui, venite ad
judicium.*
Hieronymus
super Marthæ-
um. *Vox vox
tuba terribilis,
cui omnia obe-
diunt elementa,
petras scindit,
inferos, &c.*
Chrysost. 1. ad
Corinth. 15.

First, there is a *summons*, and Every man must hear it: it is performed by a shout from Heaven, and the voice of the last Trump: the clangor of this Trump could ever sound in Jeroms ears, *Arise ye dead, and come to judgement*: the clangor of this Trump will sound in all mens ears, it shall wake the dead out of their drouzie sleep, and change the living from their mortal state, make devils tremble, and the whole world shake with terrour: *A terrible voice, a Trumpet shall sound, that shall shake the world, rend the rocks, break the mountains, dissolve the bonds of death, burst down the gates of hell, and unite all spirits to their own bodies.* What say you to this Trump, that can make the whole Universe to tremble? No sooner shall it sound, but the *Earth shall shake, the mountains skip like Rams, and the little hills like young sheep*: It shall pierce the waters, and fetch from the bottome of the Sea the dust of Adams seed, it shall tear the rocky Tombs of earthly Princes, and make their haughty mindes to stoop before the King of Heaven; it shall remove the centre, and tear the bowels of the earth, open the graves of all the dead, & fetch their souls from heaven or hell, to re-unite them to their bodies. A dreadful summons of the wicked, whom this sudden noise will no lesse astonish, then confound; the dark pitchy walls of that infernal pit of hell, shall be shaken with the shout, when the dreadful soul shall leave its place of terrour, and once more re-enter into her stinking Carrion, to receive a greater condemnation: What terrour will this be to the wicked wretch? What woful salutations will there be between that body and soul, which living together in the height of iniquity, must now be re-united to enjoy the fullness of their misery? The voice of Christ is powerful, *The dead shall hear his voice and they shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of condemnation.*

Job. 5. 28, 29.

You hear the *summons*, and the next is your *appearance*: death the Goaler brings all his prisoners from the grave, and they must stand and appear before the Judge of Heaven.

The *summons* is given, and every man must appear: Death must now give back all their spoils, and restore again all that she hath took from the world. What a gassly fight will this be, to see all the Sepulchers open, to see dead men rise out of their graves, and the scattered dust to flie on the wings of the winde, till it meet together in one compacted body? *Ezekiels dry bones shall live*: thus saith the Lord, *I will lay sinewes upon you, and make flesh grow upon you, and cover you with skin, and put breath in you, and you shall know that I am the Lord*, Ezek. 37. 6. This dust of ours shall be devoured by worms, consumed by Serpents, which crawl and spring from the marrow of our bones: look in a dead mans grave, and see what you find; but dust, and worms, and bones, and skuls, putrified flesh, an house full of stench and vermine; Behold then the power of God Almighty, out of this grave and dust of the earth; from these chambers of death and darknesse, shall arise the bodies of the buried, the graves will flie open, and the dead go out; not an hair, not a dust, not a bone shall be denied, but whatsoever holds their dust shall yield their bodies: *I saw the dead (saith John) small and great stand before God; and the Sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works*, Rev. 20. 12, 13. What a wonderful sight will this be, to see the sea and earth bring forth in all parts such variety of bodies: to see so many sorts of people and Nations to come together? Huge armies, innumerable, as the Caterpillars of Egypt, all shall arise, and every one appear before the Lords Tribunal: worms and corruption cannot hinder the resurrection; he that said to Corruption, *Thou art my father, and to the worm, Thou art my sister and mother*, said also, *I know that my Redeemer liveth, and mine eyes shall behold him.* O good God! how wonderful is thy power! this flesh of ours shall turn to dust, be eaten of worms, consume to nothing; if there be any reliques of our ashes, the winde may scatter them, the blasts divide them, our feet trample them, the beasts digest them, the vermine devour them; if nothing, yet time will consume them. But for all this, God is as able to raise us from the dust, as to create us of the dust, not one dust of this clay shall perish; though scattered, divided, trampled, devoured, consumed; it shall be gathered, recovered, revived, refined, & raised; & as one dust shall not be lost of one man, so neither shall one man be lost of all the world: this is that general day that shall congregate all, they shall come from the four winds and corners of the world, to make an universal appearance; all the children of Adam shall then meet together; yea, all the kindreds of the earth shall meet together, and mourn; *Assemble your selves, and come, all ye heathen, to the valley of*

Ezek. 37. 6.

Rev. 20. 12, 13.

Job 17. 14.

Job 19. 25.

Joel 3. 11, 12

Jehoshaphat, for there will I sit to Judge all the heathen. Joel 3. 11, 12.

The

The summons are sounded, the dead raised, and yet to give you a fuller view of the parties, see how God the Judge now sends his messengers, to fetch the living bodies to his Court.

He shall send his Angels (saith our Saviour) and they shall gather together his Elect from the four windes, from one end of heaven to another, Matth. 24. 31. True it is, all shall be gathered; yet with a difference; some with a swift pace flie to the Throne, where is the hope of their deliverance; others draw and pull back, whiles the Angels hale them to the Judgement-seat; the righteous have nimble swift bodyes, that fly to the Judge, as a Bird to her nest and young ones; but the wicked have their bodyes black and heavy, they cannot flie, but lag in the aire, and the Angels do not bear, but dragge them to the Judgement-seat: how can this chuse but fear the wicked, when like malefactors they are brought before the wrathful Judge? as they were born or buried, so must they rise again naked and miserable; what a shame is this? and yet the more horrible, in that their nakednesse shall be covered with a filthy blacknesse; needs must desperate fears seize on the soul, when it is again united to her body, transformed to such an ugly forme: is this the body fed with delights and delicates? is this the flesh pampered with ease and lust? is this the face masked from the winde and Sun? are these the hands decked with Rings and Diamonds? how become these so swarthy horrible, which before were so fair and amiable? this is the change of the wicked, when through sorrow and confusion they shall cry to the Rocks, *Cover our nakednesse*, and to the Hills *Hide our ugliness*; nay, rather than appear, let the infernal Furies tear and totter us into a thousand pieces. Look your beauties (Beloved) in this glasse: such is the end of this worlds glory, so vain the pleasure of this body; Now is the end of all things come, and what remains, but a sea of fears and miseries rushing on them? before shall the Angels drag them, behind shall the black Crew follow them, within shall their Consciences torture them, and without shall hot flames of fire fume, & fry, & furiously torment them; fear within, & fire without: but worse then all, a Judge above all, & thither must they go; Angels usher them, Devils attend them, the Crier hath called them, the Angels trump hath summoned them, & now they must appear.

We have brought all together, now we must part them asunder, the sheep shall be put on the right hand, and the goates on the left, as every man hath been qualified.

Two travellers go together, feed together, lie together, sleep together, but in the morning their wayes part asunder: thus the sheep and goates eat together, drink together, sleep together, rot together, but at this day there shall be a separation, *Let them grow together, corn and tares untill the harvest*: this world is the floor; fan while you will, there will be some chaff; love peace like lambs, there will be some goates to trouble; the sheep and goates live both together in one fold, the world; lie both together in one cote, the grave: the world is a common Inne, which entertaines all manner of passengers: the rode-way to death, is the Kings high-way free for all travellers: after the passage of this weary day, death hath provided a large bed to lay all in, the grave: all live together and all lie together: all rest together, and all rot together: but when this night is past, and the last day is sprung, then is the woful separation; some turn on the right, and those are the blessed; others on the left hand, and those are the cursed. Here is the beginning of woes, when the wicked shall curse, and howle, like the fiends of hell. *O Lord punish me here, (saith one devoutly) rack me in pieces, cut me in shreds, burn me in fire, so that I may be there placed at thy right hand*: Blessed are they that have a place amongst those elect sheep: what now remains but their doom, which is a lot that must befall every man? for he shall reward (not one, or some, but every one) every man according to his works.

Domine hic ure,
hic seca, modo
in eternum
peccas. Aug.

The summons are given, the dead are raised, the prisoners conducted to the bar, and the sheep and goates severed asunder each from other.

And now see the parties thus summoned, raised, gathered, severed; Is not here a world of men to be judged all in one day? *Multitudes, multitudes in the valley of decision, for the day of the Lord is neer in the valley of decision*, Joel. 3. 14. Blessed God! what a multitude shall stand before thee? all tongues, all nations, all people of the earth shall appear at once: all we shall then behold each son of Adam, and Adam our grandfather shall then see all his posterity. Consider this, *high and low, rich and poor, one with another: God is no acceptor of persons*. Heark, O Beggar! petitions are out of date, and yet thou needest not fear, thou shalt have justice; this day all causes shall be heard, and thou (though a poor one) must appear with others to receive thy sentence. Heark, O Farmer, now are thy lives and leases together finished; this day is the new harvest

1. Use
Joel 3. 14.

Mat. 3. 12.
of

Eccles. 40. 3. 4.

of thy Judge, who gathers his wheat into his garner, and burnes up the chaffe in fire unquenchable: no boon, no bribe, no prayers, no tears can avail thy soul: but as thou hast done, so art thou sentenced at the first appearing. Heark, O Land-lord, where is thy purchase to thee and thy heirs for ever? this day makes an end of all, and happy were thy soul, if thou hadst no better land than a barren rock, to cover and shelter thee from the Judges presence. Heark, O Captain, vain now is the hope of man to be saved by the multitude of an host: hadst thou command of all the armies on earth and hell, yet couldst thou not resist the power of Heaven: see, the trump sounds, and the alarm summons thee, thou must appear. Heark, O Prince, what is the Crown and Scepter against thunder? The greatnesse of man, when it comes to encounter with God, is weaknesse and vanity. Heark, all the world, *From him that sitteth upon the glorious throne, unto him that is beneath in earth and ashes: from him that is cloathed in blue silk, and weareth a crown, even to him that is cloathed in simple linnen: all must appear before him, the Beggar, Farmer, Land-lord, Captaine, King, and Prince, and every man, (when that day is come) shall receive his reward according to his works.*

2. Vse

But O here is the misery, Every man must appear, but Every man will not think on it: would you know the signe of that man, which this day shall be blessed? It is he, and only he that again and again thinks on this day, that Jerome-like, meditates on this summons, and resurrection, and collection, and separation. Examine then your selves by this rule; is your minde often carried to these objects? Soar you on high with the wings of faith, and a sound eye to this hill? Why then, you are right birds, truly bred, and not of the bastard brood? I pray you mark it, every crosse, and disgrace, and slander, and discountenance, losse of goods, disease of body, or whatsoever calamity (if you are the children of God, and destined to sit at the right hand of our Saviour) they will ever and anon, be carrying your mindes to some of those objects of Doomes-day. And if you can but say that experimentally you find this true in your selves; if ordinarily in your miseries, or other times, you think on this time of refreshing, then be of good comfort; for you are of the brides company, and shall enter into the marriage chamber to abide there for ever. But if you are destitute of these kinde of motions, O then strive for these properties, that are the inseparable breathings and movings of an holy heart, sound minde, and blessed person; every day meditate that every man shall appear one day, and receive his reward according to his works.

You see how we have followed the cause, and wel-neer brought it to final sentence, the terme is discovered, the Judge revealed, the prisoners prepared, and the next time we shall bring them to the Bar, to receive their rewards. This time depart in peace, and the God of peace keep your souls spotlesse without sin, that you may be well prepared for this day of Judgement.

According to his works.]

WE have brought the prisoners to their trial, and now to go on, how should this trial be? I answer: not by faith, but works; by faith we are justified, by works we are judged: faith onely causeth, but works onely manifest that we are just indeed. Here then is the trial, that every soul of man must undergo that day. Works are the matter that must be first enquired of: and is there any wicked man to receive his sentence? let him never hope to be saved by anothers supererogating; the matter of enquiring is not *aliena*, but *sua*; not anothers, but *his* works. Or is there any good man on whom the smiling Judge is ready to pronounce a blessed doom? Let him never boast of meriting Heaven by his just deservings; see the reward given, not *propter*, but *secundum*, as (Gregory tells us) not for his works, as if they were the cause, but according to his works] as being the best witnesses of his inward righteounesse.

Greg. 1. in illa
verba 7. Psal.
Denit Audiam
fac mihi mane
misericordiam.

But the better to acquaint you with this trial, there be two points, of which especially we are to make inquiry.

1. How all mens works shall be manifest to us.
2. How all mens works shall be examined by GOD?

Rev. 20. 12.

1. Of the manifestation of every mans work, John speaketh, *And I saw the dead, small and great stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works,* Rev. 20. 12. God is said to have books, not properly, but figuratively: all things are as certain and manifest to him, as if he had Registers in Heaven to keep Records of them. Remember this, O forgetful! you may commit, adde, multiply your sins, and yet run on score till they are grown so many, that they

are

are out of memory; but God keeps them in a Register, and not one shall be forgotten; there is a *book* and *Books*, and when all the dead shall stand before God to receive their sentence, then must these *books* be opened.

That is, the book of $\left\{ \begin{array}{l} \text{Gods memory.} \\ \text{Mans conscience.} \\ \text{Eternal life.} \end{array} \right.$

There is a *book of Gods memory*, and herein are all the acts and monuments of all men whatsoever enrolled and registred; *A book of remembrance was written before God, for them that feared the Lord, and thought upon his Name*, Malach. 3. 16. This is that which manifests all secrets, whether mental or actual; this is that which reveals all doings, whether good or evil. In these Records are found at large *Abels* sacrifice, *Cains* murder, *Abshaloms* rebellion, *Dauids* devotion, the Jewes cruelty, the Prophets innocency, good mens intensions and the sinners actions; Nothing shall be hid when this book is opened, for all may run and read it, stand and hear it. How fond are we that imagine Heavens eye (such is *this book*) to be shut upon us? Do we not see many run to corners to commit their sins? There can they say, *Let us take our fill of love until the morning*, for darknesse hath covered us, and who seeth us? who knoweth us? *Esay* 29. 15. But are not the Angels of God about you? *We are a spectacle to the Angels* (saith the Apostle;) I am sure we must be to *Angels, and to men, and to all the world*: O do not that before the Angels of God, yea before the God of Angels, which you would shame to do in the sight and presence of an earthly man! Alas! must our thoughts be known, and shall not dark-corner-sins be revealed? Must every word and syllable we speak be writ and recorded in Gods memorable book, and must not ill deeds, ill demeanours, ill works of darknesse be disclosed at that day? Yes, *God shall bring every work unto judgement, with every secret thing, be it good or evil*, Ecclef. 12. 14. Wail ye wicked, and tremble in astonishment. Now your closet-sins must be disclosed, your private faults laid open; God keeps the account-book of every sin, every transgression: *Imprimis*, for adultery, *Item*, for envy, blasphemy, oaths, drunkennesse, violence, murder, and every sin, from the beginning to this time, from our birth to our burial; the total summe, eternal death and damnation: this is the note of accounts: wherein are all thy offences written, the debt is death, the pay perdition, which fury payes over to destruction.

Malach. 3. 16.

Prov. 7. 18.

Esay 29. 15.

1 Cor. 4. 9.

Ecclef. 12. 14.

But there is another *book*, that shall give (a more full, I cannot say, but) a more fearful evidence than the former, which is the *book of every mans conscience*: Some call it the *book of Testimony*, which every man still bears about him. There is within us a *book*, and Secretary, the *book* is Conscience, and the Secretary is our Soul: whatsoever we do is known to the Soul, and writ in our *book* of Conscience: there is no man can so much as commit one sin, but his Soul, that is privy to the fact, will write it in this *book*. In what a woful case will thy heart then be? in what strange terrour and trembling must it stand posselt, when this must be opened, and thy sins revealed? *It is now perhaps a book shut up and sealed, but in the day of judgement shall be opened*: and if once opened, what shall be the evidence that it will bring forth? There is a private Sessions to be held in the breast of every condemned sinner; the memory is Recorder, grief an Accuser, truth is the Law, damnation the Judgement, hell the Prison, Devils the Jaylours, and Conscience both Witnesse and Judge to passe sentence on thee, What hopes he at the general Assize, whose conscience hath condemned him before he appear? Look well to thy life, thou bearest about thee a book of testimony, which though for a time it be shut till it be full fraught with accusations, yet then (at the *day of Doom*) it must be opened, when thou shalt read and weep, and read; every period stop with a sigh, every word be enough to break thy heart, and every syllable reveal some secret, thy own conscience (upon the matter) being both Witnesse, Judge, Accuser, and Condemner.

*Liber signatus
per clausas, in
die iudicii aper-
iendus.*

But yet there is another *book* we read of, and that is the *book of Life*. Herein are written all the names of Gods elect, from the beginning of the world till the end thereof, these are the golden leaves; this is that precious *book* of Heaven, wherein if we are registred, not all the powers of hell, or death, or devils shall blot us out again. Here is the glory of each devout souldier of our Saviour; how many have spent their lives, spilt their bloods, run upon sudden deaths to gain a perpetual name? And yet for all their doings, many of these are dead and gone, and their memories perished with them; onely Christs souldier hath immortal fame: he, and onely he is writ in that *book* that must never perish. Come hither ye ambitious! your names may be writ in *Chronicles*, yet

yet

yet lost: writ in durable marble, yet perish; writ in a monument equal to a *Coffin*, yet be ignominious. O were you but writ in this *book of life*, your names should never die, never suffer any ignominy! It is an axiome most true, *They that are written, in the eternal leaves of heaven, shall never be wrapped in the cloudy sheets of darknesse*. Here then is the joy of Saints, at that *Day of Doom* this *book* shall be opened, and all the elect whom God hath ordained to salvation, shall see it, read it, hear it, & greatly rejoyce at it. The Disciples casting out devils, return with miracles in their mouths, *O Lord (say they) even devils are subject to us through thy Name*. True, (saith Christ) *I saw Satan as lightning fall from heaven: not withstanding in this rejoyce not, that the spirits are subject unto you, but rather rejoyce because your names are written in Heaven*, Luke 10. 20. And woe may the Saints rejoyce that have their names written in Gods *book*, they shall see them (to their comfort) writ in letters of gold, penned with the Almighty's finger, ingraven with a pen of a Diamond: thus will this *book* give in the evidence, and accordingly will the Judge proceed to sentence.

Lukè 10. 22.

Use 1.

Consider (thou that readeest) what *book*; one day must be set before thee: a time will come when every thought of thy heart, every word of thy mouth, every glance of the eye, every moment of thy time, every office thou hast born, every company thou hast used, every sermon thou hast heard, every action thou hast done, and every omission of any duty or good deed thou hast left undone, shall be seen in these *books* at the first opening of them: thy conscience shall then be suddenly; clearly, and universally enlarged with extraordinary light to look upon all thy life at once; Gods memory shall then shine forth, and shew it self, when all men looking on it as a reflecting glasse they shall behold all the passages of their mis-spent lives from their births to their burials. Where is the wicked and deceitful man? Wilt thou yet commit thy villainies, treacheries, robberies, murders, debates, and impieties? Let me tell thee (if so) to thy hearts grief, all thy secret sins and closet-villainies, that no eye ever lookt upon (but that which is a thousand times brighter than the Sun) shall then be disclosed, and laid open before Angels, men, and devils, and thou shalt then and there be horribly, universally, and everlastingly ashamed: never therefore ago about to commit any sin, because it is midnight, or that the doors are lockt upon thee: suppose it be concealed, & lie hid (in as great darknesse as it was committed till *Doomes-day* again, yet then shall it out with a witnesse, and be as legible in thy forehead, as if it were writ with the brightest stars, or the most glistering Sun-beam upon a wall of chrystal.

Use 2.

As you mean the good of your souls, amend your lives, call your selves to account while it is called *to day*, search and examine all your thoughts, words, and deeds, and prostrating your selves before God, with broken and bleeding affections, pray and sue for assurance that your names are written in that *Book of life*.] This will be the joy of your hearts, the peace of your souls, the rest of your minds: yea, how glad will you then be to have **all these books* laid open? by this means (I speak it to the comfort of all true-hearted Christians) shall your obedience, and repentance, and faith, and love, and zeal, and patience, &c. come to light and be known. God is not unrighteous to forget your works of labour and love. No, all must out, especially at that day when the *books* shall be open, our *works manifested*, and as we have done, so must we be rewarded; for then he shall reward every man according to his works.

* It is a question, whether the finnes of Gods people shall be manifested at that day? some say, they shall be manifested,

not for their ignominy or confusion, but only that the goodnesse and grace of God may be made the more illustrious; and for this they urge, *Matth. 12. 36. 2 Cor. 5. 10. Rev. 20. 12*. Others say, they shall not be manifested. 1. Because Christ in his sentence onely enumerates the good works they had done, but takes no notice of their sins. 2. Because this agrees best with those expressions, that God bloteth out our sins, and that they are thrown into the bottoome of the sea. 3. Because Christ is their bridegroom, friend, advocate; and how ill would it become one in such relations to accuse or lay open their sins? Which of these opinions is truest, is hard to say, *Heb. 6. 10*.

The *books* are opened, and now are the matters to be examined: there is first a view, and then a trial.

The *Law-book* whereby we are tried contains three leaves, *Nature, the Law, and the Gospel*: the Gentiles must be tried by the first, the unbelieving Jews and Gentiles by the second, and the faithful Jews and Gentiles by the last. Those that confesse no God by nature, must be judged by the law of nature: those that confesse a God, no Christ, must be judged by the Law of God without the merits of Christ: those that confesse God the Father, and believe in God the Son, shall be judged by the Gospel, which reconcileth us to God the Father by the merits of Christ. Atheists by the law of Nature, Infidels by the law of God, Christians by the Gospel of our Saviour Christ. To the statutes of the former who can answer? Our hope is in the latter, we appeal to the Gospel,

Gospel, and by the Gospel we shall have our trial: *They that have sinned without the law, shall perish without the law; and they that have sinned under the law, shall be judged by the Law. But God shall judge the secrets of all hearts (of all our hearts) by Jesus Christ according to my Gospel, Rom. 2. 12, 16.*

Rom. 2. 12.

Rom. 2. 16.

Let this then forewarn us what we have to do: *It is the Gospel that will either thoroughly justify thee, or extremely condemn thee. The Spirit shall convince the world of sin, (saith Christ) and why so? but because they believe not on me, John 16. 9. There is no sin, but infidelity; no righteousness, but faith: not that adultery, intemperance, malice are no sins; but if unfaithfulness remain not, all these sins are pardoned, and so they are as if they were no sins indeed. How quick a riddance true repenting faith makes with our sins! They are too heavy for our shoulders, and we cannot bear them; faith only turns them over unto Christ, and we are disburthened of them: whereas there would go with us to judgement an huge kennel of lusts, an army of vain words, a legion of evil deeds, faith instantly dischargeth them all, and kneeling down to Jesus Christ, beseecheth him to answer for them all, howsoever committed. O then make we much of Faith! but not of such a faith neither as goes alone without works: it is nothing at this judgement to say, *I have believed, and not well lived*: the Gospel requires both faith to believe, and obedience to work: not only to repent and believe the Gospel, Mark 1. 15. but to obey from the heart that form of Doctrine, Rom. 6. 17. True indeed, thou shalt be saved for thy faith, not for thy works; but for such a faith as is without works thou shalt never be saved; we say therefore, works are disjoined from the act of justifying; not from the person justified: Heaven is given to us for Christs merits, but we must shew him the fair copy of our Lives. O then let this move us to abound in knowledge, and faith, and repentance, and love, and zeal, and clothing, and feeding, and lodging the poor members of Christ Jesus; and howsoever all these can merit nothing at Gods hands, yet will he crown his own gifts, and reward them in his mercy. Say then, dost thou relieve a poor member of Christ Jesus? dost thou give a cup of cold water to a Prophet in the name of a Prophet? Christ doth promise thee of his truth he will not let thee lose thy reward: certainly he will not, so thy works be done in faith: why, this is the covenant, the glad tidings the Gospel, to live well and believe well. O let not that which is a word of comfort to us, be a bill of indictment against us! albe it in our justification we may say, *Be it to us according to our Faith*; yet in our retribution it is said (as you have it before you in this Text read unto you) *Then he shall reward every man (for the manifestation of his faith) according to his works.**

Use
Vel te totaliter
absolvit, vel
te capitaliter
damnat.
John. 16. 9.

Mark. 1. 15.
Rom. 6. 17.

A justificando,
non ejustificato

Mat. 10. 42.

A little to recal our selves: *The Prisoners are tried, the Verdict is brought in, the indictment is found, and the Judge now sits on life and death, even ready with sparkling eyes to pronounce his sentence. This we must defer a while, and the next time you shall hear what you have long expected. The Lord grant us an happy issue, that when this day is come, then sentence may be for us, and we may be saved to our endless comfort.*

Shall reward.

What Assize is this that affords each circumstance of each prisoners trial? the time is *Then*, the Judge is *He*, the Prisoners *Men*, the evidence *Works*, which no sooner given in, but the sentence follows, which is, *to reward* every man according to his works.

This reward is nothing in effect but a retaliation; if we live well here, God will then crown his own gifts; but if we sin without repentance, we may not escape without punishment. There is a God that sits and sees, and anon will reward us.

But to unfold this Reward, there lies in it a } Doom, and
Execution.

God speaks it in the first, effects it in the second: he gives it in our doom, and we receive it in the execution.

The doom is of two sorts, according to the parties that receive it. One is an *absolution* which is the *doom of Saints*; the other is a *condemnation*, which is the *doom of reprobates*: there is a *reward* on the right hand bestowed on the blessed, & an heavy judgement which falls on the left hand upon the heads of the wicked.

To begin with that in our meditation, which our Saviour begins with in action:

H

Image

Non coronat
Deus merita
sua tanquam
merita tua, sed
tanquam dona
sua, Aug. lib.
de grat. & lib.
arbit. cap. 7.

Mat. 25. 34.

Imagine what a blessed day will this be to the godly, when standing on the right hand of the Judge, they shall hear the heavenly musick of their happy sentence, *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world.*

In which gracious speech we may observe four gradations. First, a gentle invitation, *Come.* Secondly, a sweet benediction, *ye blessed of my father.* Thirdly, heavens possession, *inherit the Kingdom.* Fourthly, a glorious ordination to felicity, *prepared for you from the beginning of the world.*

Mat. 11. 28.
Rev. 22. 17.

First you have *Come.*] It is the sweet voice of Christ inviting the Saints before, and now giving their welcome to his heavenly Canaan: he hath called often, *Come, all that labour: Come, all that travel: The Spirit and the Bride say, Come,* and let him that heareth, say, *Come,* and let him that is athirst come. Thus he calls all men to his grace, but only the elect to his glory: Now he desires every man to come, but the righteous alone shall have this *Wel-come.* O how leaps that soul with joy, that hears this voice of her sweet Saviour! all the musick of Angels cannot so ravish the minde, as this voice of our Saviour glads the soul; now are the gates of Heaven open, and the Judge, who is Master of the feast, bids the guests *Come and Welcome.*

Mat. 5.

But who are they, *Ye blessed of my Father.*] A word able to make them blessed, when pronounced. Down on your knees rebellious sons; and so long as you live on earth, beg, pray, sue for the blessing of your Father in heaven. They that are Gods servants, are no lesse his sons; therefore every morn, night and noon, ask blessing boldly, and God will bestow it liberally. The first Sermon that ever Christ preached was full of blessings, *Matth. 5. Blessed are the poor in spirit. blessed are they that mourn. Blessed are the meek. Blessed are the merciful.* And as he begun, so he concludes, *Come ye blessed, ye blessed of my Father.*

*Sic aeterna sine
successione, di-
stributa sine
diminutione,
communis sine
invidia, beata
sine omni miseria.*

Must they come? For what? *To inherit the Kingdom.*] Of all tenures inheritance is best, of all inheritances a Kingdom is most excellent; but that all shall inherit, and that there is no scantling, this is Heavens wonder, and the Angels blisse. An heavenly inheritance sure, that is continued without succession, divided without diminution, common without envie, for ever happy, and without all misery. This is the inheritance of the just, the possession whereof makes every Saint no lesse glorious than a King. Kings are they indeed, whose dominions are not limited, nor their borders bounded, nor their people numbred, nor the time of their reigne prescribed. *Such glorious things are spoken of thee, O thou City of God.*

Luke 12. 32.

Is this their inheritance? but upon what right? *It is prepared for you from the beginning of the world.*] Had the Lord such care to provide for his children before they were? how may his sons triumph born to such dignity? God will so certain their salvation, that he hath prepared it for them from before the foundation of the world. O blessed souls, if you be Gods servants! though a while you suffer sorrow and tribulation, yet here is the hope of Saints, *It is your Fathers good pleasure to give you the Kingdom.* Heaven is prepared of old, there is the place of Gods majesty, and there the Saints of God shall receive the crown, the reward of victory.

Use.

I cannot expresse what this joy affords to the one halfe of it. Come, blessed souls bathed in repenting tears: here is a sentence able to revive the dead, much more the afflicted. Are you now sorrowing for your sins? Leave it a while, and meditate with me on this ensuing melody. *Hear yonder a quire of Angels, a song of Sion, an heavenly consort, sounding to the Judge whilst he is pronouncing of thy sentence.* Blessed souls! how pant you dances at the uttering of each syllable? *Come*] faith our Saviour, and if he but say *Come;* joy, happinesse, glory, felicity, all come on heaps into the endeared soul. *Ye blessed*] faith our Saviour, and if he but say *Blessed;* the Angels, Archangels, Cherubims, Seraphims, all joy at the enjoying of this blessed company. *Inherit the Kingdom*] faith our Saviour, and if he but say *inherit;* crowns, scepters, garlands, diadems, all these are the inheritance of Gods adopted children. *Prepared for you,*] faith our Saviour, and if he but say *Prepared;* the love, mercy, election, compassion of our Lord will shine forth to the soul to her everlasting comfort. O ravishing voice! *I charge you, O daughters of Jerusalem, if you finde my well-beloved, that you tell him I am sick of love.* What else? you that are Gods servants are no lesse his spouse; your soul is the bride, and when the day is come (this day of doom) *God give you joy, the joy of heaven for ever and ever.*

Cant. 5. 8.

But I must turn to the left hand, and shew you another crew prepared for another sentence.

And what a terrible sentence will that be, which at first hearing will make all ears glow and

and tingle? *His lips* (saith the Prophet) *are full of indignation, and his tongue like a consuming fire,* Esay 30. 27. What fire so hot as that fiery sentence, *Depart, ye cursed, into everlasting fire prepared for the devil and his angels?* Here is every particular full of horror, gradually inhauncing their judgement. First, a grievous refusal, *Depart.* Secondly, the losse of salvation, *from me.* Thirdly, that deserved malediction, *ye cursed.* Fourthly, the horror of pains, *into everlasting fire.* Fifthly, the preordination of their torments, *prepared for the devil and his angels.*

First, they must *depart.*] This seems nothing to the wicked now: *depart?* They are contented to be gone, much more delight have they in sin, than in Gods service. But as when a gracious Prince opening his long locked-up treasury, bids in some to receive, but others to *depart,* this must needs be a disgraceful vexation: so when the glory of heaven, and those unvaluable treasures shall be opened, and dealt about to the faithful, what horrour will it be to the reprobates to be cast off with a *depart?* no share accrues to them, no not so much as one gump of glory must chear their dejected countenances, but as ill meriting followers, they are thrust from the gates with this watch-word to be gone, *Depart.*

But whence? There is the losse, *from me,*] and if from me, then from all that is mine, my mercy, my glory, my salvation. Here is an universal spoil of all things; of God in whom is all goodnesse, of the Saints in whom is all solace, of the Angels in whom is all happinesse, of heaven, wherein all pleasures live ever and ever. Whither, O Lord, shall the cursed go that depart from thee? into what haven shall they arrive? what Master shall they serve? Is it thought to great a punishment to be banished from our native soiles? what then is this to be banished from Almighty God? and whither, but into a place of horrour; to whom? But to a cursed crew of howling reprobates. *Depart from me.*

Who are they? *Ye cursed.*] Christ hath before invited you with blessings, but these refused, now take you the curse to your despite: *The wicked man* (saith the Prophet) *as he hath loved cursing, so let it come unto him: hath he loved it? Let him take his love:* Psal. 109. 17. *As he hath clothed himself with cursing, as with a garment, so let it come into his bowels, like water, and like oyle into his bones,* Psal. 109. 18. No sooner our Saviour cursed the Figtree, but leaves and boughes, body and root, all wither away, and never any more fruit growes thereon; and thus shall the wicked have a curse, like the *Ax* which put to the root of the tree, shall hew it down, and be cast into the fire. *Go ye cursed.* Math. 3. 10.

But whither must they go? *into everlasting fire.*] O what a bed is this for delicate and dainty persons? no feathers but fire, no friends but furies, no ease but fetters, no light but smoak, no Chimes, nor Clock to gasse away the night, but timelesse eternity. A fire? Intollerable; a fire burning, never dying? O immortal pains! Which of you (saith the Prophet) *is able to dwell in the burning fire? who can endure the everlasting flames?* Esay 33. 14. *it shall not be quenched night nor day, the smoak thereof shall go up evermore; The pile is fire, and much wood, and the breath of the Lord like a river of brimstone kindles it.* Esay 30. 33. What torment, what calamity can be compared with the shadow of this? the wicked must be crowded together like brick in a fiery Furnace: there is no servant to fanne cold aire on their tormented parts, not so much as a chink, where the least puff of wind might enter in to cool them: it is a fire, *an everlasting fire.*

For whom? *prepared for the Devil and his Angels;*] heavy company for distressed souls: The Serpents policy could not escape hell, nor can the craft of our age so deal with this Serpent, as thereby to prevent this fire; it was sure prepared for some, as some have prepared themselves for it; burning in lust, in malice, in revenge, until themselves, their lust, malice, revenge, and all burn together in hell. *Iopet* is prepared of old, whither that day-star is fallen from heaven, and a black crew of Angels guard him round in that lake of hell: there must these howling reprobates keep their residence; the last sentence that never is recalled, is now pronounced: What? Go; Who? *ye curse;* Whither? *into everlasting fire:* To what company? *to a crew of Devils and their Angels,* O take heed that ye live in Gods fear! lest that leaving his service, he give you this reward, *Depart, ye cursed.* Esay 30. 33.

And is not this worthy your meditation? Consider, I pray you, what fearful tremblings seize on their souls that have their sentence for eternal flames? *If a Lord have mercy on thee, Take him away* *Jaylour,* will cause such shedding of tears, folding of armes, and wringing of hands: what will this sentence do, *Go ye cursed, &c.* O which way will they turn? or how will they escape the Almighty wrath? to go backward is impossible.

possible, to go forwards intollerable ; whose help will they crave ? God is their Judge, Heaven their foe, the Saints deride them, Angels hate them, all creatures crie for vengeance on them. Good Lord ! what a world of misery hath seized on these miserable souls ? Their Executioners are Devils, the Dungeon Hell, the Earth stands open, and the cruel Furnace ready boiling to receive them : Into what a shaking fit of distractions will these terrors drive them ? every part shall bear a part in this doleful dittie, *eyes weep, hands wring ; breasts beat, hearts ache, voices cry, horror, dread, terror, confusion are lively equispages of this Tragick Scene.* Now (O man of earth !) what will all thy wealth avail thee ? what can all thy pleasures profit thee ? one drop of water to cool thy fiery tongue in hell, is more worth than a world of treasures ; all the gold and precious stones the world affords, will not buy one bottle of water : all thy golden gods, and silver plates cannot prevail one dram of comfort : but rather as they were thy bane on Earth, so they will aggravate thy pain in hell. Who pities not the vilest creature, to see it suffer torments, and no way to release it ? Who then will not pity this end of the wicked, when they must suffer, and suffer, yet never feel ease of pain, nor end of torments ? A sentence not to be revoked, yet unsufferably to be endured ; torment on torment, anguish on anguish, fire upon fire, and though a River, (nay, a Sea) of tears drop from their eyes, yet cannot one spark be quenched : *The worm never dies, the fire never goes out.* Go ye into everlasting fire, not piled of consuming wood, or the black moulds turning to white ashes, but kindled by the Judges breath, of pitch and sulphur ; Rivers of boiling brimstone run from everlasting springs : in these hot Bathes was that Dives dived, when those fiery words came flaming from his mouth as spitting fire : *Let Lazarus dip the tip of his finger in water to cool my tongue :* Alas what should a drop of water do on a finger, when rivers cannot quench the tip of his tongue ? He lies on a bed of never dying flames, where brimstone is the fuel, devils the kindlers, the breath of an offended God the bellows, and hell the furnace, where body and soul must ever lie and fry in scorching torments. O let the heat of these flames quench the heat of our sin : if once the sentence passe, there is no reprieve to be hoped for ; this is the last Day of Doom, when our sins must be revealed, our Reward proportioned, and as we have done, so we must be sentenced : for *Then he shall reward every man according to his work.*

Mark 9. 44.

Luke 16. 24.

Thus you have heard the sentence of the just and wicked : and now is the Judge arising from his glorious seat ; the Saints that were invited guard him along, and the sentenced prisoners are delivered to the Jaylors to be bound in burning Steel and Iron ; *the reward of Execution.*

The sentence being past in all prescribed order, the Execution must needs follow : but as there is a double sentence, so a double retribution : First, for the wicked, who immediately after the sentence shall be chased into hell, the Execution being speedily and fearfully done upon them, with all horror and haste by the Angels. O what a screech of horror will be heard ? what woes and lamentations will be uttered, when Devils, and Reprobates, and all the damned crew of hell shall be driven into hell, whereinto they shall be thrust with violence, never to return again ? How desperate is their case, when none will comfort them ? the Saints deride them, Angels mock them, their own friends scoffe them, devils hate them, the earth groans under them, and hell will swallow them. Down they go howling, and shrieking, and gnashing their teeth, the effect of a most impatient fury. The world leaves them, the earth forsakes them, hell entertains them, there must they live and die, and yet not live nor dye, but dying live, and living dye ; death in life, life in death, miserable ever. If the drowning of the old world, swallowing up of Korah and his complices, burning up of Sodom with brimstone, were attended with such terrors and hideous out-cries, how infinitely transcendent to all possibility of conceit, expression, or belief, will the confusions and tremblings of that red-dread-fiery day be ? It is not a few, but many ; nor many only, but all the wicked of the earth, being many millions of men, shall be dragged down, with all the Devils of hell to torments without end, or ease, or past imagination ; then to speak it again, that I may the deeper imprint it in your minds and memories : sure there was horrible shrieking, when those five filthy Cities first felt fire and brimstone drop down upon their deads ; When those Rebels saw the ground cleave asunder, and themselves and all theirs go down quick into the pit ; when all the sonnes and daughters of Adam found the flood rising, and ready to over-flow them all at once : But the most horrid

horrid cry that ever was heard, or ever shall be heard in Heaven or Earth, in this world, or in the world to come, will be then when all the forlorn condemned Reprobates upon sentence given, shall be violently and irresistibly haled down to hell; neither shall any tears, or prayers or promises, or suits, or cries; or yellings, or calling upon *Rocks and Mountains*, or wishes never to have been, or now to be made nothing, be then heard, or prevaile in their behalf: nay, (yet more to encrease their torments) there is not one in Earth or Heaven that will speak one word in their behalf: but without mercy, without stay, without any farewell at all, they shall be immediately and irrecoverably cast down into the bottomlesse pit of easelesse, endlesse, and remediless torments. Oh! what then will be the gnawings of the never-dying worm? what rage of guilty consciences? what furious despair? what horroure of mind? what distractions and fear? what tearing their hair, and gnashing of teeth? In a word, what wailing, weeping, roaring, yelling, filling heaven, and earth, and hell? O miserable Caitiffs, catch and wrapt in the snares of Satan? What need we more? this is the Judges charge, the Sheriffs Commission, the sinners Execution, *Take them away, cast them into utter darknesse, there shall be weeping and gnashing of teeth.* A darknesse indeed, that must ever be debarred from the sight of heaven: no Sun-shine ever peeps within those Walls, no light, no fire, no candle; alas! nothing is there but Clouds and darknesse, thick smoak, and fiery sulphur: and such is the portion of sinners, the *Reward* of the wicked.

Math. 22. 13.

What faith or fear have the wicked that go dancing and leaping to this fire, as it were to a Banquet? or like *Solomons* fool, that runneth, and swiftly runneth to the stocks? is this our pleasure, to sin a while, and burn for ever? for one small spark of silly joy, to suffer universal and perpetual pains? Who buyes at so dear a rate? *Fear, and the pit, and the snare are upon thee, O inhabitant of the Earth; and he that sleeth from the noise of the fear, shall fall into the pit; and he that cometh up out of the pit, shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake: the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly, the earth shall reel to and fro like a drunken man, and shall be removed like a Tent, and the iniquity thereof shall be heavy upon it, so that it shall fall, and rise no more,* *Esay 24. 7.* O miserable fear to the wicked! If the Earth fall, how shall the sinners stand? Nay, *Thy shall be gathered together as prisoners in the pit, and shall be shut up in the prison, never more to be visited, released, or comforted.* Be forewarn'd then (beloved!) lest you also come into this place of torment. It is a fearful prison, and God give us grace so to arreign, judge, cast, and condemne our selves here, that we may escape this execution of the damned hereafter.

Use

Prov. 7. 22.

Esay 24. 17, 18; 19, 20, 22.

I have no will to end with terroure: Then to sweeten your thoughts with the joy of Saints, look upwards and you may see a blessed company.

Luke. 16. 22.

After the wicked are cast down into hell, Christ and the blessed Saints ascend into heaven. From the Tribunal-Seat of Judgement Christ shall arise, and withal the glorious company of Heaven, march towards the Heaven of Heavens. O what comely march is this? what songs of triumph are here sung and warbled? *The voice of thy Watchmen shall be heard, they shall lift up their voice and shout together, for they shall see eye to eye, when the Lord shall bring again Sion,* *Esay 52. 8.* Here is a victory indeed, the souldiers in arrayed order both Marching and Triumphant: Christ leads the way, the Cherubims attend, the Seraphims burn in love, Angels, Archangels, Principalities, Powers, Patriarchs, Prophets, Priests, Evangelists, Martyrs, Professours, and Confessours of Gods Law and Gospel, following, attend the Judge and King of glory; singing with melody, as never ear hath heard, shining with Majesty, as never eye hath seen, rejoycing without measure, as never heart conceived. O blessed train of souldiers, goodly troop of Captains! each one doth bear a palm of victory in his hands, each one must wear a crown of glory on his head; the Church Militant is now Triumphant; with a final overthrow have they conquered Devils, and now must they enjoy God, life, and heaven: and thus as they march along, heaven opens unto them: O infinite joy! Tell me, O my soul, what an happy hour will that be, when thou shalt first enter into the gates of heaven, when the Blessed Trinity shall gladly entertain thee, and with a Well done good and faithful servant, bid thee Come, and enter into thy Masters joy: When all the Angels, and Archangels shall salute thee, when Cherubims and Seraphims shall come to meet thee, when all the powers of heaven shall congratulate thy coming, and joy for thy arrival at the Port

Esay 52. 8.

Mat. 25. 21.

of

of peace! Here is the end of the godly, the fruits of his end, the *Reward* it self. What can I say? but live in Gods fear, and the Lord reward you; nay, he will so, if you live so, for *Then he shall reward every man according to his works.*

And now this Sermon done, you see the Court is dissolved: Stay but to receive *A Word of review*, and you shall hear in a word all the news of this Assize, from the beginning to the ending.

What a strange Assize was this, where every circumstance was to the wicked so terribly fearful? the *Term* full of horrour, the *Judge* full of Majesty, the *Prisoners* full of anguish, the *Trial* full of fear, the *Doom* full of grief to the wicked, as of comfort to the elect. *Seeing therefore that all these things are thus, what manner of Persons ought ye to be in holy conversation and godlinesse?* A word of judgement could make *Jeremiah* weep, just *Job* be afraid, *Felix* to tremble; and cannot this usual sound of the hammers a little mollifie our stony hearts? how is the *gold* become droffe, and the *silver* iron? we runne over reason, and tread upon conscience, and sling by counsel, and go by the Word, and poist to death; but will you not remember, that for all these things you must come to judgement? Be sure there is a *Term* for our appearance, *Then;* there is a *Judge* that will sit upon us, *He;* there is a band of *Prisoners*, *Every man;* there is a *Bill of Indictment* framed, according to our works. And last of all, there is a sentence after which follows the Execution, the reward due to us, which then he will give us: only now bestow on us those graces of thy Spirit, and then (O Lord) Reward us according to our works. AMEN.

2 Pet 3 21

Esay 1. 22.

Ecclef 11 9.



Hells Horrour.

M A T H. 13. 30.

Bind them in bundles to burn them.

Verse 25, 26.
27, 28, 29, 30.



His Text is the harvest of Tares, and that you may know the husbandry, here is first the *sowing*, Verse 25. Secondly, the *coming up*, Verse 26. Thirdly, the *overscers of it*, Verse 27. Fourthly, their intent to *weed it*, Verse 28. Fifthly, the *sufferance of its growth till the harvest*, Verse 29. Sixthly, *the harvest it self*, Verse 30. Or yet to give you the Parable in a more ample wise, here is a man sows good seed in his field, and the enemy, whilet his servants sleep, sows tares amongst the wheat: The seeding done, and the fertile soil made fruitful by heavens showres, the blade of the corn springs up, and the tears appear in their kind amongst them: those heavenly Angels, which are Gods stewards of this field pitching their watchful eyes about, first see, then run to their Master with this message, *Master, sowedst thou not good seed in thy field? from whence then hath it tares?* God, whose all-knowing wisdom can resolve all doubts, tells them exprefly, *an enemy had done this:* an enemy sure? yea, as *Peter* calls him, a *devouring enemy*: such is the fruit issuing from so bad an author. Yet see the sedulous care of Gods holy servants, they will not spare to root up what envy sows, and with a willing obedience expect only his command, *Wilt thou that we go and gather them up?* nay, see the Almighty disparking a while his beams of mercy, all must stay till the harvest, and then goes forth his royal command to the reapers: *Gather ye together first the tares, and bind them in bundles to burn them.*

: Pet. 5. 8.

But, me thinks, I hear you say to me, as the Disciples to our Saviour, *Declare unto us this parable;* for the doing of which I shall place before you a field, the world; the reapers, Angels; the householder, God; good men, as corn; the wicked, as tares; the harvest

harvest that must gather all, is the end of the world, and then are the reapers enjoyed this heavy task, *Separate the bad from the good, and cast them into hell fire to burn them.*

See here the miserable condition of impenitent souls, each circumstance aggravates their torment; and that you may in this text view a *Series* of the causes, here is first the efficient, *Bind:*] the material, *them:*] the formal, *in bundles:*] the final, *to burn them.*] Ever word like so many links, makes up this fiery chain of torment, *Bind:*] heavy doom to be fettered in hell-fire! *them:*] miserable souls to be captivated in those bands! *in bundles:*] cruel anguish to be crowded in throng heaps! *to burn them:*] intolerable heats, to be scorched, blistered, burned! And yet see here at once, this heavy, miserable, cruel, intolerable doom fall on the wicked; The command is out, what? *Bind,*] whom? *them,*] how? *in bundles,*] for what? *to burn them.*] Not a word, but it speaks horrour to the damned, either *Binding* or *bundling*, or *burning:* *Bind them in bundles to burn them.*

The work you see, is ordered; now we put in our sickle: only God prosper our labour, till we have done the Harvest.

Them.]

WE will begin first with the subject, that you may know of whom it is spoken, *Bind them;*] Them? whom? If you will view the precedent words, the Text tells you they are *Tares*, *Gather ye first the Tares, and binde them.* In Gods field there is Corn and Cockle, and as for the one there is provided a barn, so for the other there is nothing better than *binding* and *burning*.

The Greek word calls them *ζιζάνια*, *tares*; the Hebrews call them *Hadul*, *thistles or thornes*; and both are apt expressions of the matter in hand: what are *tares* for, but to be gathered, bound, and burned, saith our Saviour? and what are *thornes* for, but to be rejected, cursed, and burned, saith the Apostle? *Heb. 5. 8.* Such is the penalty of this weed of the earth (for they are neither better) that as men deal with *thornes*, who first cut them up with bills, then lay them up to wither; and lastly, burn them in the furnace: so God deals with *Tares*, he weeds them, *bindes them*, *burns them*; not a *Tare* escapes the fire, but all come to combustion.

Heb. 6. 4.

But only to follow the Original, they are called *τὰ ζιζάνια*, *Tares*: and that of a double derivation, the first is, *ζιζάνιον*, *quasi* *σιζάνιον* *παρὰ τὸ τοῦ σίνου εἶναι*, because they hurt the corn wherewith they are joyned; the second is, *ζιζάνιον*, *quasi* *τὸ σίτην ζῆναι*, because they imitate, associate. and so unite themselves with the corn, as if they were the very same. To begin with the last.

We all come together to the Church, and amongst us are *Tares* and *Wheat*, good and bad; in all companies there will be evil intruders, Satan among the Angels, *Saul* among the Prophets, *Judas* among the Apostles, *Demas* among the Professours; yet who can discern the *tares*, but God alone who knows our hearts? Hypocrites can work dissimulation in a web, and this so cunningly is platted, that no difference is discerned: such are hot meteors in the air, which shoot and shew like starres, but are indeed nothing lesse: your eyes may be fixed on Heaven, your ears all listening to this Sermon; yet (as I condemn none, so) I never knew, but Darnel hath ever been in Gods field. The Church Christ calls a net, an house, a floor, a field: a net that takes fish, good and bad: an house, that harbors vessels of wrath and honour: a floor, whereon is poured wheat and chaff; a field, wherein is sowed Corn and Cockle: Thus good and bad Seed are a while as that *Treasure hid in the Field*, which cannot be discovered: But is there not a God that searcheth both the Heart and Reins? *Be not deceived*, yea deceivers of the World! God is not mocked; it is not a false heart with a fair look, it is not a meer shew of Religion which God accepts: Silly Tares, hide close your sins in the darkest furrowes, or mount up your heads amongst the flourishing Wheat, yet know there is a Fan that will purge the Floor; you would grow, and you shall grow till the Harvest: God suffers that Seed till the Fruit grows ripe, but then, gather the *Tares*, and bind them (wicked dissemblers) *bind them in bundles to burn them.*

*Matth. 13. 44.
Gal. 6. 7.*

Mat. 13. 12.

Secondly, as the *Tares* are *Hypocritical*, so are they *hurtful*; they seem at unity, but are at enmity with the Wheat about them: And these *Tares* are either *Heriticks*, as most Fathers understood them; or any sinner whosoever, that is a *Child of the wicked one*, as our Saviour did expound them.

First,

First, they are *Hereticks*, wicked *Tares* indeed: and that you may know who are these: *Aigion* is a choise, or election; at first a good word in Philophy, taken for a right from of learning: but now in Divinity it is a word of disgrace, and intends a stubborn deviation from the received truth. This infection (like the *Tares*) first begins *whiles men sleep*, the Pastours negligence give way unto it, and because of its little seed, or small beginning, it is never heeded, or regarded, till the whole house be infected: thus Popery crept up in the dark, like a thief putting out the lights, that he might rob the house more securely; and as it began with a little, so it went on by degrees, till an universal Apostasie was (as it were) over the face of the world. *Austine* saith of *Arrim* his heresie, *It was at first but a little spark*, but it spread so at last, that the flame of it *siinged the whole world*: so the Pope rose by degrees first above Bishops, then above Patriarchs, then above Councils, then above Kings, then above Scriptures, even so the Apostle speaks of Antichrist, *He hath exalted himself above all that is called God*, 2 Thes. 2. 4. Heresie creeps in at a little hole, like a plague that comes in at the windows, and then propagates it self beyond all measure: O that these *Tares* were weeded, that *Ishmael* were cast out of doors, so that *Sarah* and her son *Isaac* might live in quiet and peace; or if they must grow untill the harvest, what remains, but, *I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine that ye have learned, and avoid them.*

Unascintilla
fuit.
Totum orbem
ejus flamma;
popula: a c.
2 Th. 2. 4

Rom. 16. 17.

But as *hereticks*, so all reprobates are the *Tares* here spoken of, they are offenders on all hands, both in doctrine and conversation: and thus our Saviour interprets, *The good seed are the children of the Kingdome, but the Tares are the children of the wicked one*, Verse 38. And most filty are the reprobates called *Tares* in respect of their

Verse 38.

} Intrusion here.
} Separation hereafter.

First, as the *Tares* grow amongst corn, so the wicked all their life associate themselves with the godly; the Church (saith *Austin*) is full both of wheat and chaffe: *I avoid the chaffe lest I become chaffe, but I keep the floor lest I become nothing*. What else? in this life the best company is not free from the intrusion of *tares*; therefore cries *David*, *Wo is me that I am constrained to dwell with Mesich, and to have my habitation among the tents of Kedar*, Psal. 120. 4. No greater discomfort than to co-habit with the wicked: are they not *pricks in your eyes, and thornes in your sides*? yea, they are thornes indeed, saith the Lord to *Ezekiel*, *Lo, the thornes and briars are with thee; and thou dost dwell among Scorpions*, Ezek. 2. 6. Sure we had no need of security, that are thus compait with enemies, the briars may scatch us, the thornes prick us, the Scorpions sting us, we can hardly so escape, but some of these will hurt us. A good man with ill company, is like a living man bound to a dead corps, and (may I appeal to your selves) is the living likely to revive the dead? or the dead more like to suffocate the living? O ye children of the Kingdome, blesse you whiles you live; lo, the *tares* are among you like wolves amongst lambs; be wise then in your carriage, and save your selves, your own souls.

Fugio pa-
leam ne hoc
sim; non are-
am, ne nihil
sim. *Augustin*.
Psal. 120. 4.

Numb. 33. 55
Ezek. 2. 6.

Secondly, as the *tares*, so reprobates shall one day be separated from the Wheat, the good: *In the time of harvest* (saith our Saviour) *I will say to the reapers, Gather ye first the tares: here is that woful separation between true Christians, and the profane wretches of this world*. It is begun at death, and then must they part till the day of doom; but when that comes, there must be a final separation; *He shall sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats*, Matth. 25. 32. Here is a separation indeed, not for a day, or a year, but for timelesse eternity. Lo a vast and immeasurable gulf betwixt heaven and hell, so that as *Abraham* tells the rich man, *They that would passe from hence to you cannot, neither can they passe to us, that would passe from thence*, Luke 16. 26. This is that endlessse divorce of the *Wheat* and *Tares*, this is that unpassable distance twixt heaven and hell, through all eternity. O miserable *Tares*! what a losse hath befallen you? now you live with the *Wheat*, and you o'retop them, trouble them, vex them with your society; but hereafter you must shake hands for ever; for the wheat must be gathered into Gods barn, his Kingdome, whilest the miserable *Tares* are gathered by Angels, and bound up in bundles for the burning.

Matth. 25. 31.

Luke 16. 26.

Lo here a world of *tares*, and that I may give you them in a map, what are they but hypocrites, hereticks, reprobates? all children whatsoever, that have Satan to their father; for of *them* is this spoken.

Use

The Proverb is, *Ill weeds grow apace*, nay they are so common, that it is hard to set the

the foot besides them. Look into your hearts, your sons and daughters of Adam, are not your furrowes full of cockle and darnel; the earth (saith the Philosopher) is now an own mother to weeds, but a step-mother to good herbs; man of his own inclination is apt to produce weeds and tares, but ere he can bring forth hearbs and graces, God must take pains with him indeed. No husbandman so labours his grounds, as God doth our hearts: happy earth that yields him an expected harvest; and that our hearts may be herein, what shall we say unto thee, O thou preserver of men? *Awake, O north-winde: and come, thou south, blow upon my garden that the spices thereof may flow out, yea let my beloved come into his garden, and eat his pleasam fruits,* Cant. 4. 16.

Cantic. 4. 16.

And yet again, that I may weed *Tares* amongst us, consider with your selves, you that go on in your sins, will you run upon ruine, and can we say nothing to keep you out of the fire? O sweet Saviour! what didst thou endure for us, that we might escape this durance? and yet we are secure, and care not, vilifying that blood that was of more value than a world. Think of it, you that are in the blade, ere the harvest come: No man desires to purchase land, that will bring forth nothing, but weeds: and shall God buy so base a ground, that will be no better, at so inestimable a price, as the incorruptible blood of his onely Son? O ye weeds of the earth, turn your selves, or be ye turned into wheat; call, and sue, and cry for the mercy of God in Christ our Saviour: yea again, and again, beg of your Jesus that he may root up your weed, and plant in you his graces, that like good corn you may fructifie here and when the harvest comes, you may be gathered into the barn and remain in his Kingdome.

Thus far you see the prisoners, the next point is the chains wherewith these prisoners, are bound: but of that hereafter. Remember in the mean time the *Tares*, and as good seed bring ye forth good fruit, *some thirty, some sixty, some an hundred fold,* that when the reaping comes, we may be ready for the barn, and then, *Lord Jesus come when thou wilt, even, Lord Jesus, come quickly, Amen.*

Bind.]

THe malefactor, whose hands are pinion'd, legs chain'd, feet corded, may lie restless in his thoughts, caselesse in all parts: the wicked are cast into a prison under lock and bolts, where the devil is jaylour, hell the prison, and the bolts such other as burning steel and iron. See here a jaylour, jayle, and manacles, all which are provided for the damned: and because of their relation each to other, give me leave to produce them in their order.

The *Tares* must be bound, and for the executing of this doom, the Judge here delivers them over to the jaylour. *Jaylour? whom? good and bad Angels; for both these are the executioners of Gods direful sentence.*

First the good Angels; so faith our Saviour, *The reapers are the Angels,* ver. 39. and he will say unto the reapers, ver. 30. *Gather ye first the Tares, and bind them up in bundles.* They which are all mercy to the good, are here the executioners of Gods judgments on the wicked. Thus was Sodom destroyed by an Angel, Gen. 19. The army of Senacherib was overthrown by an Angel, 2 King. 19. Seventy thousand men of Israel were struck with pestilence by an Angel, 2 Sam. 24. Blasphemous Herod was smitten by an Angel, Acts. 12. 23. Yea the *Tares* themselves must be gathered by Angels, who will binde them in heaps like faggots, and then cast them into hell fire to burn them.

Verf. 39.
Verf. 30.
Gen. 19.
2 King. 19.
2 Sam. 24

Acts. 12. 23.

How fearful is it to fall into the hands of Gods host? no power can resist, no policy prevail, all the stratagems of war are but folly to gods wisdom; then into what moats and atoms shall the proud dust of sinful man be torn? what? dares he struggle against heaven? See God and Angels are become his enemies, and whose help should he have, when heaven it self makes war? Mountains and Rocks are no defence against God: shields and spears cannot keep safe the *Tares*? no, God hath his warriors that will pluck, and tear, and torture reprobates: the Angels are his reapers, that must gather the *Tares*, and binde them in bundles to burn them.

But secondly, good and bad Angels both joyn in this office to bind the *Tares*: if there be any difference, it is in this, the good Angels begin, and the bad continue, to make the binding everlasting. Here is a jaylour indeed, and if you would see him in his form, you may take the description from that great Leviathan, Job 41. 18. *By his neesings a light doth shine, and his eyes are like the eye-lids of the morning, out of his mouth go burning lamps; and sparks of fire leap out; out of his nostrils goeth smoke as out of a seething pot or Cauldron; his breath kindleth coales, and a flame goeth out of his mouth,* Job. 41. 18, 19.

Job 4. 18, 19.
20, 21.

20, 21. What an ugly devil is this, whom God only mystically describes with such terrible shapes? his needling flames, his eyes stare, his mouth shoots fire, his nostrils smoak, his very breath sets all a burning round about him. Such a jaylour hath God prepared for hell-prisoners. As God hath fettered him, so he layes fetters on them, revenging his own malice on his fellow-sufferers. The devil first tempts, and then he fetters *Tares*: whiles men live on earth, he layes snares for souls: thus he prepared flatterers for *Rehoboam*, liars for *Ahab*, concubins for *Solomon*, forcerers for *Pharaoh*, witches for *Saul*, wine for *Benhadad*, gold for *Achan*, a ship for *Jonas*, and a rope for *Haman*: but he that makes gins, and nets, and snares on earth, makes bolts, and hammers, and whips in hell; thus he hath prepared darknesse for *Herod*, a fire for *Dives*, plagues for *Pilate*, brimstone for *Judas*, snares for *Demas*, and fiery fetters for all Reprobate *Tares*: what need poor souls any farther fetters, whom the Devil once shuts within his Den! dare you live in such a nest amongst speckled poisons? there Serpents girdle the loines, and Cockatrices kill with their eyes, and Dragons spit fire from their mouths, and Wolves all devour mens souls, and Lions roar for the prey, and Vipers sting and strike with their Tails: O fearful *Jaylours*! what strange kind of furies live in hell.

You see the *Jaylor*, now turn your eyes from so bad a spectacle, and let us view the den where this *Monster* lyes.

The Hebrews call it *Sheol*, a great Ditch or Dungeon; the Greeks *Ζόον*, even darknesse it self; the Latines *Infernus*, a place under ground: all agree it is a Dungeon under earth, containing these two properties.

{ Deepnesse.

{ Darknesse.

Revel. 9. 1.

Kecker. Syst.
Theo. de inferno.

1. *It is deep*: as heaven is high, so (most probable it is) that hell is deep. *John* calls it a *bottomless pit*, Revel. 9. 1. as if Reprobates were always falling, yet never could find bottom where to rest; or howsoever this be a Metaphor, yet without question, heaven and hell are as opposite as may be: and whether the Centre be the place of torment, or (as others think) all the gulfses of the Sea, and hollows of the earth, as being more capable to contain the Damned, I leave it to the Schools; as for the Pulpit, I think this prayer more fit, Lord, shew us what it is, but never where.

Secondly, the *deepness* is yoaked with *darkness*; such a dungeon fits the *Tares*, they committed works of *darkness*, and are cast into utter *darkness*; a *darkness* that may be felt, thick Clouds that may be handled, damp and mists that strike at their hearts with sensible griefs. This is that bottomless pit in the heart of the Earth: There shines no Sun, no Moon, nor Stars; there is no light of Candle, Torch, or Taper, shine the Sun never so fair, it is still night there; the Dungeon is dark, and this makes the place more sad, more uncomfortable. Let Poets feign of *Tantalus* tortures, *Prometheus* Vultures, *Ixions* Wheel, and *Charons* rowing, these come far short to expresse the pains of those that rage in Hell: there plagues have no ease, cries have not help, time has no end, place no redemption: it is the dark prison where the *Tares* are chained, and the wicked bound in fetters of fire and darknesse. Could men have a sight of hell whiles they live on earth, I doubt not their hearts would tremble in their bosomes: yet view it in a way of meditation, and see what you find; are there not wonderful engines, sharpe and sore instruments of revenge, fiery *Brimstone*, pitchy *Sulphur*, red hot chaines, flaming whips, scorching darknesse? will you any more? The worm is immortal, cold insupportable, stench indurable, fire unquenchable, darknesse palpable: This is that prison of the damned, then whose eyes dare behold such amazing objects? But if not, see, yet listen with your eares, is there any charm in hell to conjure away Devils, or to ravish souls? What musick affords the place, but roaring, and crying, and howling? cursing their Hymnes, wailing their tunes, blasphemies their duties, lachrymæ their notes, lamentations their songs, screeching their streines, these are their evening and their morning songs; *Moab* shall cry against *Moab*, one against another, all against God. O fearful Prison! what torments have the *Tares* that lie here fettered? Their feet are chained in the stocks, and the Iron pierceth their souls; it is a dungeon where the light never shined, but the walls are as black as pitch, the vaults are smoaked as Chimneys, the roof as dark as hell, nay the Dungeon is hell, where the *Tares* lye bound and fettered. Think of this *Jayle*, ye offenders of Gods Law, and Majesty; the Angels see our doings, the Judge now expects our returning, the *Tares* grow till the harvest; and if still they offend

offend, death apprehends them; God will judge them, the *Jaylour* take them, *Hell* imprison them: there are they bound: You hear the Evidence brought in, and the sentence gone out, *Take them, Binde them, Binde them in bundles to burn them.*

And if this be the *Jaylours* Goal, what then be the *Bonds or Chaines*?

Jude 6.

The Angels which kept not their first estate (saith *Jude*) *God hath reserved in everlasting Chains;* and *God spared not the Angels that sinned* (saith *Peter*) *but cast them down to hell, and delivered them into Chains of darkness.* Thus *Christ* doomed him that had not on his wedding garment, *Binde him hand foot*: and what may these *chaines, and bonds* insinuate, but that the *Tares* are *tyed to their torments*? might they but remove from place to place, this would afford some ease; might they but stir aloot, or but turn about, or have any little motion to refresh their tormented parts, this would yield some comfort; but here is an universal binding, *hand and foot*, body and soul, all must be bound with everlasting *chaines*. The reprobates are pack't and crowded together, like bricks in a fiery furnace, having not so much as a chink where any winde may enter in to cool them. O ye that live in the sinful wealth of this world, consider but this one punishment of hell, and be afraid! if a man enjoying quiet of minde, and health of body should lye chained on a soft down-bed for a month, or year, how would he abide it? But this is nothing: if a man should lye sick of a Feaver, swolne in a Drop sicke, pained with the Gowt, and (though it were for the recovery of his health) without any turning, tossing, stirring, this were a great torture sure, and a question it were, whether the disease or the Physick were more intolerable? Witnesse poor Patients, who change their sides, wish other beds, seek other rooms, and all these shifts but to mitigate their pains: How wretched then are the *Tares* bound in *Chains*? They are not in health, nor bound for a moneth, nor sick of a Fever, nor lye for a year; their pain is grievous, their bonds heavy, their torments durable, their restless rest eternal. *The worm shall gnaw their spirit, the fire torture their flesh*; were these nothing, yet small sorrows grow great with continuance; the fire shall torture, yet never cease; worms gnaw the heart, yet never gnaw in funder the strings: wretched souls are bound indeed, whose bonds are never out of date: A seven years prentiship would ere long expire, but what are seven years to a world of ages? The Reprobates must serve years, ages, even to a million of millions, and yet are never free: O bondage not to be uttered, yet must be endured! Is it not a Bedlam-fury, that must have such bonds? a little to expresse their torments by our sufferings, which yet are nothing, nothing in comparison. What mean these *chaines, and whips, and links, and scourges*? *Iron chains, whips of steel, fiery links, knotty scourges*? Furies shake their bolts to affrighten souls, the Irons strike through their eares, and the hooked Engines tear their Bowels, as if the torment of *tares* were the delight of devils. Here is a *prison* indeed, where is nothing heard but yells and groanes, and sudden cries; the fire flakes not, the worme dies not, the chains loose not, the links wear not, revenge tires not, but for ever are the torments fresh, and the fetters on fire, as they came first from their Forge.

Vermis conscientiam ignis comburet car-nem.

What a strange kinde of torture falls upon the wicked? they are bound to fiery pillars, and devils lash at them with their fiery whips: is there any part of man escapes free in such a fray? *The flesh shall fry, the blood boil, the veines be scorcht, the sinews rack't, Serpents shall eat the body, furies tear the soul*; this is that woful plight of *Tares*, which lie bound in Hell. The sick man at Sea may goe from his ship to his boat, and from his boat to his ship again: the sick man in his bed may tumble from his right side to his left, and from his left to his right again; only the *Tares* are tied hand & foot, bound limb & joynr: their feet walk not, their fingers move not, their eyes must no more wander as before: lo, all is bound. O these manacles that rot the flesh, and pierce the inward parts! O unmatched torments, yet most fit for *Tares*! sin made them furious, hell must tame their phrensie: the Judge thus commands, and the Executioners must dispatch; fetter them, fire them, *Binde them in bundles to burn them.*

I have led you through the dungeon, let this sight serve for a terrour that you never come nearer: To that purpose (for exhortation,) consider:

Alas! all hangs on life, there's but a twine-thread betwixt the soul of a sinner, and the scorching flames: who then would so live, as to run his soul into hazard? The Judge threatens us, devils hate us, the bonds expect us, it is only our conscience must clear us, or condemn us. Search then thy wayes, and stir up thy remembrance to her *Items*: hast thou dishonoured God, blasphemed his Name, decayed his image, subduing thy soul to sin, that was created for Heaven? repeat these courses, ask God for-

i. Use

Ezek 33. 11

givenesse, and he will turn away thy punishment. I know your sins are grievous, and my soul grieves at the knowledge: many evils have possessed too many; drunkennesse, and oathes; and malice, and revenge, are not these guests entertained into all houses? banish them your hearts, that the King of glory may come in: *As I live* (saith the Lord) *I desire not the death of the wicked, but that the wicked turn from his way and live.* Would God bestow mercy? and should we refuse his bounty? as you love heaven, your soules, your selves, leave your sins.

Use 2.

Ephes. 5. 2.

Use 3.

And then (here is a word of consolation) the penitent needs not fear hell, Gods servant is free from bonds; yea, if we love him who hath first loved us, all the chains and pains of hell can neither hold, nor hurt us.

O then ye sons of *Adam* (suffer a reproof) what do ye, that ye do not repent you of your sins? is it not a madness above admiration, that men (who are reasonable creatures) having eyes in their heads, hearts in their bodies, understanding like the Angels and consciences capable of unspeakable horror, never will be warned, until the fire of that infernal Lake flash and flame about their ears? Let the Angels blush, heaven and earth be amazed, and all the Creatures stand astonished at it. I am sure a time will come, when the *Tares* shall feel, what now they may justly fear; you hear enough, such weeds must be bound, thus strait is the Lords command; *Bind them in bundles to burn them.*

But all is not done; *Chains have their links*, and we must bring all together. Sinners are coupled in hell as *Tares in Bundles*: But of these when we next meet; in the mean while let this we have heard, *Bind us all to our duties*, that we hear attentively, remember carefully, practise conscientiously, that so God may reward accordingly, and at last crown us with his glory. *The Tares must be bound up in bundles*; but, Lord, make us free in Heaven, to sit with *Abraham, Isaac, and Jacob* in thy blessed Kingdom.

In bundles.

THe command is out: what? *Bind* whom? *them* how? *in bundles.* The tares must on heaps, which gives us a double observation.

} General.

} Special.

In the general it intimates these two points; *the gathering of the weed*, and *its severing from the wheat*: both are bound in bundles, but the wheat by itself, and the tares by themselves: as at that doom (when all the world must be gathered, and severed) some stand at the right hand, others at the left: so at this execution, some are for the fire, and others for the *Barn*; they are *bound* together, yet a cording to the difference of the several parties, each from the other.

1 Observe.

Psal 120. 4.

First, *The tares must together*: *Wo is me* (saith David) *that I am constrained to dwell with Mischief*: and if David think it woful to converse with his living enemies, then what punishment have the wicked, whom the Devil and damned, the black Angels and everlasting horror must accompany for ever? *The tares must be gathered, and bundled*; and the more bundles, the more and more miseries: Company yields no comfort in hell-fire; nay, what greater discomfort than to see thy friends in flames, thy fellows in torments, the fiends with flaming whips, revenging each others malice on thy self and enemy? It was the rich mans last petition, when he had so many repulses for his own ease, to make one suit for his living brethren; he knew their company would encrease his torment, to prevent which, he cries out, *I pray thee, father Abraham, that thou wouldest send Lazarus to my fathers house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment.* Why, it may be God will hear him for them, especially making such a reasonable request as this was, that *Lazarus* might onely warn his brethren of future judgment: no, but to teach you, if you fall your souls to sin, to leave a rich posterity on earth, you shall not onely your selves (without all remorse and pity) be damned in hell; but your posterity shall be a torment to you whilst they live, & a greater torment if they come to you when they are dead. To converse with Devils is fearful, but altogether to accompany each other, is a plague fit for tares. In this life they flourish amongst the wheat, *Let them grow both together, corn and tares untill the harvest*, at the harvest come, God will now separate them both afunder, and as in Heaven there none are but Saints, so in hell there are none but reprobates: To encrease this torment, as they grow together, so all their conference is to curse each other: *Moab* shall cry against *Moab*, father against son, son against father: what

Luk 16. 27, 28

what comfort in this company? The Devil (that was authour of such mischiefs) appears in most grisly formes, his Angels, (the black guard of hell) torture poor souls in flames: there live swearers with their flaming tongues, usurers with talent hands, drunkards with scorched throats, all these tares like fiery faggots burning together in hell-flames; this is the first punishment, *all the tares must meet, they are bundled together.*

Secondly, *as the tares must together, so they must together by themselves;* thus are they bundled, and severed; bundled all together, but from the wheat all asunder. *Observ. 2.*

Hell is called damnation, *Because it brings Heavens losse,* and this by consent of most Divines, is the more horrible part of hell: So Basil, *To be alienated or separated from the presence of God, his Saints, and Angels, is far more grievous than the pains of hell.* So Chrysostome, *the pain of hell is intolerable indeed; yet a thousand hells are nothing to the losse of that most glorious Kingdome.* So Bernard; *It is a pain far surpassing all the tortures in hell, not to see God, and those joyes immortal, which are prepared for his children.* O then what hells are in hell, when besides the pains of sense, there is a pain of losse, the losse of God, losse of Saints, losse of Angels, losse of Heaven, losse of that beatifical vision of the most Sovereigne Good, our ever-blessed Maker? Consider with your selves if at the parting of the soul and body there be such pangs, and gripes, and stings, and sorrowes: what grief then will it be, to be severed for ever from the Highest and supreme Good? suppose your bodies (as some Martyrs have been used) should be torn in sunder, and that wilde horses, driven contrary wayes, should rack and pull your arms and legs, and heart and bowels, one piece from another, what an horrible kind of death would this be, think you? and yet a thousand rentings of this member from that, or of the soul from the body, are infinitely lesse than this one separation of the soul from God. When Jacob got the blessing from his brother Esau, it is said in the Text, *that he roared with a great cry and bitter,* saying to his father, *Hast thou not reserved one blessing for me also?* Imagine then, when the wheat must have the blessing, how will the tares (figured in Esau) roar and cry, and yell, and howl again? and yet notwithstanding this unspeakable rage, all the tears of hell shall never be sufficient to bewail the losse of Heaven. Hence breeds that worm that is alwayes gnawing at the conscience, *A worm (saith our Saviour) that dies not,* Mark 9. 44. It shall lie day and night, biting, and gnawing and feeding upon the bowels of the damned persons: O the stings of this worm! no sooner shall the damned consider the cause of their misery, to wit, the mis-spending of their time, the greatnesse of their sin, the many opportunities lost, when they might have gotten Heaven for a tear, or a sigh, or groan from a penitent heart; but this worm (or remorse) shall at every consideration give them a deadly bite, and then shall they roare it out, *Miserable wretch, what have I done? I had a time to have wrought out the salvation of my soul, many a powerful searching Sermon have I heard, any one passage whereof (had I not wickedly and willfully forsook mine one mercy) might have been unto me the beginning of the New-birth; but those golden dayes are gone, and for want of a little sorrow, a little repentance, a little faith, now am I burning in hell-fire: O precious time! O dayes, moneths, years, how are ye vanished, that you will never come again? And have I thus miserably undone myself? Come, Furies, tear me into as many pieces as there are moats in the Sun, rip up my brest, dig into my bowels, pull out my heart, leave me not an hair on my head, but let all burne in these flames, till I moulder into nothing.* O madnesse of men, that never think on this all the dayes of your visitation! and then when the bottomelesse pit hath shut her self upon you, thus will this worm gnaw your hearts with unconceivable griefs. Be amazed, O ye Heavens! tremble thou Earth! let all creatures stand astonished; whilst the Tares are thus sentenced, *Bundle them, and burne them.*

Thus far of the word in general: but if we look on it with a more narrow eye, it gives to our hands this special observation.

The Tares must have chains proportionable to their sins: Binde them in bundles. saith my Text, not in one, but in many faggots, *an Adulterer with an Adulteresse, a Drunkard with a Drunkard, a Traytor with a Traytor.* As there be several sins, so several Bundles, all are punished in the same fire, but all are not punished in the same degree; some have heavier chains, and some have lighter, but all in just weight and measure. The Proud shall be trod underfoot, the Glutton suffer inestimable hunger, the Drunkard feel a burning thirst, the Covetous pine in wants, the Adulterer lye with Serpents, Dragons, Scorpions. Give me leave to binde these in bundles, and so leave them for the fire; they are first bundled, then burned. *Observ.*

Where

1.
Ezay 3.

Job 20. 25.

Where is Lady *Pride* and her followers? see them piled for the furnace: you that jet it with your *balls and bracelets, tyres and tablets, rings and jewels, and changeable suits*, think but what a change will come, when all you (like birds of a feather) must together, to be *bound in bundles*. What then will your pride avail, or your riches profit, or your gold do good, or your treasures help, when you must be constrained to *commit up again your riches, the increase of your house-departing away, and a fire not blown interly consuming you and them!* The rich man in the Gospel could for a time go richly, fare sumptuously, and that not only on Sabbaths or Holy-dayes, but (as the Text) *every day*: yet no sooner had death seized on his body, but he was fain to alter both his suit and diet; hear him how he begs for water, that had plenty of wines; and see him that was *clothed in purple*, now apparelled in another suit, (yet of the same colour too) even in *purple flames*: O that his delicate morsels must want a drop of water, and that his fine apparel must cost him so dear, as the high price of his soul! Why, rich man, is it come to this? the time was that *purple and fine linnen* was thy usual apparel, that banquets of *sumptuous dishes* were thy ordinary fare, but now not the poorest beggar (even *Lazarus* himself) that would change estate with thee: Change, said I? no, *Remember* (saith old *Abraham*) *that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented*, Luk, 16. 25.

Luke 16. 25.

But there are other *Bundles*; where is *Gluttony* and her surfeiters? Do we not see how the earth is plowed, the sea furrowed, and all to furnish one *Epicures table*? *Sivil* sends fruit, *Canary* sugars, *Molnques* spices, *Egypt* balsamum, *Candy* oyles, *Spain* sweet meats, *France* wines; our own land cannot satisfy, but forreign Kingdomes and Countreys must needs be sacrificed to our belly-gods: but what dainties have such *Nabals* when they come to hell? there is a black banquet prepared for devils and reprobates; the first dish is *weeping*, the second *gnashing of teeth*, and what mirth is there where these two courses must last all the feast? The *lazy Friar* sweating at his long meats and meals, *Hu quantum patimur*, cries he, *alas, how much do we suffer which are Friars?* but alas, how much must you suffer at this supper, where the meat is poison; the attendants, *furies*; the music, *groanes*; and time without end, the sauce of every dish? See here the provision for the damned, their chains loose not, their fire cools not, their worm dies not, their woes end not, such gall and vinegar bitters every morsel. God hath proportioned this punishment for these sheaves, they are sent from surfeits to an empty dungeon, that sent away beggars empty from their dooes.

3.
Ezay 28. 3.

But more *Bundles* yet, where is *Drunkennesse* with her rioters? *Lo, they are trodden under foot*, saith the Prophet, they whose tables were full of *vornit and filthiness*, are now driven to that scarcity and want, that not a cup of wine, nor a draught of beer, nor a drop of water can be got in all hell for them. *Sin must have its punishment in a just proportion*: the tongue of that rich man that had turned down so many tuns of wine, cannot procure in hell one pot of water to cool it: in his tongue he sinned, in his tongue he is tormented: fiery heats breed a scorching thirst, yet because he denyed *Lazarus* a crumb of bread, *Lazarus* must not bring him a drop water: how? a drop of water? alas, what are ten thousand rivers, or the whole sea of water unto that infinite world of fire? here is a poor suit indeed, what begs he but a cup of water, an handful of water, a drop of water; nay, were it but a wet finger, to cool the tip of his scorched tongue? Harken ye drunkards, and fear these flames that one day must parch your tongues. Here you may recreate your selves by sleep when you have too much, or by idle company when you would have more, but hereafter you shall finde no means to qualifie these pains: sleep there is none, though it be nothing but an everlasting night: friends there be none, though all could professe their everlasting loves; you may indeed commerce with some company, but who are they save devils and reprobates, (miserable comforters!) in the same condemnation? Who is not sober, that knows what portion must befall these reprobates? their mouthes dry as dust, their tongues red as fire, their throats parcht as coals, all their bowels clung together as the burning parchment. *He that sows iniquity shall reap vanity*, the drunkard that abuseth so much wine, must there want a little water, his tongue shall cleave to the roof of his mouth, and goblets of boiling lead run down his throat: as the pleasure, so the pain; he was comforted, and is tormented.

4.

And yet more *Bundles*; where is *Covetousnesse* and her gripers? O the iron age we live in! was there ever lesse love? ever more dissembling? the covetous hoardeth, holdeth, oppreth, or it may be puts out to usury, but never without sureties, pledges, mortgages

mortgages, bills, or bonds; Think of those bonds ye covetous; that must binde you in bundles; had you then ten thousand worlds, and were they all composed of purest gold, and brim-full with richest jewels, yet would you cast them all at the foot of some Lazarus, for one drop of water, or one puff of winde, to cool any part or piece of your tormented members. See the cruel effect of sin; he that hath no pitie, shall not be pitied; no, He shall have judgement without mercy, that hath shewed no mercy. James 2. 13. Thus to pay the covetous in his own coin, coffers and chests shall be brought before him, there shall devils ring him a peal of this damned coin, of pounds, of shillings, of pence, these accounts shall sound through his ears; and to satisfie his heart, melted gold shall be poured down his throat; yea, he shall be served too with his meat in plate, and plate and meat all boil together to his loathed supper; thus hath God satisfied him that could never satisfie himself; his gold now wants no weight, his silver is not scarce, mountains and loads are prepared for him to his greater torments.

Jam. 2. 13.

Yet again more Bundles; where is Adultery with her minions? Lo, ugly fiends do embrace them, and the furies of hell be as their bosome-concubines. I have read some where (but I will not deliver it as a truth) that a voluptuous man dying, and going to this place of torment, he was there saluted in this fearful manner: First, Lucifer commands to fetch him a chaire, and forthwith an iron chair red-hot with sparkling fire was brought, and he set thereon: this done, Lucifer commands again to fetch him drink; and a drink of melted lead was brought in a cup, which they straitway pouring into his open mouth, anon it came running out of all his members: this done, Lucifer commands again, that according to his use they should fetch him musicians to make him merry, and a sort of musicians came with hot glowing trumpets, and sounding them at his eares (whereto they laid them) anon there come sparks of fire leaping out of his mouth, his eyes, and nostrils, all about him; this done, Lucifer commands again, that according to his wonted manner he should have his Concubines, and upon this they bring him to a bed of fire, where Furies give him kisses, fiery serpents hug about his neck, and the gnawing worms suck blood from his heart and breasts, for ever and ever. Howsoever in this story, it may be altogether truth was not brought to bed; yet imagine what a welcome shall be to the damned souls? Their eyes shall startle, their ears glow, their nostrils suck up flames, their mouthes taste bitterness, and for the sense of feeling, according to the measure of their sin they are wrapped in the grizzly embracements of stinging and stinking flames; where now are those dainty delights, sweet musick, merry company? are all left behinde? and is there no recreation in those smoaky vaults? Unhappy dungeon, where there is no order but horrour, no singing but howling, no ditties but their woes, no comforts but shrieks, no beautie but blacknesse, and no perfumes or odour, but pitch and sulphur. Let the heat of this fire cool the heat of your lust; pleasure ends with pain. In as much (saith God) as the harlot glorified her self, and lived in pleasure, so much give ye to her torment and sorrow: Rev. 18. 7.

Revel. 18. 7.

You see now (Beloved) what Tares are in bundles; the Proud, Gluttons, Drunkards, Covetous, Adulterers, these and such others are bundled by the Reapers at the general Harvest.

O then, having yet a little time, how should we labour to escape Hells horrour? let the Proud be humbleth, the Epicure fast, the Drunkard pray, the Adulterer chastise himself to pull down his body; and for the Covetous wretch, let him with all holy greedinesse lay out his bags for the eternal good of his soul: Alas, 'one foot in heaven is better than all your lands on earth. I had rather be a door-keeper in the house of my God, then to dwell in the Tents (in the houses, in the Palaces) of the wicked. Now then in the fear of God reform your lives, and your harvest, without question, shall be the joy of heaven; or if Tares will be Tares, what remains but Binding, and Bundling? Bind them, Bundle them, Burn them.

Use

Psal. 84. 10.

The Harvest is done, and the Angels sing and shout for their ended task: the Tares are reaped, the furrows cleaned, the tickles laid aside, the sheaves Bundled: and to shut up all, they must be Burned: but stay we them a while, and at our next meeting we will set them on fire. God make us better seed, that we may receive a better crop, even that Crown of glory in the highest heavens.

To burne them.

WE have followed the Prisoners from the bar, and brought them to the stake; what remains further, but to kindle the Faggots, and so to shut up all with the burning? Hell.

Hell-fire (at the first naming) makes my soul to tremble; and would the boldest courage but enter into a serious meditation, what it were to lie everlastingly in a red-hot scorching fire, how could he chuse but stand astonished at the consideration? it is a *furious fire*: rouse up (beloved) for either this, or nothing will awake you from the sleep of sin wherein you snort too securely.

Some differences there are about this *fire*: many think it a *Metaphorical*, others a *material fire*; be it whether it will, it is every way fearful, and far above the reach either of humane or Angelical thoughts to conceive.

Rev. 21.

If it be *Metaphorical* (as *Gregory* and *Calvine* are of a minde) then is it either more, or nothing lesse terrible: when the Holy Ghost shadows unto us the Joys of heaven by gold, and pearles, and precious stones, Rev. 21. there is no one thinks but those joyes do far surpass these shadows: and if the pains of hell are set out by fire, and flames, and brimstone, and burning, what pains are those, to which these are nothing but dumb shows or types?

Or if hell-fire be *material* (as *Augustine* and *Bullenger* do conjecture) yet is it far beyond any fire on earth: mark but the difference: our fire is made for comfort: *hell-fire* is created for nothing else but torment: our fire is blown with some airy breath of man, but *hell-fire* is blown with the angry breath of God: our fire is fed with the fuel of Wood or Coale; but *hell-fire* is tempered with all the terrible torturing ingredients of sulphur, and brimstone; or (to cut the way nearer) I will reduce all the differences to some of these foure, and so proceed in their order: they differ; first, in *heat*; secondly, in *light*; thirdly, in *their object*; fourthly, in *duration*.

Esay 30. 33.

First, in *heat*: The pile thereof is fire and much wood, and the breath of the Lord like a stream of brimstone doth kindle it, Esay 30. 33. This fire is not made by the hand of man, nor blown from the bellows of some forge, nor fed with any fuel of combustible matter: no, it is the arme of God, and the breath of God, and the anger of God that kindles it sharply, and continues it everlastingly; and (I pray) if the breath that kindles it, be like a stream of brimstone, what is the fire it self? you know there is a great difference betwixt the heat of our breath, and the fire in our chimnies: Now then, if the breath of God that kindles hell-fire be dissolved into brimstone, what a fearful fire is that, which a great torrent of burning Brimstone doth ever mightily blow? A torrent of Brimstone said I? no, it is not Brimstone, but like Brimstone, like to our capacity, although for the nature this *like* is not *like*; nay, could we know exactly what this breath were, you would say (I warrant you) it were far more hotter than ten thousand Rivers of Brimstone, were they all put together: Our God (saith the Apostle) is a consuming fire, Heb. 12. 29. And if God be a fire, what then is *hell-fire*, kindled by the breath of God? O my soul, how canst thou but tremble at the thought of this fire, at which the very Devils themselves do quake and shiver? Pause a while and consider; wert thou arraigned at some earthly bar, thy doom past, the execution at hand, and thy body now ready to be cast, (as many a Martyr was) into some burning fire, or boyling Caldron: O how wouldest thou shout, and roare, and cry through the extremity of torment? but what is a boyling Caldron to that boyling Sea of fire and brimstone? pitch and sulphur boyld altogether, were not this enough? See there the perplexing properties of such heats; they burn as brimstone, darkly to grieve the sight, sharply to afflict the sense, loathsomely to perplex the smell: it is a fire that needs no bellows to kindle it, nor admits of the least air to cool it; the fuel wastes not, the smoake vents not; the chimnies are as Reprobates cradles, where they lye scorching, burning, howling their lullabies, and their nurses furies. The flames of *Nebuchadnezzars* fire could ascend forty nine Cubits: but if hell be a bottomless pit, sure these flames have an endless height; How hot then is that glowing Oven, where the fire burnes lively, the blasts go strongly, the wheels turn roundly, and the darkned fuel are those damned souls that burn in an heat surpassing ours, unspeakable of us! here is one difference.

Heb. 12. 29.

March. 25. 30.

Secondly, as hell-fire differs from ours in *heat*, so in *light*; Cast that unprofitable servant (saith our Saviour) into utter darknesse, Mat. 25. 30. Utter,] to perplex the minde; Darknesse,] to confound the eye. Consider but the terror of this circumstance; if a man alone in darknesse should suddenly hear a noise of ghosts and spirits coming towards him, how would his haire bristle, his tongue falter, his blood run to the heart? yea (I dare say) although he felt never a lash from them on his body, yet the only howling of devils would make his very inmost heart to shake and shiver? O then, what horrour is that, when darknesse must surround thee, and devils hollow to thee, and repro-

bates

bates shriek at the lashing of their bodies, and all hell be filled with the cries and echoes of *Wo, wo, wo* for their torments, and the darknesse? May be you will object, if there be fire, there is assuredly light: nay, (without question) this fire hath heat, no light; it is a dark smoaky flame, that burnes dim to the eye, yet sharp to the sense; or it may be, (as some do imagine) this fire affords a little Sulphureous or obscure light, but how not for comfort, but confusion. Conceive it thus, he that in the twilight sees deformed Images, or in the night beholds shapès of ghosts, and spirits, by a dimme dark light, why better he saw nothing, then such terrible visions; such fears, nay a thousand times worse are presented to the eyes of Reprobates; they may discern through darknesse, the ugly faces of fiends, the foul visages of Reprobates, the furious torments of their friends, or parents, while all lye together in the same condemnation. What comfort affords this light, where nothing is seen but the Judges wrath, and the prisoners punishment? O (will they cry) that our eyes were out, or the flames were quenched, or that some period were put to this endlesse night of darknesse! but all in vain; lo, pillars of smook arise out of the infernal pit, which darken the light, as the fire lightens the darknesse: and this the second difference.

Thirdly, there is yet another difference, in the *fuel or object of this fire*; ours burne not without materials, this works also on *spirituals*. It is (I confesse) a question whether devils suffer by fire? and how may that be? some are of opinion, that they are not only spirits, but have bodies; not organical as ours, but acerial, or somewhat more subtile then the aire it self: this opinion howsoever most deny, yet *Austine* argues for it; for if men and devils (saith he) are punished in the same fire, and that fire be corporeal, how are Devils capable of the suffering, unless they have bodies (like men) fit for the impression? And yet if we deny them to have bodies, I see no impossibility, but that spirits themselves may suffer in hell fire: is it not as easie with God to joyn spirits and fire, as souls and bodies? as therefore the soul may suffer through the body, so likewise may those spirits be tormented by fire. I will not argue the case either with, or against *Austine*; yet safely may we put this conclusion, *Not onely men in their bodies, but devils and souls must together be tormented in hell fire*. Thus our Saviour couples them in that last heavy doom, *Go, ye cursed into everlasting fire prepared for the Devils and his Angels*. What a fire is this? it tries the reins, it searcheth the bowels, it pierceth the very soul and inmost thoughts. O fire above measure! where spirits are the tormentors, damnation the punishment, men and devils the fuel, and the breath of an offended God the Bellows. Think not on your fires, that gives you heat for warmth, or light for comfort; neither fear you him that kills your bodies, but hath no further commission to hurt your souls: here is another fire, another Judge; a fire that kindles souls, a Judge that sends bodies and souls to everlasting fire: such heats, such darknesse, such objects accompany this fire; the heat is intolerable, darknesse palpable, body and soul both combustible, all burn together that have signed together. This is the third difference.

August. de civ. vii. dei l. 21. c. 10.

Matth. 25 41.

Lastly, there is a difference in *Durance*; our fire dies quickly, but hell-fire lasts for ever. This is done (saith *Austine*) admirably, yet actually; the burning bodies never consume, the kindled fire never wastes with any length of time. We read of a certain salt in *Sicilia*, that if put into the fire, it swims as in water, and being put into water crackles as in fire; We read of a fountain in *Libya*, that in a cold night is so hot, that none can touch it, and in a hot day so cold that none could drink it: If God thus work miracles on earth, do it thou seek a reason of Gods high and heavy judgement in hell? I see the pit, I cannot find the depth; there is a fire that now stands as it was created; it must be endured, yet never, never must be ended. The custome of some countreys, that burn Malefactours, use the least fires for greatest offenders, that so the heat being lessened, the pains might be prolonged; but if this be so terrible to them, whose fire is but little, and whose time cannot be long, what an exceeding horrible torment is this in hell, where the fire is extream great, & the time for ever and everlasting? Suppose you, or any one of you should lie one night grievously afflicted with a raging a fit of the Stone, Collick, Strangury, Tooth-ach, pangs of Travel, and a thousand such miseries incident to man, how would you toss and tumble? how would you turn your sides, tell the clock, count the hours, expect every moment for the gay-bright morn, and till then esteem every hour a year, & every pang a misery matchlesse, & intolerable? O then what will it be (think you) to lie in fire & brimstone, kept in highest flame by the unquenchable wrath of God, world without end? How tedious will be that endlesse night, where the clock never strikes, the times never pass, the morn never dawns, the Sun never rises; where thou canst not turn, nor toss, nor tumble, nor yet take any rest; where thou shalt

Mir is sed verba m-dis Aug. ibid. Aug. de civit. Dei l. 21.

K k k

have nothing

*Momentaneum
quod delectat,
aeternum quod
cruciat.*

thing about thee but darknesse, and horror, and wailing, and yelling, wringing of hands, and gnashing of teeth for evermore? Good Lord, that for a smile of pleasant pleasure, men should run upon the rock of eternal vengeance! Come, ye that pursue vanity, and see here the fruit of sin at this harvest of Tares; *Pleasures are but momentary, but the pangs are eternal*: Eternal? how long is that? Nay, here we are silenced, no Limner can set it forth, no Oratour can expresse it; if all times that ever were, and ever shall be, should be put together, they would infinitely come short of this fiery eternity; the latitude thereof is not to be measured, neither by *houres, nor dayes, nor weeks, nor moneths, nor years, nor Lustra's, nor Olympiads, nor Inditions, nor Jubilees, nor ages, nor Plato's years, nor by the most slow motions of the eighth sphere, though all these were multiplied by thousands, or millions, or the greatest multiplier, or number numbering that can be imagined*. Plainly in a word, count if you please, ten hundred thousand millions of years, and add a thousand myriads of ages to them, and when all is done, multiply all again by a thousand, thousand, thousand of thousands; and being yet too short, count all the thoughts, motions, mutations of men and Angels; add to them all the sands of the Sea, piles on the Earth, Stars in the Heavens; and when all this is done, multiply all again by all the numbers, squares, cubicks of Arithemtick; and yet all these are so far short of eternity, that they neither touch end, nor middle, nor the least part or parcel of it: What then is this which the damned suffer? *eternal fire*? we had need to cry out, *Fire, fire, fire*: Alas, to what end? there is no help to extinguish fire that must burn forever: Your Buckets may quench other fires, not this; No milk nor vinegar can extinguish that *wilde fire*: It is a fire which no means can moderate, no patience can endure, no time can for ever change, but in it whosoever wofully lies, their flesh shall fry, their blood shall boil, their hearts consume; yet they shall never die, but dying live, and living die; death in life, life in death, miserable ever. This is that consideration, which shall bring all the damned Reprobates to shriek and howl everlastingly: were they perswaded that after millions of years they should have one year of pleasure, or after thousands of millions they should have some end of torment, here would be a little hope; But this word *Ever*,] breaks their hearts asunder: this *ever, ever*, gives new life again to those insufferable sorrowes; and hence it is, that when all those millions of years are done and gone, then (God knows) must the wheels of their torments whirl about and about: Alas, the fire is durable, the heat continual, the fuel immortal, and such is the end of Tares, they must burn without end: *Bind them in bundles to burn them.*

Lo here the fire of hell, which compared to ours on earth, it differs in heat, in light, in fuel, in durance: Let your souls work on these objects, that they never come nearer to those flames.

1. Use.
Esay 33. 14.

Who amongst us would dwell with devouring fire? Who amongst us would dwell with everlasting burnings? Beloved, as you tender your souls, & would escape the flames, reform your lives whiles you have a little time. You hear it sounded in Synagogues, and preached in Pulpits: what sound? but *heaven or hell, joyes or torments*, the one befalling the good, and the other the just end of the wicked. Do we believe the truth? and dare we commit sin, whose reward is this fiery death? upon due consideration, how is it that we sleep, or rest, or take a minutes ease? lesser dangers have bestraught some out of their wits, nay bereaved many of their lives; how is it then that we run head-long into this fire, yet never weigh whither we are going, till we are dropping into the pit, whence there is no redemption! Look about you while it is called *to day*, or otherwise wo and alas that ever you were born; be sure a time will come, when miseries shall march, Angels beat alarms, God sound destruction, and the tents of his enemies be all set on fire, *binde them in bundles to burn them.*

Use 2.

Or yet, if comparisons can Prevail; suppose one of you should be taken, and brought along to the mouth of an hot fiery furnace; then (comparing sin with its punishment) might I question you, how much pleasure would you ask to continue there burping but one year? *how much (would you say?) surely not for all the pleasures and treasures that all this world can afford you.* How is it then, that for a little sin, that endures but a moment so many of you so little regard eternal punishment in hell-fire? If we should but see a little childe fall into the fire, and his very bowels burn out, how would it grieve us, and make our very hearts bleed within us? how much more then should it grieve you to see, not a childe, but your own bodies and soules cast away for a momentary sin into the lake of fire, that never shall be quenched? If a man should come amongst us, and cry, *Fire, Fire*, thy house is all on Fire, thy corn, thy cattel, thy wife, thy children, and

and all thou hast are burning altogether; how would this astonish us, making both the hair to stand upright on our heads, and the tears to gush out of our eyes? Behold then, and see the Spirit of God cries out, *Fire, fire*; even the dreadful fire of hell gapeth ready to devour; not thy house, thy corn, or thy cattel; but thy poor soul, and that for evermore: O then how should this break your flinty hearts asunder, and make your souls bleed again and again? if you have any spark of grace, this (me thinks) should move you to a strict course of life; if you have any care of your souls; this (me thinks) should make you to walk humbly, and purely, carefully and conscionably towards God, and towards man: if not, what remains but fire, fire? *Binde them in bundles to burn them.*

Or yet, if example can perswade us more; meditate on the miserable condition of that namelesse rich man: Suppose you saw him in hell-torments, compassed about with furies, fires, and all that black guard below; his tongue flaming, his eyes staring, his conscience biting, his soul suffering, his body all over burning in that fire of hell. O lamentable sight! but to make it more lamentable, hearken how he roars and cries through the extremity of pains: O torment, torment! how am I tormented in this fire? my head, my heart, my eyes, my ears, my tongue; my tongue is all on fire; what shall I do? whither shall I flee for succour? Within me is the worme, without me is fire, about me are devils, above me is Abraham, and what glorious star is yonder I see, but Lazarus, poor Lazarus in his bosome? what, is a beggar exalted? and am I in torments? Why, Abraham, father Abraham, have mercy on me: See here a man burning, scorching, frying in hell-flames; one dram of mercy, one drop of water to a tormented-soul; Oh I burn, I burn, I burn without ease or end, and is there none to pity me? Come, Lazarus (if Abraham will not hear) let me beg of thee a beggar, and howsoever I denied thee a crumb of bread, yet be so good, so charitable, as to dip the tip of thy finger in water, and cool my tongue. It is a poor suit I ask; not to dive, but dip; not thy hand, but finger; not all, but the tip of it; not in snow, but water; not to quench, but to cool; not my body, but my least member, be it my tongue onely: no ease so little, no grant so poor, no remedy so small, but happy were I if I could obtain it, though I begged it with tears and prayers of a thousand thousand years continuance: But see Abraham and Lazarus deny my suits; I burn, and neither God, nor Saint, nor Angel takes pity of me: and shall I cry for help on devils? alas! they are my tormentors that lash me, and cut me with their whips of burning steel and iron. O beloved! what shall we say to the roaring rage of this tormented wretch? Alas! alas! how little do men think on this? they can passe away time sporting and playing, as if they went to prison but for a few weeks, or dayes; just like men, who having the sentence of death past upon them, run fooling and laughing to the execution; but when once hell-mouth hath shut her self, then shall they find nothing but eternity of torments: in the fear of God take heed in time of this eternity, eternity, lest you also come into this place of eternity, eternity of torment: it is the doom of Tares, wo to them whosoever, that are of the number, for they, they] must be gathered, and bound, and bundled, and burned.

We have now done our task, and ended the harvest: if you please to cast back your eye upon the particulars delivered, they a mount to this summe.

Whatsoever a man sowes, that shall he reap, Gal. 6. 7. If the enemy sowe Tares, and we nourish the seed, what think you is the Harvest? Gather ye together first the Tares, saith our Saviour to the Angels: they are branded in their name, Tares,] sped in the time first] curst in their doom, gathered] but worit in the hands of their executioners, it is by Angels,] and yet what is all this to the latter work in hand? If the Tares weeded up might rot in the furrows, the punishment were lesse; but as they are gathered, so they must be bound. Is that all? Nay; as they are bound so they must be bundled. Is that all? nay, as they are bound and bundled, so they must be burned. Binde them in bundles to burne them. I must end this T. xt, yet am loth to leave you where it ends: As there is an harvest of Tares, so there is a better harvest of Wheat; They that sowe in teares, shall reap in joy; If we repent us of our sins, we shall have a blessed harvest indeed: how? fourty grains for one? nay, (by the promise of our Saviour) an hundred fold. A measure heaped, and shaken, and thrust together: and yet running over. Every Saint shall have joy and glory, fountaines of pleasure, and rivers of delight, where they may swim, and bathe their souls for ever and ever: what though tares must to the fire? the Wheat is gathered into heaven. Pray you then with me, that we may be Wheat, not Tares; and God so blesse the seed, that every soul of us may have a joyfull harvest in the Kingdome of Heaven. Amen.

K 2

Right

3.

Gal. 6. 7.

Psal. 126. 5.

Luke 6. 38.



Right Purgatory.

HEB. 1. 3.

When he had by himself purged our sins.

THe point is not full, but to make it up, the Text stands compass with words of wonder, concerning the Word, our Saviour, he that is the Son of God, Heir of all things, Creatour of the World, the brightness of His Glory, the Image of his Person, and upholder of all things by the Word of his Power, stands here as the subject of humility and Glory. He purged our sins, and sits on the right hand of the Majesty on high. He purged our sins, by his suffering on the Crofs; He sits on Gods right Hand, by obtaining the Crown; He purged our sins, by dying for them; He sits on Gods right Hand, by ruling with him: what need we more? Here is his passion and session in the same order he performed them, for then He sate down on the right Hand of his Father, when he had by himself purged our sins.

Cant. 5. 8.

But to come nearer the words, they are as the drugs of an Apothecary, and we will examine the Ingredients. O I am sick of love, saith the Church in Canticles, Cant. 5. 8. Sick indeed, not of love onely, but of sin also; a disease that intoxicates the mind, gripes the conscience, distempers the Humours, disturbs the Passions, corrupts the Body, indangers the Soul: Is not he blessed that can help this malady? Come then ye that labour of sin, and to your enalefs Comfort, see here the manner of the Cure: there is a Physitian, He,] the patient, himself,] the Physick administred, when he had purged,] the ill Humours evacuated, When he had purged our Sins.]

Or to gather up the crumbs, left in this costly receipt or physick any thing be lost; see here the remedy girt and compass with each necessary circumstance; the time, When;] the person, he;] the matter, purged;] the manner by himself;] the disease, sin,] the extent of it, our.] Observe all, and you find no time more dismal than this When,] no person more humbled than this he,] no Physick more operative than this purge,] no disease more dangerous, no plague more spreading than sin] our] sin, for which he suffered, When he by himself had purged our sins.]

We have opened the body of the Text, now look on the parts, and you may see the Anatomy of our Saviour in every Member of it.

When.]

Ne s. dendo vi-
deatur purgare:
Annot. Erasmi.
in Text.

THe Text begins with the time, When] he had purged: and this time (saith Erasmus) according to the Original denotes the time past, lest that we had thought, He had purged our sins by his setting him down at the right hand of God. First therefore (saith the Apostle) he purged,] and then sate:] he first purged by his death, and when that was done, He sate at the right hand of the Majesty, in the highest places. Whence o-
serve:

Doctrin.
Matth. 1. 18.
March. 4. 1.
Luke 2. 21.
Matth. 11. 19.
John 8. 59.
Mac. 26. 16, 50.
Mac. 27. 29, 33.

The time that Christ purged, was in the dayes of his humiliation. Then was he born Matth. 1. 18. then was he tempted, Matth. 4. 1. then was he circumcised, Luke 2. 21. then was he traduced, Matth. 11. 19. then was he persecuted, John 8. 59. then was he betrayed, Matth. 26. 16. then was he apprehended, Matth. 26. 50. then was he mocked, Matth. 27. 29. then was he crucified, Matth. 27. 35. But as all his Life was full of infirmity, so (according to the nature of all infirmities) he had those four times mentioned by Physitians in his life: the beginning, the increase, the Akmen or state, and declination. Give me leave but to prosecute these times, and by that time we have done the hour (I know) will summon us to a conclusion.

First,

First, then he had his *apple*, his *beginning*, and that was the first time of his *purging*, even at his birth; then took he our infirmities upon him, and in some measure evacuated the brightness of his Glory, to become for us a poor, a weak, a silly babe on Earth. Mark (I pray) how this *purge* works with him at his first entrance into the world, it brings him into so poor and low estate, that Heaven and Earth stand amazed at so great a change: Where was he born, but at Bethlehem, a little City? Where did the Shepherds find him, but in a poor sorry Cottage? And there if we look after Majesty, we find no guard but *Joseph*, no attendants but *Mary*, no heralds but Shepherds, none of the bedchamber but beasts and oxen; and howsoever he is stiled *Kings of the Jews*, yet the Jews cry out, *They have no King but Cesar*. His Mother indeed descended of *Kings*, and he himself gives Crowns to others, of *Victory*, of *Life*, of *Glory*; but for his own head no Crown is prepared but a *Crown of Thorns*: anon you may see him clothed in Purple, anointed with spittle; but for the *Crown* we speak of, they can afford him no richer than of the hedge, no easier than of Thorns.

Rev. 4. 10.

Thus for the *beginning*: what then is the *increase* of this?

This *increase* (say Phylitians) is, when the *Symptomes* more manifestly appear either of life or death; and no sooner was our Saviour born, but he had manifest tokens evidently shewing that for us he must die. If you run through his Life, what was it but a *sickness* and a *purge*? Consider his parcity in abstinence, his constancy in watching, his fervency in prayer, his assiduity in labour. But how soon, an *Herod* makes him flee into *Egypt*, and live an exile in a strange Land? At his return he dwells at *Nazareth*, and there is accounted *Jesus the Carpenter*. When he enters into his Ministry, he hath no house to repose him, no money to relieve him, no friends to comfort him. See him first set on by Satan, then by men; he is led into the Wilderness by the Spirit, and there he *fasts forty Dayes and forty Nights*, without bit of Bread, or drop of Water. The Devil (seeing this opportunity) begins his Temptation; who presently overcome, the Jews follow after him with hue and cry: Mark but their words and works: In word they call him a *glutton*, a *drunkard*, a *deceiver*, a *sinner*, a *mad-man*, a *Samaritan*, and one possessed with a Devil. Good words I pray! is not he the anointed of God? the Saviour of men? yes; but *They rendred me evil for good, and hatred for my good will*, said the psalmist in his person. When therefore he did miracles, he was a forcerer; when he reprov'd sinners, he was a seducer; when he received sinners, he was their favourer; when he healed the sick, he was a breaker of the Sabbath; when he cast out devils, it was by the power of devils; what and how many unjust contumelies endured he of the Pharisees, who sometimes cast him out of the City, accused him of blasphemy, cried *Out upon him, he was a man not worthy to live*. And as they say, they do; observe but their works: First, they send officers to apprehend him, but they being overcome with the grace of his speeches, return only with this answer, *Never man spake like this man*. Then took they up stones to stone him, but by his miraculous passage (whiles they are a conspiring his death) he escapes out of their hands: Then lead they him to an hill, thinking to throw him down headlong, and yet all would not do; for ere they are aware of it, he fairly passeth through the midst of them all. At last his last passion draws near, and then men and devils combine in one to make him at once wretched and miserable: *He is despised and rejected of men; yea, he is a man full of sorrows*, (saith the Prophet) and hath experience of infirmities, *Isay*, 53. 3.

Mark 6. 3.

Marth. 11. 19.
ch. 27. 63.
John. 9. 14
6. 10 10. c. 8. 58
Psalm 35. 12.

John 7. 46.
John 10. 39.
Luke 4. 30.

Isay 53. 3.

Or for a further inquiry, let us do what our Saviour bids, *Search the Scriptures, for they are they which testify of him*. We have but two Testaments in the whole Bible, and both these give full evidence of Christs miserable life. In the old Testament it was prefigured by *Adams* penalties, *Abels* death, *Abrahams* exile, *Isaacs* offering, *Jacobs* wrestling, *Josephs* bonds, *Jobs* suffering, *Dauids* mourning; yea, the Prophets themselves were both figures, and delivered prophecies of our Saviours afflictions. Thus *Isay* of him. *Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted*, *Isa* 53. 4. Thus *Jeremy* of him: *He gives his cheeks to him that smites him, he is filled full with reproach*, *Lam*. 3. 30. Thus *Daniel* of him, *After threescore and two weeks shall Messiah be slain: and shall have nothing*, *Dan*. 9. 26. Thus *Zachary* of him, *What are these Wounds in the midst of thy hands? and he shall say, with these wounds was I wounded in the house of my friends*, *Zach* 13. 6. But come we to the New Testament; and in every Gospel, we may not only read but see him suffer: *Matthew* who relates the history of his life; what writes he but a Tragedy, where-

John 5. 39

Isay 53. 4.
Lam 3. 30.

Dan. 9. 26.
Zech. 13. 6.
Marth. Chap.

wherein every chapter is a Scene? Look through the whole book, and you read in the first *Chapter*, *Joseph* will not father him; in the second, *Herod* seeks to kill him; in the third, *John* the Baptist would needs out of his humility deny him Baptism; in the fourth, he fasts fourty dayes, and fourty nights, and is tempted in the Wilderness; in the fifth, he foretells persecutions, and all manner of evil against his Apostles; in the sixth, he teacheth his Church that strict course of Life, in fasting, praying, giving of almes, and forgiving of enemies; in the seventh, he concludes his Sermon made on the top of a mountain; in the eighth, he comes down, and towards night hath no house to harbour in, nor pillow to rest his head on; in the ninth, he is rebuked of the Pharisees for not fasting; in the tenth, all men hate his Disciples for his sake; in the eleventh, they call him that knew no excesse, a glutton and a drunkard; in the twelfth, they tell him how he casts out devils through *Belzebub* prince of devils; in the thirteenth, they are offended at him, and derive his pedigree from a Carpenter; in the fourteenth, *Herod* thinks him to be *John Baptists* Ghost; in the fifteenth, the Scribes reprehend him for the breach of their traditions; in the sixteenth, the Sadduces tempt him for a token; in the seventeenth, he pays tribute to *Cesar*; in all the rest he fortels and executes his passion: Now count not Chapters, but hours, from that houre wherein he was sought for, until the sixth houre of his crucifying; one betrayes him, another apprehends him; one binds him, another leads him bound from *Pilate* to *Herod*, from *Herod* back again to *Pilate*; thus they never leave him, till his soul leave the world, and he be a dead man amongst them.

You have seen the *beginning* and *increase*, and we'll now draw the Curtains, that you may behold the *Bridegroom* where he lyeth at Noon-day, to wit, in the state or vigour of his grievous sufferings.

This state, or *Akmen* (say Physicians) is when nature and the disease are in greatest contention, when all the symptoms are become most vehement; so that either nature or the infirmity must needs have the victory; and although (say Divines) all Christs life was full of miseries, yet principally and chiefly is that called his passion in Scripture, which he endured two dayes before death: and to this extream passion (saith a Moderne) is the purging of sins chiefly attributed. Come then, ye that pass by, behold and see, if there was ever any sorrow like unto this sorrow, which is done unto him in the day of Gods anger. His infirmities are now at full, and the Symptoms which make it evident unto us, are some inward, some outward; inward in his soul, outward in his body: we'll take a view of them both.

First, his soul, It began to be sorrowful, saith *Matthew*: To be amazed, and very heavy, saith *Mark*: To be in an agony, saith *Luke*: To be troubled, saith *John*: Here is sorrow, and heaviness, and agony, and trouble, the estimate whereof we may take from his own words in the Garden; *My soul is exceeding sorrowful, even unto death*: Now was the time he purged, not only in his body, but his soul too; *Now is my soul troubled, and what shall I say? Father, save me from this hour, but for this cause came I unto this hour*. A fatal houre sure, of which it was said before often, *His hour was not yet come*; but being come, he could then tell his Disciples, *The hour is at hand*; and after tell the Jews, *This is your hour, and the power of darkness*: Now was it that Christ yielded his soul for our souls, to the susception of sorrow, perpeccion of pain, and dissolution of nature: And therefore even sick with sorrow; he never left sweating, weeping and crying, till he was heard in that which he feared.

Secondly; as his soul, so his body had her symptoms of approaching death: Our very eye will soon tell us, no place was left in his body where he might be smitten, and was not: His Skin was torn, his Flesh was rent, his Bones unjoynted, his Sinnews streined: should we sum up all? See that face of his, fairer than the sons of men, how it is defiled with spittle, swoln with buffets, masked with a cover of gore-blood; See that head, white as white wool, and snow; how it is crowned with thornes, beaten with a reed, and both head and hair dried in a sanguine red that issued from it: See those eyes, that were as a flame of fire, how they swim with teares, are dim with blood, and darken at the sad approach of dreadful death: See that mouth, which spake as never man spake, how it is wan with stroaks, grim with death, and embittered with that tartest portion of gall and vinegar: Should we any lower? See those armes that could embrace all the power of the world, how they are strained and stretched on the Crosse; those shoulders that could bear the frame of Heaven, how they are lasht with knotty cords, and whips, those Hands that made the world, and all therein, how they are nailed and clenched to a piece of wood; that Heart where never dwelt deceit nor sin, how

it

Ecker Syst.
1. 3. c. 4.

Lament. 1. 12.

Matth. 26. 37.
Mark. 14. 33.
Luke 22. 44.
John 12. 27.

Matth. 26. 28.
John 12. 27.

Matth. 26. 45.
Luke 22. 53.

Heb. 5. 7.

Psal. 45. 2.
Revel. 1. 14.

Revel. Ibid.
John 7. 46.

it is pierced, and wounded with a souldiers Spear: those Bowels that yearned with compassion of others infirmities, how they are dry and pent with straining pulls; those Feet that walked in the wayes of God, how they are boared, and fainted to a Crofs with nails: from hand to foot, there is no part free, but all over he is covered in a mantle of cold blood, whose garments were doft before, and took of them that were his hangmen: Poor Saviour, what a woful sight is this? A bloody Face, thorny Head, watery Eyes, wan Mouth, strained Armes, lashed Shoulders, nailed Hands, wounded Heart, griping Bowels, boared Feet: Here is sorry paines, when no part is free: And these are the outward Symptomes of his state that appear in his Body.

We have thus far seen our Sun (the Sun of Righteousness) in the day-break, and rising, and height of his suffering: What remains further, but that we come to the Declination, and so end our journey for this time?

Mal. 4. 2.

This Declination (say Physicians) is, when Nature overcomes sickness, so that all diseases attain not this time; but those, and those only that admit of a Recovery; yet howsoever (saith my * Authour) there is no true declination before death: there is at least a seeming declination, when sometimes the symptomes may become more remis, because of weak nature, yielding to the fury and tyranny of death overcoming it. I will not say directly, that our Saviour declined thus, either in deed, or in shew: for neither absolutely was the cup removed from him, nor died he by degrees; but in perfect sence, and perfect patience both of body and soul, he did voluntarily, and miraculously resigne his Spirit (as he was praying) into the hands of his Father. Here then was the true declination of this Patient; not before death, but in death, and rightly too: For then was it that this Sun went down in a ruddy Cloud: Then was it that this Patient received the last dregs of his Purge; then was it that Gods Justice was satisfied, the consummation est was effected, all was finished; as for his Burial, Resurrection, and Ascension, which follow after this time, they serve not to make any satisfaction for sin, but only to confirm it, or apply it, after it was made and accomplished.

Galen. lib 2. de Cris cap 5.
* Secret. Instructio medicinali. r. a. l. 2 par 1. c. 12. de morbo. l. imp.

But what use of all this? Give me leave (I pray) to shake the tree, and then do you gather the fruit. From the first part, his Birth, we may learn Humility, a grace most prevailing with God for the obtaining of all graces; this was it that made David a King, Moses a Governour; nay, what say we to Christ himself, who from his first entrance, untill his departure to his Father, was the very mirrour of true Humility it self? Learn of me (saith he) to be humble and lowly in Spirit, and you shall find rest unto your souls. Hereunto accorded his Doctrine, when he pronounced them Blessed who were poor in Spirit, hereunto accorded his reprehension, when he disliked their manner who were wont to choose out the chief rooms at Feasts: hereunto accorded his practise, when he vouchsafed to wash his Disciples feet, and to wipe them with the towel wherewith he was girded. O Humility, how great are thy riches, that are thus commended to us! thou pleasest Men, delightest Angels, confoundest Devils, and bringest thy Creatour to a Manger, where he is lapped in rags, and clothed in flesh! Had we Christian Hearts to consider the Humility of our Redeemer, and how far he was from our haughty disposition, it would pull down our Pharisaical humours, and make us far better to remember our selves.

Use 1.

Matth. 11. 29.

Matth. 5. 3.

Luke 14. 7.
John 13. 5.

Secondly, as we learn Humility from his Birth, so we may learn Patience from his Life. If any man will come after me (saith our Saviour) let him deny himself, and take up his Crofs and follow me. Dear Christian, if thou wilt be saved, mind thy Christ: Art thou abused by lies, reproaches, evil sayings, or doings? we cannot more shew how we have profited in Christs School, then by enduring them all: If patience be in our calamities, they are no calamities, but comforts: This is that comfort that keeps the heart from envy, the hand from revenge, the tongue from contumely, and often overcomes our very Enemies themselves, without any weapons at all. Come then, and do you learn this lesson of our blessed Redeemer! are you itricken? so was Christ of the Jews: Are you mocked? So was Christ of the Souldiers: are you betrayed of your friends? so was Christ of his Apostle: are you accused of your enemies? so was Christ of the Pharisees: Why complain you of being injured, and maligned, when you see the Master of the house himself called Beelzebub? Hereunto ye are called, (saith Peter) for Christ also suffered for us, leaving us an example, that ye should follow his steps, 1 Pet. 2. 21.

Use 2.

Matth. 16. 24.

Thirdly, as Patience from his Life, so we may learn Remorse from his Passion; Is it nothing to you, all ye that pass by? O look on him, and let this look breed in you a remorse

1 Pet. 2. 21.

Use 3.
Lam 1. 12.

remorse

Right Purgatory.

merse and sorrow for your sins : Our Saviour labours in the extreacmity of pangs, his soul is sick, his body faints, and would you know the reason ? Why, thus is the head wounded that he might renue health to all the body ; we sin, and Christ Jesus is heavy, and sore, and sick, and dies for it : His soul was in our souls stead, his body endured a Purgatory for us, that we both in body and soul might escape hell-fire, which our sins had deserved : Who but considers what evils our sins have done, that will not grieve and mourn at the sin he hath committed ? *O that my head were a fountain of Tears, that I might weep day and night for the sins of the Daughters of my People ! We have sinned, and what shall we say to thee, O Saviour of men ? Alas ! Our sins have whipped thee, scourged thee, crowned thee, crucified thee ; and if I have no compassion to weep for thee, yet, O Lord, give me grace to weep for my self, who have done thus to thee : O my Saviour ! O my sins ! It is I that offend, it is thou that must smart for it.*

Philip. 2. 8.

John 14. 15.

Cant. 5. 13.

Quo descendit
humilitas Aug.
medit. 7.

Fourthly, we may yet learn another Lesson, *Christ (saith Paul) humbled himself, and became obedient to the death, even the death of the Cross, Phil. 2. 8.* and is it not our parts to be obedient to him who became thus obedient for us ? We may gather Humility from his Birth, and Patience from his Life, and Remorse from his Passion, and to make up the Posse, here is one flower more, Obedience, which that Tree also yielded whereon he suffered. *If you love me (saith our Saviour) keep my Commandments.* How, blessed Saviour ? *If you love me ? Who will not love thee, who hast so dearly loved us, as to give up thy dearest life for the ransom of our souls ?* But to tell us that there is no better testimony of our love, than to obey his commands, he wooes us with these sugared words, *(whose Lips like Lilies, are dropping down pure Myrrhe) If you love me : if you love me, learn Obedience of me, keep my Commandments :* and to move us the more, (if all this cannot) what love and obedience was there in him think you ? Consider, and wonder ! That the Son of God would bannish himself thirty years from his glorious Majesty ; and what more ? would be born man ; and what more ? would be the meanest amongst men ; & what more ? would endure the miseries of life ; and what more ? would come to the bitter pangs of death ; and what more ? would be made obedient to the death, even the death of the Cross ; a degree beyond death. *O Son of God, whether doth thy humility descend ? but thus it must be, the Prophets had foretold it, and according to their prophecies the dayes were accomplished, When he himself must be purged : he was born, he lived, he suffered : he died, and thus run round the wheels of those miserable times ; When he had by himself purged our sins.*

You see the Time's past, and a new Time must give you the remainder of the Text ; the Time is *When* the Person *He* and *He* it is that in order will next come after ; onely have you the patience, till we have the leisure to draw out his picture, and then you shall see him in some mean proportion, *Who had by himself purged our sins.*

He]

WE have observed the time *When he purged*, and now time it is that you know the Physitian who administers it : the Apostle tells you it is *He* that is, Christ our Saviour, who seeing us labour in the pains and pangs of sin, *he bowes the Heavens, and comes down ;* he takes upon him our frailty, that we through him might have the remedy to escape hell fire. Come then, and behold the man, who undertakes this cure of souls ; *He cometh leaping upon the Mountains, skipping upon the hills,* saith Solomon in his Song : and would you know his leaps, saith Gregory ? *See then how he leaps from his throne to his Cratch, from his Cratch to his Cross, from his Cross to his Crown ; downwards and upwards, like a Roe or a young Heart upon the Mountains of Spices.*

Cant. 2. 8.
Greg. hom. 39.

I.
Ma. k 15. 39.

His first leap downwards was from Heaven, and this tells us how he was God from everlasting : so said the Centurion, *Surely this Man was the Son of God, Mark 15. 39.* How else ? the sin of man could no otherwise be expiated, but by the Son of God ; Man had sinned, and God was offended, therefore God became man, to reconcile man to God : Had he been man alone, not God, he might have suffered, but he could not have satisfied ; therefore this man was God, that in his manhood he might suffer, and by his God-head he might satisfy : O wonderful Redemption, that God must take upon him our frailty ! Had we thus far run upon the score of vengeance, that none could satisfy but God himself ? could not he have made his Angels Ambassadors, but he himself ? must come in person ? no ; Angels or Saints could neither superogate ; but if God will save us, God himself must come and die for us : It were sure no little benefit

benefit, if the King would pardon a Thief; but that the King himself should die for this Malefactor, this were most wonderful, and indeed beyond all expectation; and yet thus will the King of Heaven deal with us; he will not only pardon our faults, but satisfie the Law: We sin against God, and God against whom we sin, must die for it: This is a depth beyond fountaining, an height above all humane reach; What is he? God.

But we must fall a note, the *Creatur* is become a *Creature*; if you ask what *Creature*? I must tell you, though it were an *Angel*, yet this were a great leap, which no created understanding could measure; What are the *Angels* in respect of God? He is their Lord, they but his Servants, Ministers, Messengers; and howsoever it would daze us to behold their faces, yet cannot the brightest *Angels* stand before God, but they are faine to cover their own faces with a pair of wings: the difference may appear in *Revel. 5. 13, 14.* where the *Lamb* is said to sit upon the Throne, but the four *Beasts* and four and twenty *Elders* fall down and worship him. Is not here a great distance betwixt the Lamb in his Throne, and the Beasts at his feet? and yet thus far will the Lamb descend, that for our sakes he will dethrone himself: reject his state, take the office of an *Angel*, to bring us the glad tidings of Salvation in purging our Sins.

2.
Esay 6. 2.
Rev. 5 13, 14.

And was he an *Angel*? nay, that was too much; He was made (saith the Apostle) a little lower than the *Angels* for the suffering of death, *Heb. 2. 9.* What? the Son of God to be made lower than the *Angels*? Here was a leap beyond the reach or compass of all humane thoughts; He that made the *Angels*, is made lower by a little than the *Angels*; The *Creatur* is not only become a creature, but inferiour to some creatures that he did create: O ye *Angels*, how stand you amazed at this humility? That God your Master should become meaner than his servants, that the Lord of Heaven should deny the dignity of *Powers, Principalities, Cherubims, Seraphims, Arch-Angel, or Angel*: O Jesu! how contrary art thou to thy aspiring creatures! Some *Angels* through pride would needs be as God, but God through humility is made lower than the *Angels*, not equal with them, but a note below them, as *David* that sweet Singer of *Israel* sung, Thou madest him little lower than the *Angels*, *Psal. 8. 9.*

3.
Heb. 2. 9.
Psal. 8. 9. Cited also in the per on of Christ.

But how much lower? By a little (saith Paul,) and if you would know what that little was, he tells you again, that He took not on him the nature of *Angels*, but he took on him the seed of *Abraham*, *Heb. 2. 16.* Here is that great abyss, which all the powers of Heaven could no less but wonder at: *Abrahams* Lord is become *Abrahams* Son; the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, hath took upon him the seed of *Abraham*, the seed of *Isaac*, and the seed of *Jacob*; wonder above wonders! that God should take the shape of *Angels*, is more than we can think; but to take on him the nature of man, is more than the tongue of *Angels* can exprefs; that the King of Heaven should leave his glorious Mansion, and from the bosome of his Father come into the womb of his Mother, from that company of *Angels*, and *Arch-Angels*, to a rude rout of sinful men: Tell ye the Daughter of *Sion*, Behold, thy King cometh unto thee, saith the Prophet *Esay* in the 62. Chap. 11. ver. and the Prophet *Zachary* in the 9. Chap. 9. ver. what could he less? and what canst thou more? wonderful love that he would come, but more wonderful is the manner of his coming; he that before made man a soul after the image of God, now makes himself a body after the image of men; and he that was more excellent than all *Angels*, becomes lesser, lower than the *Angels*, even a mortal, miserable, wretched man.

4.
Heb. 2. 7.
Heb. 2. 16.
Esay 62. 11.
Zach 9. 9.

But what man: as he is King of Heaven, let him be King of all the world; if he be *Man*, let him be the Ruler of Mankind: no, thou art deceived (O Jew) that expectest in thy Saviour the glory of the World; fear not, *Herod*, the loss of thy *David*; for this Child is born; not to be thy successor, but if thou wilt believe, to be thy Saviour; was he a King on Earth? alas! look through the Chronicles of his life, and you find him so far from a King, that he is the meanest subject of all men: where was he born, but at *Bethlehem* a little City? Where did the Shepherds find him, but in a forry Cottage? Who were his Disciples, but poor fishermen? Who his Companions, but Publicans and Sinners? is he hungry? where stands his Table, but on plain ground? What are his dainties, but Bread and a few Fishes? Who are his guests, but a rout of hungry starved Creatures? And where is his lodging, but at the stern of a Ship? Here is a poor King, without either presence or Bed-Chamber, The Foxes have Holes, and the Birds of the Aire have Nests, but the Son of man hath not whereon to lay his Head, *Mat. 8. 20.*

5.
Matth. 8. 20.

6
Mark 6. 3.

Descend we a little lower, and place him in our own rank; what was he but a Carpenter? say the Jews in scorn, *Is not this the Carpenter, Maries Son?* Mark 6. 3. A poor trade sure; but to shew us that he was man, and how much he hated idleness, some time he will bestow in the labours of mans life: But, O wonder! if he will reject Majesty, let him use at least some of those liberal arts; or if he will be mechanical, let him choose to some noble trade, *Thy Merchants were the great men of the Earth*, said the Angel to *Babylon*, Apoc. 18. 23. Ay, but our Saviour is no adventurer, neither is he so stockt to follow any such profession; once indeed he travelled into *Egypt* with *Joseph* and *Mary*; but to shew us that it was no prize, you may see *Mary* his mother steal him away by night, without further preparation: What, gon on a sudden? it seemes there was no treasure to hide, no hangings to take down, no lands to secure, his mother needs do no more but lock the dores and away: what portion then is for the Lord of Heaven? O sweet Jesu! Thou must be content for us to hew sticks and stock; besides which (after his coming out of *Egypt*, about the seventh year of his age, until his Baptisme by *John*, vvhich vvas the thirtieth) we find little else recorded in any Writers, prophane or Ecclesiastical.

7.

Phil. 2. 7.

And are we now at our just *Quantum*? alas, vvhhat quantity, vvhhat bounds hath the humility of our Saviour? is he a *Carpenter*? that were to be master of a trade; but he took on him (saith the Apostle) the form of a servant, not a master, Phil. 2. 7. It is true, he could say to his Apostles, *Ie call me Master, and Lord, and ye say well, for so I am*, John 13. 13. and yet at that very instant mark but his gestures, and you may see their *Lord* and *Master* become a servant to his servants: His many offices expresse his services; when *He rose from supper, and laid aside his upper Garments, and took a towel and girded himself, and after that he had poured water into a Basin, begun to wash his Disciples Feet, and to wipe them with the towel wherewith he was girded*. O ye blessed spirits, look down from Heaven, and you may see even the Almighty kneeling at the feet of men! O ye blessed Apostles, why tremble ye not at this so wonderful sight of your lovely, lowly Creatour? *Peter*, what do'st thou? Is not he the beauty of the Heavens, the Paradise of Angels, the brightnesse of God, the Redeemer of Men? and wilt thou (notwithstanding all this) let him wash thy feet? No, leave, O Lord, leave this base office for thy servants, lay down the towel, put on thy apparel: See *Peter* is resolute, *Lord, do'st thou wash my feet?* No, *Lord, thou shalt never do it*. Yes, *Peter*, thus it must be, to leave thee and us a memorial of his humility; *I have given you an example*, (saith Christ) *that ye should do as I have done unto you*: and what hath he done? but for our sakes is become a servant, yea his servants servant, vvalhing and vviping, not their hands, or heads, but the very meanest, lowest parts, their feet.

Verse 15.

8.

Luke 15. 17.

And yet there is a lower fall, *How many hired servants* (said the Prodigal) *at my fathers house have bread enough, and I die for hungar?* And as if our Saviours case vvere like the Prodigals, you may see him little lower than a servant, yea little better than a beggar: *Ie know* (saith the Apostle) *the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor*, 2 Cor. 8. 9. poor indeed, and so poor, that he vvas not vvvorth a penny to pay tribute, till he had borrowed it of a *Fish*, Mat. 17. 27. See him in his birth, in his life, in his death, and vvhhat vvas he but a Pilgrim, that never had house to harbour in: a vvhile he lodges in a oxen-stall, thence he flies into *Egypt*, back he comes into *Galilee*, anon he travels to *Jerusalem*; vvvithin a vvhile (as if all his life vvere but a vvandering) you may see him on inount *Calvary* hanging on the Crosse; Was ever any *Beggars* life more miserable? he hath no house, no money, no friends, no lands, and howsoever he vvas God the disposer of all; yet for us he became man, a poor man, a mean man, yea the meanest of all men: and this another step downwards.

2 Cor. 8. 9.

Matth. 17. 27.

9.

Esay 53. 7.

But this not low enough, men are the image of God: Ay but the Son of God is not used as a man, but rather as a poor dumb beast appointed to the slaughter: What was he; but a *sheep*, said *Esay* of him? *Esay* 53. 7. a sheep indeed, and that more especially in these two qualities. First, *As a sheep before the shearer is dumb, so he opened not his Mouth*: and to this purpose was that silence of our Saviour: when all those evidences came against him, he would not so much as drop one syllable to defend his cause: If the high Priests question him, *What is the matter that these men witnesse against thee?* *Matthew* tells us, *that Jesus held his peace*; Mat. 26. 63. If *Pilate* say unto him, *Behold how many things they witnesse against thee*; *Mark* tells us, *that Jesus answered him* no.

Matth. 26. 63.

nothing, Mark 15. 5. If Herod question with him in many words, because he had heard many things of him, Luke tells us, that he answered him nothing, Luk. 23. 9. As a poor sheep in the hands of the shearer, he is dumb before his Judges and accusers; whence briefly we may observe, *Christ came not to defend, but to suffer Condemnation.* Secondly, (as a sheep he is dumb, and) as a sheep he is slain; *He was led* (saith the Prophet) *as a sheep to the slaughter.* O Jesu! art thou come to this? to be a man, who art God; a sheep, who art man, and so for our sakes far inferiour to our selves; nay worse; a sheep? How? not free, as one that is leaping on the mountains, or skipping on the Hills; no, but a sheep that is led:] led whether? not thither as David was, who could say of his Shepherd, that *He fed him in green pastures, and led him forth besides the waters of comfort:* no, but led to the Slaughter. He is a sheep, a sheep led, a sheep led to the slaughter; and such a slaughter, that were he a dumb creature, yet great truth it were to see him so handled as he was by the Jews.

And yet will his humility descend a little lower; as he was the poorest of men, so the least of sheep: Like a Lamb, saith the Apostle, Acts 8. 32. and Behold the Lamb, (saith John the Baptist) even the Lamb of God which takes away the sin of the world, Joh. 1. 29. This was that Lamb which the Pasceall Lamb prefigured, Your Lamb (saith God to the Israelites) shall be a Lamb without blemish, and the blood shall be a token for you, that I will passe over you, Exod. 12. 13. But was ever lamb like the Lamb of God? he is without blemish; saith Pilat, I find no fault in him, Luke 23. 4. And the sprinkling of his blood (saith Peter) is the right token of election, 1 Pet. 1. 2. Such a lamb was this Lamb, without blemish in his life, and whose blood was sprinkled at his death, in life and death ever suffering for us, who (had he not done so) should for ever and ever have suffered our selves. Tell me, O thou whom my soul loveth, where thou feedest! saith the Church in Canticles. Tell me? Yes: If thou knowest not, (saith our Saviour) go thy way forth by the footsteps of the flock, Cant. 1. 8. Our Saviour is become a man, a sheep, a lamb, or if this be not humility enough, he will yet take a leap lower.

What is he but a worm, and no man, yea the very scorn of men, and the outcast of the people? Psal. 22. 6. Did you ever think we could have brought our Saviour to this low a degree? what, beneath a lamb, and no better than a worm? Heaven and earth may well ring of this, as being the greatest wonder that ever was: there is not any bitter potion due to man, which the Son of God will not partake of the utmost dregs; and therefore if Job say to the worm, Thou art my sister, and mother; nay, if Bildad say, Man is a worm, and the son of man is but a worm, which is more than kindred: Behold, our Saviour stooping thus low himself, what is he but a man? nay, as if that were too much a worm, and not a man, as sung the Psalmist of him.

I am so low, that unlesse we think him no body, we can down no lower; and yet here is one leap more, that if we take a view of it, we may suppose him to be nothing in esteem, a N-body indeed. Look we at every man in respect of God, and the Prophet tells us, All Nations before him are as nothing, Esay 40. 17. And if man be thus, why sure the Son of man will be no lesse: see then (to the wonderful astonishment of men and Angels) how greatnesse it self, to bring man from nothing, *ex nihilo se, hath made himself nothing, or of no reputation,* Phil. 2. 7. How? nothing? yes, saith Beza, *He that was all in all, hath reduced himself to that which is nothing at all:* and Tertullian little lesse, *Exhaustit se, He hath emptied himself,* or as our Translation gives it, *He hath made himself (not of little, but) of no reputation.*

Lo here those steps (the Scripture lighting us all the way) by which our Saviour descended; he that is God for us became an Angel, a man, a Serving-man, a poor man, a sheep, a lamb, a worm, a nothing in esteem, a man of no reputation.

Let every soul learn his duty from hence; what should we do for him, who hath done all this for us? There is a crew of unbelievers that hear and heed not: all the sufferings of our Saviour cannot move them a jot, either towards God, or from sin, and is not this a woful lamentable case? I remember a passage in Cyprian, how he brings in the Devil triumphing over Christ in this manner: *As for my followers, I never died for them, as Christ did for his; I never promised them so great a reward, as Christ hath done to his; and yet I have more followers than he, and they do more for me, than his do for him:* hear, O heaven! and hearken, O earth! Was ever the like phrensie? The Devil, like a roaring Lion seeks ever and anon to devour our souls, how many thousands, and million of souls yield themselves to his service, though he never dyed for them, nor will ever do for them the poorest favour whatsoever, but pay them everlastingly with pains

Mark 15. 5.
Luk. 23. 9.

Esay 53. d.

Psal. 37. 2.

10.
Acts 8. 32.

John 1. 29.
Exod. 12. 5,
and 13.

Luke 23. 4.
1 Pet. 1. 2.

Cant. 1. 8.

Psal. 22. 6.

Job 17. 14.
Job 25. 6.

12.

Esay 40. 17.
Phil. 2. 7.
Ex omni seip.
sum ad nihil
red'git: Beza
in loc.
Tert ad Mar.
1. 5.

Use 1.

Right Purgatory.

and pangs, death and damnation? On the other side, see our Saviour (God Almighty) take on him the nature of a man, a poor man, a sheep, a lamb, a worm, a nothing in esteem; and why all this? but only to save our Souls, and to give them heaven and salvation: yet such is the condition of a stubborn heart, that (to choose) it will spurn at heavens crown, and run upon hell, and be a slave to Satan, and scoffe at Christs suffering, yea and let out his blood, and pull out his heart, and bring them a degree lower than very *Beelzebub* himself, rather than it will submit to his will, and march under his banner to the Kingdome of heaven. Hence it is, that that the Devil so triumphs over Christ, *As for my followers* (saith he) *I never died for them as Christ died for his*: no Devil, thou never diedst for them, but thou wilt put them to a death without all ease or end. Think of this, ye unbelievers; methinks like a thunderbolt, it might shake all your hearts, and dash them into pieces.

2 Use.

But a word more to you, of whom I hope better things; let me exhort the Saints that you for your parts, will ever love, and serve, and honour, and obey, and praise the Lord of glory for this so wonderful a mercy; I pray, have you not cause: had your Saviour only sent his creatures to serve you, or some Prophets to advise you in the way of salvation; had he only sent his Angels to attend you, and to minister unto you; or had he come down in his glory, like a King that would not only send to the prison, but come himself to the dungeon, and ask, saying, *Is such a man here?* or had he onely come and wept over you, saying, *Oh that you had never sinned!* all these had been great mercies: But that Christ himself should come, and strive with you in mercy and patience, that he should be so dear to a company of Rebels and Hell-hounds, (and yet we are not at the lowest) that he would for us become a man, a mean man; a Lamb, a Worme, a nothing in esteem. O all ye stubborn hearts, (too much stubborn are we all) if judgement and the hammer cannot break your hearts, yet let this mercy break you, and let every one say, *O Jesu! hast thou done all this for me? certainly I will love thee, and praise thee, and serve thee, and obey thee as long as I live.* Say so, and the Lord say Amen to the good desires of your hearts. To what this on the more: remember still, it is *you* that should have suffered; but to prevent this, it is *he* that was humbled, it is *he* that was crucified, it is *he* that was purged: what needs more? *I am he*] said Christ to the Jews when they apprehended him: *He?* what *he?* I know not what: but be *he* what he will, *he* it is: our Saviour, Redeemer, Physician, Patient, *Who had by himself purged our sins.*

John 18. 5.

Thus far we have measured his steps downwards, and should we go up again the same stairs, we might bring him as high as we have placed him low: but his ascent belongs rather to the words following my Text; for after *he had purged*, then *he sate down on Gods right hand on high.* Come we then to the next words, and as you have seen the *Person*, so let us look for a *companion*; *This may in misery yield some comfort, if but any society bears a share in his misery*; But methinks I hear you say to me, as the *Athenians* said to Paul, *We will hear thee again of this matter another time.*

Acts 17. 31.

By himself]

THe Time and Physician have prepared a Purge; but who is the Patient to receive it? it is man is sick, and it is man must purge, or otherwise he dies without all remedy or recovery: but alas! what Purge (what Purgatory) must that be which can evacuate sin? Should man take all the vertue of herbs and minerals, and distill them into one sublime and purest quintessence, yet impossible were it to wash away sin, or the least dregs of its corruption: not *Galen* nor *Hippocrates*, nor all the *Artists*, or *Naturalists* that ever lived on earth could finde out, or invent any remedy for sin; this must be a work of Grace, and not of Nature; yea, and such a grace as neither man nor Angels could afford: Behold then, who it is that both administers and takes the receipt prepared; it is man that sinned, and God is become man, that so being both, he might administer it as God, and receive it as man, the same person being Physician and Patient, Compounder and Purger.

But, what a wonder is this? Are we a dying, and must he purge for it? can Physick given to the sound, heal the party that is sick? It was the saying of our Saviour, *The whole need not the Physician, but they that are sick*; and Christ Jesus for his part is whole indeed; *No fault in this man*, saith *Pilate*; and he is a just man, said *Pilates* wife of him: to what end then should he purge that is whole, and we escape that are sick? O this is to manifest the dearest love of our Soul-Physician, our endeared Saviour, *he whole indeed*

Matth. 9. 12.

Luke 23. 14.

Matth 27. 19.

indeed need not the Physician: he needs no Physick, no Purge, no Physician at all; but for us he is become a Physician himself, for us he became Physician and Patient: for us he was sick; for us he Purged, that we through him might escape that danger of eternal fire.

But how purged he? *By himself?* Was there none to associate him in this misery? no, he purged by himself, only, and that without a

} Partner.
} Comforter.

First, without a partner, there was none that laid a finger in the burthen of his Cross to ease him; why, Blessed Saviour! thou hast Myriads of *Angels* waiting on thee, and can they not a little lighten thy heavy yoke? No, the *Angels* are blessed, but they are finite and limited, and therefore unable to this expiation of sin.

But what say we of the *Saints*? if you will believe the *Rhemists*, they can tell you that the sufferings of *Saints* (sanctified in Christ's blood) have not only a forcible satisfaction for the Church and its members; but wishal they are the accomplishments of the wants of Christ's passion; an horrible blasphemy: as if Christ's death were not sufficient in it self, but his wants must be supplied by the satisfaction of others; my Text tells me, *Christ purged by himself;* therefore not by any other, but sufficiently in his own person; and as for that Text they urge against us, *Coloss. 1. 24. Now rejoyce I in my sufferings for you, & fulfill the rest of the afflictions of Christ in my flesh for his bodies sake which is the Church;* whence they argue these two points; first the want of Christ's sufferings; and secondly, the abounding of *Saints* sufferings for the satisfaction of others. To the first we answer, that the afflictions of Christ, which the Apostle saith, *I fulfill;* are not meant of the afflictions which Christ suffered in his person, but in his members; thus *Augustine*, The Apostle saith not, my afflictions, but Christ's, because he was a member of Christ, who is usually said to suffer both with, and in his members. To the second we answer, that *Paul's* sufferings for his body which is the Church, served not for satisfaction, but for confirmation of their faith; thus *Ambrose*, Christ's passion sufficeth to salvation, Peter and Paul's passion serve onely for example; so then if you will have the true sense of the words, they run thus: Now rejoyce I in my sufferings for you, whereby I fulfill the measure of those tribulations which remain yet to be endured of Christ in his mystical body, which I do for the bodies sake, not to satisfy for it, but to confirm it, or strengthen it in the Gospel of Christ: and good reason have we to admit of this comment; otherwise how is Christ a perfect Saviour, if any Act of our redemption be left to the performance of any Saint or Angel? no, it is Christ, and only Christ; Jesus, and only Jesus; Nor is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved, *Act. 4. 12.*

But if not *Angels*, or *Saints*, what say we of good works? Cannot they expiate sin? yea, say our adversaries, they are meritorious, and applicatory, and expiatory; so here is a threefold use of them; what? hath Christ purged by himself? and is there any other means whatsoever to expiate sin? no, saith the Apostle; so incompatible are these two, his grace, and our works, that if it be of grace, it is no more of works, or else grace were no more grace; and if it be of works, it is no more grace, or else works were no more works. By grace then ye are saved,---not of works, lest any man should boast himself, *Ephes. 2. 8, 9.*

But if no purging by *Angels*, *Saints*, nor good works, what say we to Purgatory, it self? we say it is a fable; or were it an Article of Faith (as the Pontificians affirm) let us have Scripture for it; yes saith *Roffensis*, We went through fire and water, *Psal. 66. 12.* and *Sir Thomas Moor* will have more Scripture, I have sent forth thy prisoners out of the pit, wherein is no water, *Zach. 9. 11.* here are two places for Purgatory, and one saith there is water, the other saith, there is no water; but to say truth of both, The Catholic faith, resting upon divine authority believes heaven and hell, but a third place (saith *Augustine*) we know none, neither finde we in holy Scripture, that there is any such place: neither speaks he onely of places eternal that are to continue for ever, for he purposely disputes against *Limbus Puerorum*; and rejects all places temporary; yea, elsewhere he acknowledgeth, there is no middle place at all; but he must needs be with the Devil, that is not with Christ: away then with those paper-walls, and painted fires, a bug (could *Harding* once say) meet only to fray children; God will have no rival in sins purge; no

Rhem. Coll. 1. scil. 4.

Col 1. 24.

Non dixit pres. sura-um me- rum, sed Christ, quia membrum erat Christi. Aug. tract. in Joh. 108.

Christi passio nobis sufficit ad salutem, Petri & Pauli consulit ad exemplum. Ambr. item 66.

Acts 4. 12.

3.

Rom. 11. 6

Ephes. 2. 8, 9.

4.

Roffen. contra Luther. art. 37. Psal. 66. 12. Zach. 9. 11. Aug. hypog. l. 9. tom. 7.

Aug. de pec. mer. vii. c. remiss. l. 1. c. 28. Juel. def. Apol. 2. par.

Angel in heaven, no Saints, no works on earth, no Purgatory under earth, it is he himself will purge it by himself; my text affirms it, (and who dares gain say it?) that he by himself (by no other) hath purged our sins.

Esay 63. 3.

Thus farre you have seen Christ purging without a partner; he trod the wine-presse alone, and there was none to help him; but O the bitterneffe of this purge that admits of no help, no ease! as he had no partner to help him, so no Comforter to chear him in is so lamentable sufferings.

Solamen miser.
in Jo. 125, &c.

Some ease it is to have one or other touched with the sense of our miseries, and if they cannot help us, yet to do what they can (be it only to condole us) it were a comfortable refreshing; nay, but our Saviour findes no refreshing at all, he purged by himself, without a Partner, without a Comforter, not any one on earth or in heaven, that afforded his poor heart any cure or cordial. First, look on earth, for to them doth he adresse that speech in Lamentations, *Is it nothing to you all ye that passe by?* the moit grievous torments finde some mitigation in the supply of friends, and what friends hath our Saviour to comfort him in his torments?

Lamen. 1. 12.

12.

Matth. 8. 10.

Matth. 27. 24.

Matth. 27. 18.

Luke 23. 14.

John 9. 10.

Luke 23. 25.

2.

If you say the Gentiles; I must confesse he found faith in some, and a seeming favour from others: the Centurion is witnesse of the one, of whom our Saviour himself confessed, *I have not found so great faith, no not in Israel*, Matth. 8. 10 and Pilate gives a token of the other, when he took water, and washed his hands before the multitude, saying, *I am innocent of the blood of this just man*, Matth. 27. 24. but alas! did Pilate so favour him as to free him? no, he fears to condemn him being innocent, and yet dares not absolve him, being so envied as he was by the Jewes; what then can a little water? what can Jordan floods? what can rivers of wine, and oyle do, towards the washing of those hands, that had power to release him, and would not? he knew they had delivered him of envy, Matth. 27. 18. he confesses, *I finde no fault in this man*, Luk. 23. 14. he tells him that he had power to crucifie him, and he had power to loose him, John 9. 10. and yet fondly would he wash away the guilt of his unjust sentence, with a little water on his hands; no, Pilate; that ceremony cannot wash away thy sin, that sin I mean, which thou and the Gentiles in thee committed, in delivering of Jesus to the will of the Jewes.

But if delivered to the Jewes, sure it is well enough; he is their Countrey-man, Kinsman, of the stock of Abraham, of the Tribe of Juda, of the Family of Joseph; but this rather aggravates than alliaies his misery, that his own people should degenerate into Traitors: not a Gentile, but a Jew to be his Executioner: what torment had not been a lenitive, and a recreation in comparifon of this? Daniels Den, the three Childrens Furnace, Esays wooden Saw, Israels fiery Serpents, the Spanish Inquisition, the Romish Purgatory, are all as far short in torture, as the last of them in truth, to the malice of a Jew; witnesse our Saviours death, when they all conspired not only to scourge him, mock him, buffet him, slay him; but to slay him in such a manner, as to hang him on nailes, and to make the Crosse his Gibbet.

1.

Luke 10. 1.

Luke 10. 17.

John 6. 66.

Matth. 26. 31.

But what? no comforter amongst them all? do the Gentiles condemn him? will the Jewes crucifie him? and is there none to pity him? Yes, what say we of his Disciples, that heard him, followed him, and were sent of him by two and two into every City and place, whither he himself should come? Would you think that these seventy, for they were so many in number, which for a time did his Embassage with joy, would now have forsaken him? yes, if you mark it, *Many of them went back and would walk no more with him*; some stumble at his Doctrine, others at his Passion, but all were offended, as it is written, *I will smite the Shepherd, and the sheep of the flock shall be scattered*, Matth. 26. 31.

Matth. 23. 31.

Matth. 8. 26.

John 6. 68.

Luke 22. 33.

Matth. 26. 35.

Yet if the Gentiles reject him, they do but like Gentiles who were ignorant of God; if the Jewes hate and maligne him, it is but their old wont of killing the Prophets; if the Disciples that are weaker, faint, and waver in faith, it was no more than was said of them, *O ye of little faith*, but what say we to the twelve Apostles, those Secretaries of his mysteries, stewards of his mercies, almnners of his bounties? will they also go away, and leave him comfortlesse alone? no, can Peter say, *Master, to whom shall we go? thou hast the words of eternal life*, John 6. 68. or if he will have deeper protestations, *I am ready to go with thee (saith Peter) into prison and to death*; Luke 22. 33. to death? yes, though I die with thee, I will not deny thee; and thus said all his Disciples, Mat. 26. 35. and yet like Jonas Gourd when the Sun beats hottest, how soon are they all gone, and vanished away? Lo, one betrayes him, another forswears him, all run from him, and leave him alone in the midst of all his enemies.

And

Right Purgatory.

And yet if this *Apostles* leave him, what say we to *Mary* his mother, and other his friends? These indeed wait on him, seeing, sighing, wailing, weeping, but alas! what do these tears but increase his sorrows? might he not justly say with *Paul*, *What mean ye to weep and to break my heart?* Acts 21. 13. Pity, and of all other feminine pity, it is the poorest, helpless salve of misery; but howsoever it was to others, this was so far from any salve to him, as 'tis one of his greatest, tenderest sores about him: *Daughters of Jerusalem, weep not for me but weep for your selves, and your children.* O see the wonder of compassion which he bears to others in his passion; he hath more care of the women that follow him weeping, than on his own mangled self, that reels along fainting & bleeding even unto death: the tears that drop from their eyes is more to him, than all the blood in his veins; and therefore careless (as it were) of his own sacred person, he turns about his blessed bleeding face to the weeping women, affording them looks and words too of compassion, of consolation, *weep not for me, but weep for your selves, and your children*: But O blessed Saviour! didst thou flow unto us in showers of blood, and may not we drop a tear for all those purple streams of thine? yes, Lord, thou dost not here forbid us weeping, only thou turnest the stream of our tears the right way; that is to say, home wards into our own bosomes, pointing us to our sins, the truest cause of thy sufferings.

But as for comfort to our Saviour, whence (trow ye) may it come? if we compass the earth, the Gentiles, Jewes, his Disciples, Apostles, Mary his own Mother, and all other his friends, they are but as *Jobs* miserable comforters all; but let us go up into heaven, & there (if any where) be his comforters indeed: alas! what comforters? If you imagine the Angels, it is true they could attend him in the Desert, and comfort him in the Garden; but when he came to the main act of our Redemption, not an Angel must be seen how, not seen? no, they must not so much as look through the windows of heaven to give him any ease at all; nor indeed were it to any purpose if they should; for who can lift up, where the Lord will cast down? O ye blessed Angels! how is it that your Hallelujahs cease? that your songs which you warbled at his birth, are finished at his death? that your glorious company, which are the delight of happy souls, is denied to him who is the Lord and Maker both of you and them? why, thus it must be for your sakes: *I am full of heaviness* (said our Saviour in his type) *and I looked for some to take pity; but there was none: and for comforters, but I found none* Psal. 69. 20.

And yet if the Angels be no comforters, he hath a Father in Heaven that is nearer to him: *I and my Father are one* (saith our Saviour) and, and, *It is my Father that honoureth me*, John 8. 34. *It is my Father that loveth me*, John 10. 17. *It is my Father that dwelleth in me*, John 14. 10. and howsoever others forsake me, and leave me alone, (as himself proclaims it) yet *I am not alone, because the Father is with me*, John 16. 32. Is it so, (sweet Saviour) whence then was that sorrowful complaint of thine, *My God, my God, why hast thou forsaken me?* Leo it is that first reconciled it, and all antiquity allow of it; *The union was not dissolved, but the beames, the influence was restrained; Affectione justitie* (saith *Scotus*) he was ever united to his Father, because he ever loved, trusted, and glorified him; but *Affectione commodi*, that delight ever emergent from that divine vision, was for a time suspended, and therefore was it that his body drooped, his soul fainted, he being even as a scorched Heath, grounded without any drop of dew of the divine comfort on it.

Yet be it that his Father now forsakes him, will he forsake himself? O yes! he burns in the fiery furnace of affliction, without all manner of refreshing; and this was it that was figured in the Law by those two Goats offered for the sins of the people, wherefore the one was the Scape-goat, and the other was the Offering, the Scape-goat departed away, and was sent into the Wilderness, but her companion was left alone in the torments, and made a Sin-offering for the people: even so was this Sacrifice of God-man, man-God, blessed for ever, the humanity was offered, but the divinity escaped; the humanity suffered for the sins of the world, but the divinity departed away in the midst of sufferings, and left her sister and companion all alone in the torments: thus he purged himself, himself onely in his humanity, no other with him, all other left him; the Gentiles, Jewes, Disciples, Apostles, Mary his Mother, and God his Father, nay he himself is bereaved of himself, the humanity of his divinity, if not in respect of the union, yet as touching the consolation, *When he had by himself* (in his humane nature, without any comforter) purged our sins.

Thus farre you have seen Christ drink the cup of his bitter pains, pure and without mixture

5.

Acts 21. 13.

Luke 23. 28.

Luke 23. 28.

6.

John 16. 2.

Pl. I. 69. 20.

7.

John 8. 34.

John 10. 30.

John 10. 17.

John 14. 10.

John 16. 32.

Matth. 27. 46.

* Non solvit u-

nium sed sub-

traxit visumem

Scotus 4. sent.

D. 48. Q. 4.

resp. ad princip.

argum.

8.

Rev. 26. 10.

Right Purgatory.

Use.

Psal. 116. 13.

Psal. 148. 2.

mixture of any manner of ease; what now remains, but that we make some use of it. *I will take the cup of salvation (saith David) and call upon the Name of the Lord* Psal. 116. 13. And what can we lesse? If our Saviour hath begun to us in pains, shall not we afford him our thanks; the Cup of death could not passe from him, and must the Cup of Salvation be removed from us? O praise him, praise him, all his Hosts: howsoever he was alone in his sufferings, let us all bear the burden in a song of thanksgiving, and in this song let us singing weep, and weeping sing; our sin may draw the tears which were the cause of his sufferings: and our salvation may make us sing, which those his sufferings did effect: what needs more? he suffered by himself the cause, our sins; the effect, our salvation; let us mourn for the one, and praise him for the other; praise him, and him alone, for he had no partner in his sufferings, nor will he have any in our thanks; he had no comforter in his miseries, nor must any share with him in the duty we owe him of praising his Name: Alas, have we not reason (think you) to give all the glory unto him? it was he that suffered that which we deserved, *he purged by himself* when we our selves lay sick of sin, in peril of death and damnation; thus gracious is he to us, that when there was no other remedy for our recovery, than *he by himself* in our stead came, and purged our sins.

Thus far you have seen the Patient; and order now requires that we prepare the Receipt; the patient was *himself* the Receipt is a *Purge*; but to confess this *Purge*, we must crave a further time; and in the mean while, and ever remember him in your thoughts, who hath done all this for you, and the Lord make you thankful.

Had purged

You see who it is that hath freed us from sin, to wit, Christ our Saviour without a Compurgator; *he purged by himself* but what did he by himself? do we say *he purged*? what need he to *purge*, who never committed any sinne in thought, word, or deed? it is without doubt he needs not, and yet do it he will, not to clear himself, but us.

But this *Purge* doth imply a medicine, and so we must apply it: a medicine it was, and many medicines he used for the curing of mans soul; The first by diet, when *he fasted forty days and forty nights*, Matth. 4. 2. The second by Electuary, when he gave his most precious body and blood in his last Supper, Matth. 26. 26. The third by sweat, when *great drops of blood issued from him falling down to the ground*, Luke 22. 44. The fourth by plaister, when he was *spit upon by the Jewes*, Mark 15. 19. The fifth by position, when he tasted *vinegar mingled with gall*, Matth. 27. 34. The sixth by letting of blood, when his hands and feet were pierced, yea, when his heart-vein was stricken, and his side goared with a spear, John 19. 34. the last (which contains all the rest) was by *purge*, when by all his sufferings (and especially by his blood-shed) he *washed us from our sins*, Revel. 1. 5. Here was the cure of all cures, which all the Galenists in the world may admire with reverence, that our Lord and Saviour should become our Surety, that our soul-Physician should become our *Purger*: how? not by giving us Physick, but by receiving it for us; we (miserable wretches) lay sick of sin, and he (our Physician) hath by himself purged and delivered us of it.

But that we may the better see how this *Purge* wrought with him, we must know, that *purging* in general is taken for any evacuation whatsoever: and to say truth in a word, *the evacuation of Christs blood was the right purging of our sins*. Hence is it, (that as Scriptures affirm) *the blood of Christ doth redeem us, cleanse us, wash us, justify us, sanctifie us: we were redeemed by his blood*, 1 Pet. 1. 19. and *his blood cleanseth us from all sinne*, 1 John. 1. 17. and, *He washed us from our sins in his blood*, Revel. 1. 5. and, *Being now justified by his blood*, Rom. 5. 9. and, *Therefore Jesus suffered, that he might sanctifie the people with his own blood*, Heb. 13. 12. This blood was it that was believed by the Patriarchs, witnessed by the Sacrifices, shadowed in the figures of the Law, expected of all the faithful from the beginning of the world; and therefore the Apoitle concludeth, *Almost all things are by the Law purged with blood, and, without shedding of blood is no remission*, Heb. 9. 22. It is true, Christ purged by his death, and other his sufferings, and yet are all these contained in the shedding of his blood: this blood is the foundation of true Religion, for *other foundation can no man lay*. Wherefore neither was the first Testament ordained without blood, Heb. 9. 18. Nor is the New Testament otherwise sealed than with blood, Matth. 26. 28. What needs more? *If the blood of Bulls and Goats (in the Old Testament) sanctifieth to the purifying of the flesh, how much more shall the blood of Christ (in the New Testament) purge your Consciences from dead works, to serve the living God?* Heb. 9. 13, 14. O

sweet

Observ.

1 Pet. 1. 19.

1 John 1. 7.

Rev. 1. 5.

Roma 5. 9.

Heb. 13. 12.

Heb. 9. 22.

Heb. 9. 13, 14.

sweet blood of our Saviour that purgeth our Consciences, evacuates our dead work, restores us to our God, will bring us unto Heaven!

But O my Saviour, Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the wine-fat? is it thy precious blood that hath given this hew? Yes, an hew often dipped in the Wine-fat; and that we may the better see the colour, let us distinguish the times when his blood was shed for us.

Six times, saith a *Modern: seven times, saith *Bernard, did Christ shed his blood for us; and (to reduce them into order) the first was at his Circumcision, when his Name Jesus was given him, Which was so named of the Angel, before he was conceived in the womb; and was this without Mystery? no (saith Bernard) for by the effusion of his blood he was to be our Jesus, our Saviour. Blessed Jesus? how ready art thou for the Sacrifice? What? but eight dayes old, and then to shed thy Blood for the salvation of our souls? *Matyrium hoc Matyrium*, here is a mature Martyrdome indeed. It is a superstition took up with the Egyptians and Arabians, that Circumcision should fright away devils: and the Jewes have a conceit not much unlike: for when the Childe is Circumcised, one stands by with a vessel full of dust, in to which they cast the Præpuce: the meaning of it is, that whereas it was the curse of the Serpent, *Dust shalt thou eat all the dayes of thy life*: they suppose therefore the Præpuce (or fore-skin) being cast into the dust, the Devil by that Covenant eates his own meat, and so departs from the childe. But howsoever they erre, of this we are sure. that Christ delivered his flesh as a bait to Satan, held him fast with the hook of his Divinity through the shedding of his blood; this blood was at first shed at his Circumcision; and we cannot imagine it a little pain, seeing the flesh was cut with a sharp stone, which made *Ziporah* to cry out against *Moses*. Surely a bloody husband art thou to me: what a love is this, that Christ newly born should so early shed his blood? but all was for our sakes, for the salvation of our souls.

You see one vein opened; but in his second effusion not one, but all the veins in his body fell a bleeding at once, and this was at his passion in the garden, when (as the Evangelist testifies) he fell into an agony, and his sweat was like drops of blood, trickling down to the ground: here is a Physick purgative indeed, when all his body evacuates sweat like drops of blood: but what? be the pleurisie never so great, how strange is the phlebotomy? it seems not to consult where the signe lyes, you see all his body falls at once to sweating and bleeding; nor is the cure lesse strange than the Physick; for we had surfered, and it is he that purgeth; we had the fever, and it is he that sweats and bleeds for the recovery of our health; did you ever hear of such a remedy as this? oft times a bleeding in the head (say Physicians) is best stopt by striking a vein in the foot; but here the malady is in the foot, and the remedy in the head; vve (silly wretches) lay sick of sin, & Christ our Saviour purgeth it out by a sweat like drops of blood trickling down to the ground: here is a wonder, no violence is offered, no labour is sustained, he is abroad too in the raw air, and were laid down grovelling on the cooler earth; or if all this be not enough to keep him from sweating, the night is cold, (so cold, that hardier souldiers faine to have a fire within dores) & yet notwithstanding all this, he sweats, saith the Text; how sweats? it is not *sudor diaphoreticus*, a thin faint sweat, but *grumosus*, of great drops, and those so many, so violent, as they pierce not onely his skin, but clothes too, trickling down to the ground in great abundance; and yet may all this fall within the compass of a natural possibility. But a sweat of blood puts all reason to silence, yea, saith Hilary, *It is against nature to sweat blood*, and yet (howsoever nature stands agast) the God of nature goes thus far, that in a cold night (which naturally dravves blood inwards) he sweats without heat, and bleeds without a wound. See all his body is sprinkled with a Crimson dew, the very veins and pores, not vvaiting the tormentors fury, pour out a shovv of blood upon the sudden; foul sin that could not be cleansed save only by such a bath! what? must our sursets be thus sweat out by our Saviour? Yes (saith Bernard) vve sin, and our Saviour vveeps for it, not only with his eyes, but with all the parts of his body: and why so? but to this end, *That the whole body of his Church might be purge d with the tears of his whole body*. Come then, ye sons of Adam, and see your Redeemer in this heavy case! if such as be kind & loving are wont (when they come to visit their friends in death or danger) to observe their countenance, to consider their colour, and other accidents of their bodies; tell me, ye that in your Contemplations behold the face of your Saviour; What think you, when you see in him such wonderful, strange, and deadly signes? our sweat (howsoever caused) is most usual in the face or forehead: but our Saviour sweats in all his body; and how then was that face of his disfigured when it stood all on drops, and the drops not of a watry

Esa y 63. 2.

* Adams circumfise.

* Bern. de passione Domini. cap. 36.

Luke 2. 21. Bern. ibid.

Ambros. l. 2. de patriarch. Abraham.

Gent 3. 14.

Pet. Mart. l. 1. com. cl. 4. c. 7. Symb. l. Ruffini Tom. Jeronimi 46

Exod. 4. 25.

2.

Luke 22. 44.

Contro naturam est sudare sanguinem. Hilary. l. 10. de trinitate.

Bern. in ramis Palmarum. serm 3.

sweat, but of scarlet blood? O my heart! how canst thou but rend into a thousand pieces? O my beloved! well may our eyes shed tears at this, when his veins thus shed their blood for us.

2.
In vell. a. i. ne
generum
Bern. de Pass.
Dum c. 38.
Esay 50. 6.
Bern. ibid.

But here is yet a third effusion of blood, and that (as Bernard tells us) was in the nippings and tearings of his sacred cheeks; To this bears the Prophet witnesse, *Esay 50. 6. I gave my back to the smiters, and my cheeks to the nippers*; or as our latter Translation, *I gave my back to the smiters, and my cheeks to them that plucked off the hair*: whether his cheeks were torn, or his beard plucked off; some vary in opinion: Bernard thinks both might be true; or howsoever we believe, most probable it is that neither of them could be effected without effusion of blood. And now we think I see that face fairer than the *Sonnes of men* spit on by the *Jewes*; nor is their scorn without some cruelty; for in the next Scene they exercise their fitts, which that they may do with more sport to them, and spite to him, they first blindfold him, and then smiting him on the face, they bid him read who it is that strikes him; and yet (as if whitenesse of their spittle, and blewnesse of their strokes had not caused enough colours) they once more die his rosie countenance in a bloody red; to this end do they nip his cheeks with their nails, and (as others) pluck off his hair with their fingers, whereby streams and stroaks of blood run down his cheeks, and drop down at his chin to his lower garments: O sweet face of our Saviour! what mean these sufferings, but to tell us, if ever confusion cover our face for him, that we consider then how blood and sweat thus covered his face for us?

Luke 22. 64.

4.
Job 31. 36.

But yet here's a fourth effusion at his Coronation; the blows drew not blood enough from his face, and therefore the thorns must fetch more from his head: *If mine adversary (sayes Job) should write a book against me, surely I would take it upon my shoulder, and binde it as a crown unto me, Job 31. 36.* The *Jews* in stead of writing a book, they wreath a crown, and see how our Saviour binds it to him; not only on his shoulder as a Cross to bear it, but on his head too, as a crown to triumph in it: but neither is it for triumph only, but for torture; it is a Crown woven of boughs, deck't which thornes, and drops of blood in lieu of precious stones. O Jesu! was that spittle thy ornament, that reed thy Scepter, those thornes thy crown, that purple died with blood, thy royal Robes? unthankful people, thus watered with his blood, that bring forth nothing but briars and thornes to crown him! but wherefore thornes, save onely to crush into his tender head? and to this purpose they do not onely stick his head full of them, but after the putting it on, to fasten the crown better, they strike him on the head with their reeds, or canes: See here thornes, not like ours, but (as the Countrey afforded) stronger and greater to pierce his skull with more ease; and see here canes, not as ours, but heavier and solider (as *Jewry* had plenty of them) to beat and hammer that crown of thornes deeper and deeper into his head. O then Imagine, what streams of blood gushed out, when all those sharp prickles were shot in? no less then a shower of blood now rained on his neck, his face, his shoulders; and all this for us, to make us members of that Head, his head thus bleeds down upon all his members.

Matth. 27. 30.

Ne hic pu. a. i. vi-
vus sanguinis
deflavit:
Bern. de Pass.
Dum. c. 39.

Deut. 25. 2, 3.

And his head vein being opened, there is a fifth effusion of blood issuing out of his body; this was caused by the whips wherewith the mercilesse Tormentors fetch blood from his sacred sides: Is not here matter for our meditation to work on? Consider (I pray you) how rude are the Hangmen that strip our Saviour of his garments, and then go about to binde his holy body to a pillar? he (poor man!) stands at the post alone, without any friends to comfort, or eye to compassionate him, whilst they strike on their lashes, redouble their strokes, again and again fall upon him afresh, as if they would not leave a drop of blood in all his body: but stay, what justice in all this? the Law of *Moses* commanded that Malefactors should be beaten with whips, and *It shall be, if the wicked be worthy to be beaten, that the Judge shall cause him to lye down, and to be beaten before his face according to his fault by a certain number: what number? fourty stripes he may give him, and not exceed, lest if he should exceed and beat him above these with many stripes, then thy brother should seem vile to thee, Deut. 25. 2, 3.* Thus indeed were the *Jews* tied, but the *Gentiles* neither bound by law, nor moved with Compassion, far exceed this number; I have read that he received no lesse than 5400 stripes; which if we consider these things, is not altogether improbable. First, the law of beating, that every guilty should be stricken by every one of the Souldiers, a free-man with staves, and a bond-man with whips. Secondly, the cause of this Law, that the body of him that was to be crucified, should be disfigured, that the nakednesse should not move the beholders to any dishonest thoughts, when they should see nothing pleasing or beautiful, but all things torn, and full of commiseration. Thirdly, the purpose of *Pilate*, who hoped to spare his life by this so great cruelty used against him. Fourthly, the great care and

5. Gest. l. 4.
divin. influat.
c. 35.

Right Purgatory.

hast which the Priests used in carrying of the Crosse, lest Christ should have died before he was crucified: every one of these reasons argue an unreasonable whipping, which our Saviour endured. *But (O joy of the Angels, and glory of Saints!) who hath thus disfigured thee? who hath thus defiled thee with so many bloody blows? certainly they were not thy sins, but mine, that have thus evil intreated thee: it was love and mercy that compassed thee about for I should have suffered, but to prevent this, thy mercy moves thee; and so thou takest upon thee all my miseries.*

But all this will not satisfie the Jews. *Behold the man*, said Pilate to them, when he thought to have pacified their wrath by that doleful sight; but this nothing moved them, though (presently after) it moved rocks and stones to shiver in peeces: Behold then a sixth effusion of blood, when *his hands and feet were pierced through with nailes*: he bears indeed upon his shoulders, an heavy and weighty Crosse of fifteen foot long; which must needs (say some) cause a great and grievous wound: but to omit that which is questionable) here be those woful sufferings; now come the barbarous inhumane hang-men, and begin to loose his hands that were tyed to the post, to tie them to (a worser pillory) the Crosse, then strip they off his gore-glued cloaths, which did so cleave to his mangled battered back, that they pull off cloaths and skin together; nay, yet more (and how can I say it without tears for sin? the Crosse is ready, and nothing wanting but a measure for the holes; down therefore they lay him on it, and though the print of his blood gives them a true length, yet spitefully they take it longer, that so they may stretch and rack him on the Crosse till you may tell his bones. And now all fitted, his hands and feet are bored, the greatnesse of whose Wounds David fore shewed by those words, *They digged my hands and my feet*, Psal, 22. 16. And well may we think so, for (as Ecclesiastical History reports) so big were the very nailes, that Constantine made of them an helmet, and a bridle. O then what pain is this, when all the weight of his body must hang on four Nailes: And then to be driven (not into the least sensible parts, but) thorow his hands and feet, the most sinewy, and therefore more sensible parts of all other whatsoever; yet to hang thus for a time where (it may be) somewhat tolerable, but thus he hangs till he dies, and so the longer he continues, the wider go his Wounds, and the fresher is his torture. And now (my brethren) behold and see, if there were ever any sorrow like unto this sorrow; alas! what else appears in him, but bleeding veins, bruised shoulders, scourged sides, furrowed back, harrowed temples, digged hands and feet? digged, I say not with small pins, but with rough boystrous nailes; and how then shot the blood from those hands and feet thus digged, and digged thorow? O, I am the rose of Sharon, it is truly said of Christ; Look on one hand, and on the other, and you may finde Roses in both; look on one foot, and on the other, and you may find Roses in either: In a word, look all over his body, and it is all over rosie, and ruddy in blood.

Can we any more? yes, after all these showers of blood, here is one more effusion; for after his death, *One of the souldiers with a spear pierced his side, and forthwith came thereout blood and water*, John 19. 34. The Souldier that gave this wound (they say) was a blind man; but our Saviours blood springing out on his Eyes, restored him to his sight, and so he became a Convert, a Bishop, and a Martyr: a strange cure, where the Physician must bleed; but so full of vertue was this blood, that by it we are all saved. And yet (O Saviour!) Why didst thou flow to us in so many streams of blood? one drop had been enough for the World, but thy love is without measure. Physicians are usually liberal of other mens blood, but sparing of their own; here it is not so: for instead of the Patients arm, it is the Physicians own side that bleeds; instead of a lancet here is a spear, and that in the hand of a blind Chirurgeon: yet as blind as he was, how right doth he hit the very Vein of his Heart? that heart where never dwelt deceit, see how it runs blood and water for our sins; here is the fountain of his Sacraments, the beginning of our happinesse: O gate of Heaven! O window of Paradise! O place of Refuge! O tower of Strength! O sanctuary of the Just! O flourishing bed of the Spouse of Solomon! Who is not ravished at the running of this stream? methinks I still see the blood gushing out of his sides, more freshly and fully than those sweet golden streams which run out of Eden to water the whole world. But is it his hearts blood? What? keeps he nothing whole without him, nor within him; his Apostles are scattered in the garden, his garments at the Crosse, his blood how many wheres? his skin they have rent with their whips, his ear with their blasphemies, his back with their furies, his hand and feet with their nailes, and will they yet have his heart too cloyen with

6.
John 19: 3.

Psal. 22. 17.

Psal. 22. 16.
Socrat. l. 14
c. 17.

Lam. 1. 12.

Cant. 2. 1.
Bern. de. Pass.
Dom. c. 41.

75
John 19. 34.
Longinus Bishop of Cappadocia
Teste Herbe Contemplations on Christs Passion.

Right Purgatory.

a spear? What a wonderful thing is this, that after all those sufferings he must have one Wound more? *Why (Lord) what means this open cleft and wound within thee? what means this stream and river of thy hearts-blood? O it is I that sinned, and to wash it away, his heart runs blood and water in abundance.*

Lo here those seven effusions of our blessed Saviours blood; the first at his *circumcision*, the second in the garden, the rest when *his cheeks were nipped, his head crowned, his back scourged, his hands and feet nailed, his side opened with a spear, whence came out an issue of blood and water.*

Use

And be our sins thus purged? Lord, in what miserable case lay we, that Christ our Saviour must endure all this for us! were our sins infinite, for which none could satisfy but our infinite God? were not our iniquities as the sands, for which no less than an Ocean of blood could serve to cover them? sure here is a motive, (if nothing else) to draw from us the confession of our manifold sins. *Lord, we have sinned, we have sinned grievously, heavily and with a mighty hand; and what now remains, but that we never cease weeping, crying, praying, beseeching, till we get our pardon sealed in the blood of Christ? O beloved! let me intreat you for Christs sake, for his blood sake, for his deaths sake, that you will repent you of your sins which have put him to these torments: and to this end I shall intreat you thus to order your repentance, First, (after confession of your manifold sins) look upon him whom you have pierced; and by your meditation supposing him to lie afore you, weep, and weep over him, whom you see by your sins thus clothed in his Blood. Why thus shall it be with the house of David, Zach. 12. 10. I will pour upon the house of David (saith God) and upon the inhabitants of Jerusalem the Spirit of grace, and of supplications, and they shall look upon him whom they have pierced, and they shall mourn for him, as one that mourneth for his only son; and be sorry for him, as one that is sorry for his first-born: in that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. What is the house of David? and what are the inhabitants of Jerusalem, but the elect people of God? and if you be of that number, then do you look on him whom you have pierced, and mourn for him, or mourn over him, as one that mourneth for his only son; yea, be sorry for him, or be in bitterness for him as one that is in bitterness for his first-born. Is it not time, think you? Do you not see how every part of our Saviour bleeds afore you? his head bleeds, his face bleeds, his armes bleeds, his hands bleeds, his heart bleeds, his back bleeds, his belly bleeds, his thighs bleeds, his legs bleeds, his feet bleeds: and what makes all this blood-shed but our sins, our sins? O that this day, for this cause we would make a great mourning of Hadadrimmon in the valley of Megiddon! O weep! Or if you will not weep for him, yet weep for your selves, and your own sins! alas have you not cause? Your sins were his murderers, and your hands by your sins were imbrued in his blood.*

Zach. 12. 10,
11.

2.

Secondly, stay not here, but when you have mourned and wept over your Saviour, then hate those sins that wrought this evil on your Saviour. Which that you may do effectually, send your thoughts as far off, and see your Saviour in his *circumcision*, in the garden; and when you have done so, then follow him a little further; behold the tears in his eyes, and the clodded blood that came from him when his *cheeks were nipped, his head crowned, his back scourged, his hands and feet nailed, his side opened*: and then, O then see if you can love those sins that have done all this villany! *Love them, said I? no (if you have any share in Christ) I hope you will rather be revenged on your sins; rather you will every one say, O my pride, and my stubbornesse, and my loosenesse, and my uncleanness, and my drunkenesse: these were the nailes, and the whips, and the spear that drew blood from my Saviour; therefore let me be for ever revenged of this proud, stubborn, rebellious heart of mine own; let me for ever loath my sin, because it brought all this sorrow on my Saviour. Is not this ordinary with men? should any one murder your Father or friend, whom you highly regarded and honoured, would you brook his sight, or endure his company? nay, would not your hearts rise against him? would you not prosecute the Law to the uttermost? and if you might be the Executioner, would you not wound him, and mangle him, and at every stroke cry out, Thou wast the death of my Father, thou wast the death of my Father: and is the heart of a man thus enraged against him that hath but murdered his friend, or his father? O then how should your hearts be transported with infinite indignation (not against the man, but) against sin that hath shed the precious blood of your Father, your Master, your God, your King, your Saviour? O follow, follow after these sins with an Hue and Cry, bring them*

them to the Bar, set them before the Tribunal of that great Judge of Heaven, and cry, *Justice, Lord: justice against these sins of mine; these slew my Saviour, Lord, slay them; these crucified my Saviour, Lord, crucify them:* Why thus pursue and never leave them, untill (if it possibly may be) you see these sins bleed their last; never think you have done enough, but still give your corruptions one hack more; confess your sins once more, and say, *Lord, this pride, and this stubbornnesse, and this loosenesse of heart, these are they that killed my Saviour, and I will be revenged of them.*

Thirdly, stay not here neither; but when you have mourned for your sins, and sought revenge on them, then by Faith cast them all on the Lord Jesus Christ; case your own souls of them, and hurle your care on him that careth for you all. Certainly, there is no way to wash you clean from your sin, but only by Christs blood, and how must you apply this but by Faith? now then, in the last place have faith, cleanse your soul (as it were) in the blood of this immaculate Lamb, and though you are polluted and defiled, yet (questionlesse) the blood of Jesus Christ will purge you from all sin: *If the blood of Bulls and Goats, (saith the Apostle) and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God: You may talk of a Purgatory; why, here is the Purgatory, that true Purgatory, the fountain that is laid open for the house of Judah to wash in; and I pray you mark it, it is not only for justification, but being applied by faith, as effectual for sanctification; not only for the expiation of sin, that it be not laid to your charge, but withal to purge your consciences from dead works to serve the living God. O then (as you tender your souls) believe, and cast your selves upon Christ, for salvation, and for pardon of sins: Do you not see him bleeding on the Crosse? Do you not hear him graciously offering to receive your sin-wearied souls into his bleeding wounds? what should you do then but cast your selves, with all the spiritual strength that you can (at least with infinite longings, and most hearty desires) into the bosome of your Saviour? say with your selves, *The fountain is opened, and here will we bathe for ever: Come life, or come death, come heaven, or come hell, come what come can, here will we stick for ever: nay, if you must perish, tell God and man, Angels and devils, they shall pluck you out of the hands, and rent you from between the armes of your blessed bleeding Redeemer, your soul-purging Saviour. Thus if you believe, you need not to droop for your sins, but to go on with comfort to everlasting happinesse: the blood of Christ (no question) will make way for you into Heaven: Yea, (saith the Apostle) By the blood of Jesus we may boldly enter into the holy places by the new and living way which he hath prepared for us, through the veil which is his flesh. Such is the blessed fruit of this blood; and the Lord make it effectual unto us, to bring us into heaven, even for his sake, who by himself thus purged our sins.**

Heb. 9. 13, 14.

Heb. 10. 19, 20.

You see the *Purge* given and taken, only a time it must have, and then follows the Evacuation: *He purged.*] What? the ill humour is *Sin.*] the extent of it, *Our*] sin: of both these together at our next meeting. Now the Lord so prepare us, that this *Purge* may work in us the everlasting welfare, and health of our souls.

Our sins.]

SIN is our sicknesse, and to cure us of it, the Law yeilds Corraives, the Gospel Lenitives: but especially Christ yeilds that *Phylick Purgative*, which evacuates sin. To consider Christ as a man of sorrows, and not a Saviour of sinners, were but a melancholick contemplation; to behold his wounds, and not so to think on them as they were our selves, addes but more sorrows to our other miseries; but when we call to minde that his blood was our ranfome, that his stripes were our cures, then with all our hearts we pray, *His blood be upon us and our children.* And why not? *His blood* (saith the Apostle) *speaks better things than the blood of Abel.* For Abels blood cried revenge, but Christs blood speaks mercy; and (to our comfort be it spoken) if God heard the servant, he will much rather hear the Son: yea, if he heard his servant for spilling, how much more will he hear his Son for saving and regaining our souls? In the words are two parts:

Heb. 12. 24.

1. The ill humour evacuated, *Sin.*]

2. The extent of this sin, it is mine, yours, *Ours.*] every ones.

What is it but *Sin*] which our Saviour *purged*? this is that ill humour derived from our Parents, inherent in our selves, imputed to our Saviour, and therefore (saith the Prophet) *he bare the sins of many,* Esay 53. 12. to whom agrees the Apostle, that *he his own self bare our sins in his own body,* 1 Pet. 2. 24. What a load then lay on his shoulder,

Esay. 53. 12.
1 Pet. 2. 24

when

Right Purgatory.

when all our sins, the *sins* of all the world were fasten'd upon him? one mans *sin* is enough to sink him into hell; and had not our Saviour intervened, every one of us had known by a woful experience, how heavy *sin* would have been upon the soul of each man: but (O happy we!) *the snare is broken and we are delivered.* To prevent *sins* effect, Christ Jesus hath *purged* and washed it avay.

And is this all the matter vvhetherfore our Saviour suffered? was *sin* all the disease of which he laboured, *when he had by himself purged*? yes, it was all, and if we consider it rightly, we may think it enough to cause sufferings in him, when meerly for its sake God was so wroth against us. O loathsome *sin*, more ugly in the sight of God, than is the foulest Creature in the sight of man! he cannot away with it, nor (so righteous are his wayes) could he save his own Elect because of it, but by killing his own Son: Imagine then what a sickness is *sin*, when nothing but the blood of the Son of God could cure it: imagine what a poyson is *sin*, when nothing but a spiritual Mithridate compounded and confected of the best blood that ever the world had, could heal it: we need not any further to consider its nature, but only to think of it how hateful it was to God, how hurtful to his Son, how damnable to men.

Use 1.

And was it *Sin* he *purged*? 1. This may teach us how hateful *sin* is, that put him thus to his *Purge*: Every *sin* is a nail, a thorn, a spear; and every sinner a *Jew*, a *Judas*, a *Pilate*: howsoever then we may seek to shift it on others, yet are we found the principal in this act our selves; you know it is not the Executioner that properly kills the man, *sin* only is the murderher, yea, *our sins* onely are the crucifiers of the Lord of glory: yea, (if you will please to hear me) I will yet say more, *our sins* onely did not crucifie him, but *do crucifie him afresh*, Heb. 6. 6. and herein how far do we exceed the cruelty of the *Jewes*? then his body was passible and mortal, but now it is glorified and immortal; they knew not what they did, *For had they known, they would not have crucified the Lord of glory*: but we know well enough what we do and say too: they buried Christ in the earth, and the third day he rose again from the dead; but we through *sinne* so bury him in oblivion, that not once in three dayes, three weeks he ariseth, or shineth in our hearts: O shame of Christians to forget so great a mercy! O *sin* past shame to crucifie afresh the Son of God! Think of it (beloved) *sin* is the death of Christ, and would you not hate him that kills your Brother, your Father, your Master, your King, your God? beware then of *sin*, that does it all at a blow! and if you are tempted to it, suppose with your selves that you saw Christ Jesus coming to wards you, wrapt in linnens, bound with a kercher, and crying after you in this gaitly manner: *Beware, take heed what you do: once have your sins most vilely murdered me; but now seeing my wounds are whole again, do not (I beseech you) rub and revive them with your multiplied sins: pity, pity me your Jesus, save me your Saviour; once have I died, and had not that one death been sufficient, I would have died a thousand deaths more to have saved your souls; why then do you sin again to renew my sufferings?* O my Saviour, who will not leave to *sin* that but hears thy voice in the gardens? lo, the companions hearken unto thy voice; cause me to hear it: it is I that have sinned, and if this be the fruit of it, let me rather be torne of beasts, be devoured of Worms, be violently pulled or haled with racks, then wittingly, or wilfully commit a *sin*.

Heb. 6. 6.

1 Cor. 2. 8.

Cant. 8. 13.

Use 2.

2. This may teach us what was the end, and meaning, and intent of Christ in his sufferings. It was to purge away *sin*, and therefore our faith must chiefly eye that; without this, the contemplation of Christs death, or the meditation of the story of his sufferings, and of the greatnesse of them, will be altogether unprofitable. Christians, learn this for ever; that faith which is true, saving, justifying faith, it chiefly mindes, and it is most taken up with the main scope and drift of all Christs sufferings, which is to obtain forgiveness of sins in Christ crucified. This was the true end of Christs death, *To be a propitiation for sin, to bear our sins on the tree; he was made sin for us, that we might be made the righteousness of God in him.* This was the plot which God by an ancient designement aimed at in the sufferings of Christ; And thus our faith must take it up; O let our faith look mainly to this designe and plot of God & Christ in his sufferings, to satisfy for our sins, & to justify us sinners. Surely this intent of Christ in all that he did or suffered, is that welcome news, & the very spirit of the Gospel, which true faith priyes and seisseth on.

Secondly, he *purged sin*; whose? but *our sin*: and this tells us of the universality of this gracious benefit, together with its limitation.

Heb. 2. 9.

1 Tim. 2. 6.

1 John 2. 2.

First, of the universality; *He tasted of death for every man*, Heb. 2. 9. and, *He gave himself a ransom for all men*, 1 Tim. 2. 6. and, *He purged our sins*, saith my Text; what

what, ours only? no, saith the Apostle, *He is the propitiation, not for our sins only, but for the sins of the whole world*, 1 John 2. 2. You will say, all do not actually receive the fruit of his death; you say indeed truly; but I wonder through whose default: Our blessed Saviour, what is he but like a royal Prince, who having many of his subjects in captivity of thralldom under a forreign enemy, pays a full ranfome for every one of them, and then sending forth his Ambassadors, he wooes them to return to their home, and to enjoy their liberty? some there are that reject the offer, they will rather serve the enemy than return to the freedom of their Lord; and are these all the thanks they give their Redeemer? O sweet Saviour! *he made upon the Crosse a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the world*; but not all receive the benefit, because many by their own demerit have made themselves unworthy; and yet howsoever some despise liberty, *Is the arme of the Lord shortened?* no, see his arms spread on the crosse to embrace all; and here is the *universality* of this gracious benefit.

Numb. 11. 23.

Use.

The use hereof is full of comfort: if any man (any sinner will now come in with a truly penitent soul, thirsting heartily for Christ Jesus, and resolve unfeignedly to take his yoke upon him, there is no number or notoriousness of sin that can possibly hinder his gracious entertainment at Gods mercy-seat. O then how heinously do they offend, who refuse to take Christ Jesus offered thus *universally*? if you ask who are they? I answer, they are offenders on both hands: First, those that too much *despair*; Secondly, those that too much *presume*: to begin with the latter.

Some there are, that howsoever Christ, and heaven, and salvation be offered unto them, yet so close do they stick and adhere to their *sins*, that they are loth to leave them, and they hope God is so merciful, that they can have Christ and their *sins* too. Alas! deceive not your selves; though the dearness, and sweetness, and freeness, and generality of Christs offers be a doctrine most true, and we propound it unto you as a motive and encouragement to bring you in; yet not so much as one drop of all that bottomlesse depth of Christs mercy & bounty doth as yet belong unto any that lie in the state of unregenerateness, or in any kind of hypocrisie whatsoever. Away then with this *presumption*, and bethink you what a grievous and fearful *sin* you commit time after time, and day after day *in neglecting so great salvation*, by chusing (upon a free offer of his soul-saving blood) to cleave rather to a luit (O horrible indignity!) than to Christ Jesus blessed for ever: what height and perfection of madness is this, that whereas a man, but renouncing his base, rotten, transitory pleasures, might have Christ Jesus, and with him a full and free discharge of hell-pains, a sure and known right to heavens joyes; yet should in cold blood most wickedly and willingly after so many intreaties, invitations, and offers refuse this mighty change? Heaven and Earth may be astonished, Angels and all creatures may justly be amazed at this prodigious sottishness, and monstrous madness of such miserable men: they are the words of a late Divine, *The world* (saith he) *is wont to call Gods people precise fools, because they are willing to sell all they have for that one Pearl of great price; to part with profits, pleasures, preferments, their right hand, their right eye, every thing, any thing, rather than to leave Jesus Christ: but who do you think now are the true and great fools of the world? and who are likeliest one day to groan for anguish of spirit, and say within themselves, This was he whom we had sometimes in derision, and a proverb of reproach; we fools accounted his life madness, and his end to be without honour; now is he numbered amongst the Children of God, and his lot is among the Saints: Nay, if it once come to this, with what infinite horror & restless anguish will this conceit rent a mans heart in pieces, and gnaw upon his conscience, when he considers in hell, that he hath lost heaven for a luit? and whereas he might at every Sermon have had even the Son of God his husband for the very taking, and have lived with him for ever in unspeakable blisse; yet neglecting so great salvation, must now lye in unquenchable flames, without all ease or end. Sure it is the highest honour that can be imagined, that the Son of God should make suit unto sinful souls to be their husband, and yet so it is; He stands at the door and knocks, if you will give him entrance, he will bring himself and heaven into your hearts: We are Christs Ambassadors* (saith the Apostle) *as though God did beseech you by us, we pray you in Christs stead, to be reconciled to God. We are Christs spokes men, that I may so speak, to wooe you and win you unto him; now what can you say for your selves, that you stand out? why come you not in? if the devil would give you leave to speak out, and in plain terms; one would say, I had rather be damned than leave my drunkenness; another, I*

Wisd. 5. 3, 4.

Rev. 3. 20.

2. Cor. 5. 20.

love

love the world better than Jesus Christ; a third, *I will not part with my ease and gainful trade of Usury for the treasure hid in the field*; and so on; so that upon the matter, you must needs all confesse that you hereby judge your selves unworthy of everlasting life, that you are wilful bloody murderers of your ovvn souls: nay, and if you go on vvithout repentance, you may expect that the hellish gnawing of Conscience for this one sin of refusing Christ may perhaps hold scale with the united horrors of all the rest whatsoever. O then make hast out of sin, and come, come to Christ, so freely offered unto you! Hearn how he calls, *Come unto me, all sinners; see my armes spread, my heart open: O how gladly would I entertain you, if you would come unto me*: there is a general invitation indeed; all men, all sinners, of all estates, of all kinds, of all conditions, whosoever you are, he keeps open house for you, *Come and welcome*.

Secondly, they offend on the other side, who after invitation come not, through a kinde of unmannerly modesty, or a bashful despair: Some there are, that may perhaps go so farre as to acknowledge their sins, and to confesse that without Christ they are utterly undone, and everlastingly damned; that may be ravish't with the thoughts and apprehensions of this invitation of Christ, & would ever think themselves happy if they had their hungry souls filled with Christ Jesus; but yet so it is, that (considering their manifold grievous sins, sins of a scarlet die, of an horrid stain, against knowledge, against conscience, and that which troubles them most, for all these sins, their sorrow being so little, and poor, and scant, and in no proportion answerable to them) they cannot, dare not, will not meddle with any mercy, or believe that Christ Jesus in any wayes belongs unto them. To these I speak, or rather let them hear our Saviour himself speak to them: *Whosoever will, (saith he) let him come, and drink of this water of life freely*: yea, those that think themselves furthest off, he bids them come, *Come, all that are weary and heavy-laden*: if they find sin a burthen, then Christ invites them, they (whosoever they are) that stand at the staves end, he desires them to lay aside their weapons & come in, or if they will not do it, he layes his charge on them, for this is his Commandment, *that we should believe on the Name of his Son Jesus Christ*: nay, he counts it a sin worse than the sin of Sodom, a crying sin, not to come in when the Gospel is proclaimed; and therefore let them never pretend their sins are great and many, but rather, because of his offer, invitation, & command, it being without any restraint of person, or sin, (except that against the holy Ghost) if they will not come in, and cast themselves upon Christ let them say, it is not the greatnesse of their sin, but a willingness to be still in their sins, which hinders them; or otherwise let them know, that sins when men are truly sensible of them, should be the greatest encouragement, (rather than discouragement) to bring them in to our Saviour. *Those that are whole need not a Physician, but they that are sick*, is it not for the honour of a Physician to cure great diseases? a mighty God and Saviour loves to do mighty things, therefore in any case let them come in, and the greater sinners they are, no question the greater glory shall Christ have by their coming. And indeed to take away all scruple, it is a Maxime most true, *That he which is truly weary of his sins, hath a sound, seasonable, and comfortable calling to lay hold upon Christ*. Do they feel the heavy load of their sin? just then is Christ ready to take off the burthen; do they thirst after righteousness? just then is the fountain of the water of life set wide open unto them: are they contrite and humble in spirit? just then are they become thornes for the high and lofty one that inhabiteth eternity to dwell in for ever. O then come and welcome! Christ excepts none that will not except themselves. *He died for all, and he would have all men to be saved*.

But yet let us be cauteious: secondly, *he purged our sins, and ours*] with a limitation; the use of Physick (we say) consists in application; and howsoever our Saviour hath purged our sins; yet this purge of his is nothing beneficial to us, unless there be some means to apply it. As then it is in all other Physick, so in this; we must first take it; secondly, keep it.

1. *Take it*; for as the best plaister, if not laid to, can cure no wound: so Christ himself, and all his precious merits are of no vertue to him that will not apply them by faith: when you hear the Gospel preached, believe it on your parts; believe Christ is yours; believe that he lived, and died, and sorrowed, and suffered, and all this for you, to purge your's souls of your sins.

2. But having taken it, you must secondly keep it; as men take Physick, not only in belief that it will do them good, but in hope to keep it by the vertue and strength of the retentive parts: so we take Christ by faith, but we retain him by holinesse; these

two, *faith and holiness*, are those two bonds wherewith Christ is united unto us, and we unto Christ: so that if we be of this number, then truly may we say that *he purged our sins*: for he both dyed for us, and by vertue of our faith and holiness through him, his death is applied to us; to us, I say, not in any general acception, but as we are of the number of his Saints; for we had sinned, and they were *our sins*] only that he *effectually purged*, and washed away.

And this lesson may afford us this use, that howsoever the *free grace*, and mercy, and goodnesse of Christ Jesus is revealed and offered to all men *universally*; yet our Saviour takes none but such as are willing to *take upon them his yoke*; he gives himself to none but such as are ready to *sell all and follow him*: he saves none, but such as *deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world*: in a word, he purgeth none, or cleanseth none by his blood from all sin, but such as walk in the light, as God is in the light; who make conscience of detesting and declining all sins, and sincerely set their hearts and hands with love and careful endeavour to every duty enjoyned them; why, these are the men only to whom his death is effectual; and therefore, as we mean to partake of his merits, or to have good by his death, let us become new creatures. It is true indeed, and we cannot but maintain, that to justification nothing but faith is required; but this caution must be added, it must be a faith that purifies the heart, that works an universal change, that shewes it self in the fruits: if therefore any of us would come in, let us have ready our answer, as a late Divine speaks, the dialogue betwixt Christ and a true Christian on this manner: First, (saith he) when God hath enlightened the eyes of a man, that he can see where this treasure is, what then? Why (saith the Christian) *I am so enslaved with the love of it, that I will have it whatsoever it cost me*: Yea (saith Christ) *but there is a price upon it*, it must cost thee dear, a great deal of sorrow, and trouble, and crosses, and afflictions: Tush, tell me not of price, (saith the Christian) *whatsoever I have shall go for it, I will do anything for it, that God will enable me*: Why, (saith Christ) wilt thou curb thine affections? wilt thou give up thy life? wilt thou be content to sell all thou hast? I will do it (saith the Christian) *with all my heart, I am content to sell all that I have, nothing is so dear unto me but I will part with it, my right Hand, my right Eye*: nay, if hell it self should stand between me and Christ, yet would I pass through it unto him. This (beloved) this is that violent affection which God puts into the hearts of his children, that they will have Christ whatsoever it cost them: yet understand me, I pray you: It is not to sell our houses, or lands, or children, but our sins that I mean: the Lord Jesus and one lust cannot lodge together in one Soul: no, if we are but once truly incorporated into Christ, we must take him as our Husband and Lord; we must love, honour, and serve him; we must endeavour after sanctification, purity, new obedience, ability to do, or suffer any thing for Christ; we must consecrate all the powers and possibilities of our bodies and souls to do him the best service we can; we must grieve and walk more humbly, because we can do no better: and thus if we do, though I cannot say but still we shall sin so long as we live on this earth, yet here is our comfort, *We have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins*. I say for our sins] effectually, if we believe in his Name, for it was for us he died, and they were our sins he purged, and this is that great benefit we receive from our Saviour, in that he by himself hath purged our sins.]

1 John 2.1. 2.

And now our sins being purged, our souls recovered, I may well end this Text; onely I shall give it one visit more, and so Farewel.

You see the malady, *Sin*] the remedy, *a purge*,] the Physician, *he*,] the Patient, *himself*] *our selves*;] for our infirmities were laid on him, and our sores became our solves, by whose vertue we are healed. Blesse we then God for the recovery of our souls; and be we careful for the future of any relapse whatsoever: these relapses are they we had need to fear indeed, for in them the diseases are more dangerous, sins are more pernicious, and men become *seven times more the children of Satan than ever they were before*. Now then we are healed, be we studious to preserve it all the days of our life, and we shall find at our death, that he that purged our sins will save our souls; we need not any other Purgatory after death; no, when our souls shall take their flights from our bodies, then are the Angels ready to conduct them to his Kingdom: and thither may we come for his sake, and his onely, who by himself (in his own person) hath purged our sins. Amen, Amen.

Matth. 22 44.



Heavens Happinefs.

LUKE 23. 43.

To day shalt thou be with me in Paradise.



E that purged our sins is here disposing of *Paradise*; at the same time when he hung on the Crosse, even giving up the ghost, he is dealing Crowns and Kingdoms to a poor penitent soul: thus like a glorious Sun that breaks through the watry clouds ere it appear unto us, our Saviour (*the Sun of righteousness*) shoots forth his rayes of Majesty through all his sufferings on a dejected sinner. Two malefactors suffer with him, the one rails on him, saying, *If thou be Christ, save thy self and us*: but the other prayes to him, *Lord, Remember me when thou comest to thy*

Kingdome: in the midst of his thralldom he proclaims his Kingdom and whom he sees a Captive, he believes a Lord: *Lord, remember me*: is it not strange, that through so many, such thick clouds of misery, this dying thief should behold his glory? but where grace aboundeth, what marvel is it? *The Natural man knoweth not the things of God, but he that is spiritual, discerneth all things.* No sooner was this penitent thief converted a Christian, but on a sudden, even on the very rack of torture he confesseth himself a sinner, and Christ his Saviour; and therefore desires to be remembered of him when he comes to heaven: Thus pouring out his soul in prayer, the *Bridegroom that became an harp*, saith Bernard, (*his Crosse being the wood; himself stretcht on it, the strings; and his words, the sound*) heark how he wrables the most heavenly musick that was ever chanted to a departing soul, *To day shalt thou be with me in Paradise.*

1 Cor. 2. 15.

Luke 2. 10.

The words are a Gospel, such as the Angels brought to the Shepherds, Luke 2. 10. *Behold, I bring you good tydings of great joy, here is rydings, good tydings; joy, and great joy, the greatest happinefs that ever could befall a mortal, now waits on a malefactor; at that time when the execution was a doing, death approaching, and the horrors of hell laying hold upon him; when a word of comfort would have been most seasonable, like apples of gold in pictures of silver: then comes our Saviour (as a messenger with a pardon) and he bids him be of good chear, there was happinefs towards him: when? to day] what? thou shalt be with me] where? in Paradise.]* Not a word but speaks comfort to the afflicted soul; be he howsoever afflicted for the present, yet there shall be a change; and the more to sweeten it,

Here is the { Celerity, to day]
{ Certainty, thou shalt be]
{ Society, with me]
{ Ubi, or place, where all joy is enjoyed, in Paradise.]

These are those four heads that issue out of *Eden*, may God give a blessing to the waiting, that you may bear good fruit till you are planted in that garden, whereof it is spoken, *To day shalt thou be with me in Paradise.]* We begin with the certainty of this promise, *Thou shalt be* &c.

Thou shalt be]

TO this purpose was that asseveration, *Verily, verily I say unto thee]* Nor is it enough that he affirms it, but he assures it, *For thou shalt be.]* Will and shall is for the King, and what is he lesse that bestows Kingdoms on his servants? here was a poor man desires only to be remembered of him, and in stead of remembering him, he tells him he shall be with him: how? but as a coheir of his Kingdome. Blessed thief, that had

had such a gift, and that made unto him with such assurance as this was! It is the promise of our Saviour, who to put him out of all doubt, he tells him it shall be so, *Thou shalt be with me in Paradise*. Whence observe,

That *Salvation may be made sure to a man*. If you would needs know the means (howsoever it was true in this Thief) it is not by any immediate suggestion, or revelation; Christ is now in heaven, and the holy Ghost works not by enthusiasmes or dreames; *The assurance of our salvation depends not upon revelation, but on the promises of the Gospel*: there then must we search and see, and if our hearts be rightly qualified, thence may we draw that fulness of perswasion with Abraham, who staggered not at Gods promises being fully perswaded, that what he had promised he was able to perform, Rom 4. 21. This doctrine we have confirmed by David, Psal. 35. 3. *Say unto my soul, I am thy salvation*. By Peter, in the 2 Pet. 1. 10 *Make your election sure*. By Paul, in the 1 Cor. 9. 26. *I therefore so run, not as uncertainly*. From all which we may argue, David would never pray for that which could not be; nor would Peter charge us with a duty which stood not in possibility to be performed; nor would Paul serve God at random, uncertain whether he should obtain any good, or prevent any mischief; no, but as one that was sure, that by so doing he should attain everlasting life, and without so doing he could not avoid eternal death. We may then be sure, if conditions rightly concur; and seeing this is a point we would be all glad to know, that we are sure to be saved, I shall beg others help, Gods assistance, and your patience, till we have opened the windows, and given you a light of the lodging where securely our souls may rest at noon-day.

Some lay the order thus, that to assure us of heaven, we must be assured of Christ; and to assure us of Christ, we must be assured of faith; and to assure us of faith, we must be assured of repentance; and to assure us of repentance, we must be assured of amendment of life.

Others tells us of more evidences, and we shall reduce them to these heads; *The testimony of our spirits, and the testimony of Gods Spirit*: It is not our spirit alone, nor Gods Spirit alone makes this Certificate, but both concurring; and thus Paul tells us, Rom. 8. 16. *The Spirit it self beareth witness with our spirit, that we are the children of God*.

1. Our first assurance then is the *testimony of our spirit*, and this witnesseth two wayes

By
Inward tokens,
Outward fruits.

Inward tokens are certain special graces of God imprinted in the spirit of a man, as godly sorrow, desire of pardon, love of righteousness, faith in Christ, for he that believeth on the Son of God, hath the witness in himself, faith the Apostle.

Outward fruits are all good deeds, holy duties, new obedience, and hereby we are sure that we know him, if we keep his Commandments, 1 Joh. 2. 3. To say then we are sure of heaven, and to live a life fitter for devils, what a fond saying is this? no, if we have a true testimony, we must be of good lives: it is our holiness, and justice, and mercy, and truth, that will be our best assurance: and so the Apostle assures us; *If ye do these things ye shall never fall*. See more of this in Media, Self-trial. Sect. 8.

2. Our second and best assurance is the *testimony of Gods Spirit*, which sometimes may suggest and testify to the sanctified conscience thus, or in the like manner, *Thou shalt be saved, Thou shalt be with me in Paradise*.

But here I must satisfy two doubts: First, by what means the Spirit of God gives this particular assurance? Secondly how a man may discern betwixt the assurance of this Spirit, and the illusion of Satan, who is the spirit of lies?

To the first we say, the means is either by an immediate revelation, or by a particular application of the promises in the Gospel, in form of an experimental syllogisme: as, *Whoever believes on the Son shall be saved*. But I believe on the Son; Therefore I shall be saved. The major is Scripture, the minor is confirmed by our faith, which if I have, I may say I believe: True, flesh and blood cannot say this, it is the operation of the holy Ghost; but if the work be wrought, and I feel this faith within my soul, what need I doubt but this assumption is true, *I believe on the Son*? Yet I hear some complain, they have neither sight nor sense of faith: and thus it is often with Gods dearest children: the Sun that in a clear sky discovers and manifests it self, may sometimes with clouds be overcast and darkened; and faith, that in the calmness of a Christian course shines, and shews it self clearly to the sanctified heart, may sometimes in the damp of spiritual desertion, or darkness of temptation, lie hid and obscured: there

Observ.

Fidelium non
g. cor. non ni-
tatur revelati-
one sed promissi-
onibus Evan-
gelii
Rom 4. 20. 21.
Psal. 35. 3.
2 Pet. 1. 10.
1 Cor 9. 26.

Cant. 1. 7.

Rom. 8. 16.

John 5. 10.

1 John 2. 9

2 Pet. 1. 10.

John 3. 36.

Heavens Happiness.

is therefore in the Saints, *the assurance of evidence, and the assurance of adherence*; The assurance of evidence, is that which is without scruple, and brings an admirable joy with it, and this more especially appears either in our more fervent prayers, or in our heavenly meditations, or in time of martyrdom, or in some quickening exercises of extraordinary humiliation, or in beginning of our spiritual, or end of our natural life, as most needful times; then doth Gods Spirit speak comfortably to us, whispering to our souls the assurance of our happiness, that we shall be inheritors of his kingdom. The assurance of adherence is that; which I doubt not the Saints have in their greatest extremity: for instance, many a faithful soul, that makes conscience of sin, lies and languishes upon the rack of fears and terrors, he feels nothing but a dead heart, and a spiritual desertion, yet in the mean time his soul cleaves unto Christ, as to the surest rock, and cries and longs after him, and for all his fears and sorrows he will still rest upon him, *Job-like, Though he slay me, yet will I trust in him*, Job 13. 15. Now this adherence unto Christ may assure him of salvation, for (if we speak punctually and properly) faith justifying is not to be assured of pardon, but to trust wholly upon Christ for pardon; and thus if he do, then may he with freedom of spirit say, *I believe on the Son*; whence ariseth this conclusion, which is the testimony of Gods Spirit, *therefore I shall be saved*.

To our second doubt, *how we may discern betwixt the testimony of Gods Spirit, and the illusion of Satan*? I answer.

First, *the testimony of Gods Spirit* is ever agreeable to the Word, and thus to try us, the Scripture tells us that *Whosoever is born of God, doth not commit sin*, 1 John 3. 9. which is not to be understood simply of the act of sinning, for *Who can say, my heart is clean*? but in this sense *he doth not commit sinne*, that is, he makes not a trade of sin, it doth not reign in him; if then thou allowest any lust in thine heart, or goest on in the willing practice of any one known sin, and yet hast a conceit that thou art sure of salvation, alas, thou art deceived *Thou hast made a lie thy refuge, and hid thy self under falsehood*.

Secondly, *Gods Spirit* breeds in the soul a Reverend love, and insatiable longing after all good means appointed and sanctified for our spiritual good: and therefore that heart which sweetly is affected and inflamed with the Word, and prayer, and meditation, and conference, and vowes, and singing of Psalms, and use of good books, we doubt not but it is breathed on by the Spirit of God; whilst others that use all these Ordinances out of custom or formality, or some other sinister end, alas, their conceit of being right, is built on the sands, and therefore down it falls at deaths flood, and is overwhelmed in destruction.

Thirdly, *Gods Spirit* is ever attended with the Spirit of Prayer, and therefore saith the Apostle, *We know not how to pray, but the Spirit it self maketh intercession for us with groanings which cannot be uttered*, Rom. 8. 26. O the blessed operation of this Spirit! it even warms the spirit of a man with quickning life, to pour out it self in the presence of the Lord his God, sometimes in more hearty prayers, and sometimes in more faint and cold, yet alwayes edged with infinite desires that they were far more fervent than they are: but on the other side, every deluded Pharisee is a meer stranger to the power of Prayer, if he prays often, (as I make it a question) yet never prays he from a broken heart, and this argues that all his confidence is no better than a weed which grows of its own accord, and therefore like *Jenah's gourd*, when affliction comes, it withers on a sudden.

Fourthly, *the testimony of Gods Spirit*, is often exercised and accompanied with fears, and jealousies, and doubts, and distrusts, and varieties of temptations, which many times will drive the soul thus distressed to cry mightily to God, to re-examine her grounds, to confirm her watch, to resort her counsel where it may be had; whilst on the contrary the Pharisees groundlesse conceit lies in his bosome without fears, or jealousies, or doubts, or distrusts, or any such a do; why so? alas, Satan is too subtle to trouble him in that case; he knows his foundation is falsehood, his hope of heaven no better than a golden dream, and therefore in policy he holds his peace, that he may hold him the faster.

Fifthly, *the testimony of Gods Spirit* is ever most refreshing at those times when we retire our selves to converse with God in a more solemn manner, when we feel that we have conquered, or well curbed some corruption of nature; when we are well exercised in the Ordinances of God, or in our sufferings by man for a good cause, and conscience sake; then (or at such times) shall we feel that sweetness of the Spirit cherishing our hearts.

Job 13. 15.

Rom. 8. 26.

Heavens Happiness.

hearts with a lightfome comfort that cannot be uttered; whilest on the contrary the deluded man is alwayes alike peremptory in his confidence; you shall not take him at any time without a bold perswasion, that he hopes to be saved as well as the best; thus like a man who lying fast asleep on the edge of a Rock, he dreams merrily of Crowns and Kingdomes, and will not off it, but on a sudden starting for joy, he tumbles into the bottome of the Sea, and there lies drowned in the deep; that assurance which is ever secure is but a dream, whereas the *testimony of Gods Spirit* is sometimes mixed with doubts, and some times (to our unspeakable comfort) with a secret, still, heart-ravishing voice thus speaks to our consciences, *Thou shalt be* *Thou shalt be* *with me in Paradise.*

You see the *testimony of Gods Spirit*, how it works in us, and how it is discerned by us; it works in us by a particular application of the promises in the Gospel, and is discerned by us by the Word, by our love, our prayers, our fears, our joyes at some times while we are a doing our duties. But for this, see our best evidences in *Media. Self-trial.* ch. 4. sect. 8. third Edition.

O blessed man that feels in his soul this blessed testimony! what is here comparable to it? riches are deceitful, pleasure is a toy, the world is but a bubble, only our Assurance of Heaven is the only real comfort that we have on earth; who then would not study to make this certain? if we purchase an inheritance on earth, we make it as sure, and our tenure as strong, as the brawn of the Law, or the brain of Lawyers can devise: we have conveyance, and bonds, and fines, no strength too much; and shall we not be more curious in the settling our eternal inheritance in *Paradise*? a man can never be too sure of going to Heaven; and therefore in Gods fear let us examine the *testimony of our Spirits* by the inward tokens, and by the outward fruits: let us examine the *testimony of Gods Spirit* by the means and the difference; and if we find both these testimonies to accord within us, how blessed are we in this vale of tears! it is an heaven upon earth, a *Paradise* in a wilderness; in a word, a comfort in all miseries, be they never so embittered. See a Thief hanging on the Crosse, an Engine of most grievous torture; but who can tell the joy that entred into him before he entered into Heaven? you may guesse it by his desire to be remembered of Christ when he came into his Kingdom; he begs not for life, nor pleasure, nor riches, nor honour; no, *There is one thing necessary*; give him Heaven and he cares for nothing; to this purpose doth he addresse himself to our blessed Saviour, and he asks.--What? *If thou be Christ, save thy self*, said the Jewes in derision; and, *If thou be Christ, save thy self and us*, said the other Thief to him; but this was only for the bodies safety; and here is a man quite of another mind, let the Jewes rack him, tear him, break all his bones, and pull him into atomes, if our Saviour will but do so much as remember him in his Kingdom, he desires nothing more: O blessed Christ, speak comfortably to his soul that begs it thus vehemently at thy hands! but why do I prevent? the bowels of our Saviour to yearn hear him; remember him? yes; he will remember him, and he shall be with him; comfortable news! how leaps his heart at these so blessed words? his desire is granted, and Heaven is assured, and the Spirit of God, yea, th God of Spirits thus testifies it to him, *To day* [*Thou shalt be with me in Paradise.*]

Luke 23.37,39

Thus far of the certainty of his salvation, *Thou shalt be*;] but as the grant is sweet that is certain, so is it yet more acceptable if done with expedition: and here is both the certainty and expedition, *Thou shalt be, when? to day* *with me in paradise.*

To day.

Our Saviour defers not that he promises, but as he quickly hears, and quickly grants: so he quickly gives him *paradise*, and a Kingdom. This sudden unexpected joy makes all more grateful: to tell us of Crownes and Kingdomes that we must inherit, and then to put us off with delayes, abates the sweetnesse of the promise: men that go to suits for lands & livings, though Lawyers feed them with hopes, yet one order after another, spinning our time to a multitude of *Termes*, makes them weary of the business: it is the happiness of this suitor that he comes to an hearing, but the highest degree of his happiness was the expedition of his suit: no sooner he motions, *Lord remember me when thou comest into thy Kingdom*; but the Lord gives him that he asks upon his first motion, *To day*, ere the Sun be down, the Kingdom shall be thine, *thou shalt be with me in Paradise.*

But you may object, was there no *Limbus Patrum*, no *Purgatory* to run through? but the very same day he died, he must then go to *Paradise*? no, unless *Limbus* or *Purgatory*

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Secundum animam ad inferos descendit, Gulielm. Pa. ii. cap. 11. secundum verbum.

gatory be Paradise it self, there is no such thing at all. Some there are, that rather than say nothing, speak thus: *Christ giving up the ghost, his soul descended into hell, and the very same day was this Malefactor partaker of Christs beatifical vision, with the other Patriarchs in Limbus.* But of how great difference is Paradise and Limbus, we shall hear another time: sure it is, Christ promised not a Dungeon in stead of a Kingdome, nor is Paradise a place of pleasure, of any such imaginary melancholy nature: we conclude then, *To day shalt thou be with me in Paradise,* it is all one, as to say, *To day (thy day of death) thou shalt be with me in Heaven, and there enjoy me in my Kingdome.*

But again, you may object, That Christ rather that day descended into hell, than ascended into heaven: The Creed teacheth, that after he was crucified, dead, and buried, he descended into hell.

Aug. Epist. 57

Perkins on the Creed.

To answer the objection, some go about thus; by *hell* (say they) is meant *Paradise* where the soul of Christ was all the time that his body lay in the grave: If this be not a misconstruction, I am sure it is no literal Exposition; and methinks a very strange kind of figure it is, to express Christs ascent into Paradise by his descent into hell. Others more probably understand Christs abode in the grave for the space of three dayes; *Augustin* after some turns and wrenches concludeth thus: *Est autem sensus multo expeditior, &c. It is a farre easier sense, and freer from all ambiguity, if we take Christ to speak these words, This day shalt thou be with me in Paradise* not of his *Manhood*, but of his *Godhead*; for the man Christ was that day in the grave according to the flesh, and in hell as touching his soul, but the same Christ as God is alwayes every where. Thus he: But this will not satisfie all, and therefore they argue thus against it; These words (say they) must be understood of his *Manhood*, not his *Godhead*: and why so? For they are an answer unto a demand, and unto it they must be suitable: Now the Thief (seeing that Christ was first of all crucified, and therefore in all likelihood should first of all die) makes his request to this effect; Lord, thou shalt shortly enter into thy Kingdome, remember me then: to which Christs answer (as the very words import) is thus much; I shall enter into Paradise this day, and there shalt thou be with me: but the *Godhead*, which is at all times in all places, cannot be said properly to enter into a place, and therefore not into Paradise. Again, when Christ saith, Thou shalt be with me in Paradise] he doth intimate a resemblance between the first and second Adam: the first Adam sinned against God, and was presently cast out of Paradise: the second having made a satisfaction for sinne, must presently enter into paradise. Now there is no entrance but in regard of the soul, or manhood, and therefore to apply it to the Godhead, were to abolish this analogy betwixt the first and second Adam.

R. Clerk D. in D. Serm.

B. Bilson, l. of the power of Hell destroyed, fol. 219. Rom. 10. 7.

These reasons are weighty; but should we say with *Augustin*, That Christ in his soul went down into hell, one of our Worthies can tell us, that Christs soul, united to his Godhead, might do all that, and yet be that day in Paradise: God works not lazily like man. Satan could shew Christ all the Kingdomes of the world in the twinkling of an eye, and Gods expedition exceeds his. To this agrees another, that we have no warrant in Gods Word, so to fasten Christs soul into hell for all the time of his death, but that it might be in Paradise before it descended into hell. That he was in Paradise must be received, because himself doth affirm it; and that he descended into the deep must be received also; for the Apostle doth avouch it; but how he descended, or what time he descended, as also what manner of triumph he brought thence, cannot be limited by any mortal man. To conclude, I will not deny, but that according to the Creed, he descended into Hell, yet howsoever we expound it, Metaphorically or literally, it hinders not this truth, but that immediately after death his soul went into Paradise.

The Objections thus solved, now come we to the Thief thus comforted by Christ, *To day] thou shalt be with me in Paradise.*

What? *To day?* without all doubts or delays? here is a blessed dispatch if we either consider the misery endured, or the joy to be received.

Phil. 2. 8.

First, in regard of his *miseries*, he was a Thief condemned and crucified: we read of four kinds of deaths in use amongst the Jewes: strangling, stoning, fire, and the sword: the Crosse was a death whether for the pain, the shame, the curse, farre above all other: we may it see in that gradation of the Apostle, *He became obedient to death, even to the death of the Crosse*, Phil. 2. 8. What Engine of torture was that? it spins out pain, it flowes his death, yet a little and a little, till it be more than any man can think: see his hands bored, his feet nailed, his legs broken, every part full of pain from top to toe; and thus hangs this Thief, the poyz of his body every moment increasing his pain, and his

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his own weight becoming his own affliction : in this case were not a quick riddance his best remedy ? were not the news of death better than a lingring life ? Lo then, to this eternal comfort, Christ our Saviour (*in the same condemnation*) grants him his desire : What would he have ? a dispatch of pain ? he shall have it *this day*] as *Samuel's* appearance said to *Saul*, *To morrow* (yea, to day) *thou shalt be with me.*

1 Sam. 28. 19.

But secondly, here is a greater comfort, his *miserics have an end, and his joyes are at hand* : while he is even gasping in deaths pangs, he is carried on a sudden from earth to heaven, from his Crosse to Paradise, from a world of wo to a Kingdome of happinelle and eternal blisse. O how blessed is the change, when in the very moment of misery joy enters ! Suppose you a poor man in the night-time out of his way, wandring alone upon the mountains, far from company, destitute of money, beaten with rain, terrified with thunder, stiffe with cold, wearied with labour, famished with hunger, and near brought to dispair with the multitude of miseries ; if this man upon a sudden, in the twinkling of an eye, should be placed in a goodly, large, and rich palace furnished with all kind of clear lights, warm fire, sweet smells, dainty meats, soft beds, pleasant musick, fine apparel, honourable company, and all these prepared for him, to serve him, honour him, and to anoint and crown him a King for ever ; what would this poor man do ? what could he say ? surely nothing, but rather in silence weep for joy : Such, nay, far happier was the case of this poor malefactor : he was like the man wandring on the mountains, full of as much pain as the Crosse could make him ; but on a sudden he and our Saviour crucified with him, both meet in his Kingdome : and now, Lord what a joy enters into him, when he entred into Heaven ! on *Calvary* he had nothing about him, but the *fewes* at his feet, and the nails in hands, and the Crosse at his back ; in stead whereof, no sooner comes he to *Paradise*, but the Angels, Arch-angels, *Cherubims*, *Seraphims*, all hug him, and embrace him ; imagine how was he astonished, and as it were besides himself at this sudden mutation, and excessive honour done unto him ! Imagine what joy was that, when he met our Saviour in his glory, whom that very day he had seen buffeted, scourged, crowned, crucified ; *blessed day that could ever bring forth such a change !* Beloved, I know not how to expresse it, but let your souls in some meditation flie up from *Calvary* to Heaven ; in the morning you might have seen Christ and this Thief hanging on two Cresses, their bodies stretched, their veins opened, their hands and feet bleeding in abundance : the one desiring to be remembered of the other, and the other complaining that he was forgotten of his Father : in this doleful case both leaving the world, ere night they meet again, and now what hugs, what kisses are betwixt them ? When *Joseph* met with *Jacob*, he fell on his neck, (*said Moses*) and wept on his neck a good while ; but never was any meeting on earth like this in Heaven : here we have a *Joseph* lift out of the dungeon to the Throne, where no sooner set, but our Saviour performs his promise of meeting him in *Paradise*, at which meeting the Angels sing, the Saints rejoyce, all Harps warble, all Hands clap for joy, and the poor soul of this penitent Thief ravished with delight, what does it, or what can it do, but even weep for joy (if any weeping were in Heaven) to see on a sudden so great a change as this ?

Math. 27. 46.

Gen. 46. 29.

And if this be his case, who will not say with *Balaam* ; *Let me die the death* (yea, let me live the life of the righteous, and let my last end be like his ? O let us (I beseech you) present unto our souls the blessed condition to come, and this will be effectual to stir us up to every good duty, and to comfort us in all conditions whatsoever : what will a man care for crosses, and losses, and disgraces in the world, that thinks of an heavenly Kingdome ? What will a man care for ill usage in his Pilgrimage, when he knowes he is a King at home ? we are all (in this time of our absence from God) but even strangers upon earth ; here then must we suffer indignities ; yet here is the comfort, we have a better estate to come, and all this in the mean time is nothing but a sitting of us to that heavenly Kingdome : as *Dauids* time between his anointing and investing was a very preparing of him, that he might know himself, and that he might learn fitnesse for to govern aright : so we are anointed Kings ; as soon as we believe, we have the same blessed anointing that is poured on our head, and runnes down about us ; but we must be humbled and fitted, before we are invested : a little time (and but a little) we have here to spend ; and let this be our comfort (howsoever we fare here) it is long ere we inherit. The afflictions of this life are not worthy of the glory that shall be shewed us, Rom. 8. 18. and therefore *Ignatius* in a burning zeal durst say it, *Fire, gallows, beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of devils,*

Use ;

Numb. 23. 10.

Rom. 8. 18.

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Heavens Happiness.

Aug. serm 13
de Janila

*I speak of
suffering and
repenting as
means, not as
the cause.

Let them come upon me, so I may enjoy this treasure of Heaven; and well might he say it, that knew what a change would be one day; for never was cold shadow so pleasant in hot Summer, never was casie bed so delightful after labour, as shall be this rest of heaven to an afflicted soul coming thither out of this valley of tears. O then what service should we do? what pain should suffer to attain this rest? were it to run through fire and water, were it (as Augustine said) to suffer every day torments, yea, the very torments of Hell, yet should we be content to abide it; and how much more when we may buy with out money, or money worth; we need not to part with any thing for it, but sin: This thief (now a blessed Saint in glory) *for a dayes suffering, an half dayes repenting, was Thus welcomed to Heaven; imitate we him in his repentance, not in his delay, he indeed had mercy at the last cast, but this priviledge of one inferres not a common law for all: one findes mercy at the last, that none should despair; and but one, that none should presume. Be then your sins as red as scarlet, you need not despair, if you will but repent; and lest your repentance be too late, let this be the day of your conversion: now abhorre sins past, sue out a pardon, call upon Christ with this Thief on the Crosse, Lord, Remember me, remember me now thou art in thy Kingdome: thus would we do, how blessedly should we die? our consciences comforting us in deaths pangs, and Christ Jesus saying to us at our last day here, our day of death, our day of dissolution, *To day shalt thou be with me in Paradise.*

Use. 2.

2. Let us admire at this free gift of Christ; it is true, I may presse upon you doing, suffering, faith, repentance, yet understand a right, Gospel-conditions make not the gift lesse free; if life be offered to a condemned man upon condition that he should beg, and wait, before he have his pardon, and take him for his Lord who hath thus redeemed him, all this is no satisfying of the justice of the law, especially when the condition is also given, as it is by Christ to all his chosen: Christians! admire at this: surely we shall admire at this when we come to enjoyment; methinks I hear this blessed Thief thus speak in Heaven; O Jesus, what didst thou see in me, that thou shouldst judge me meet for such a state as this? that I who was a robber, a thief, should be clad in the brightness of this glory? that I who was but lately groaning, weeping, dying, should now be as full of joy as heart can hold? Alas! what was my prayer, my tears, my repentance, to such a reward as this? O when a self-denying, self-accusing, humble soul, who thought himself unworthy the ground he trod on, and the air he breathed in, unworthy to eat, drink, or live, shall be taken up into this glory; he who durst scarce come amongst, or speak to the imperfect Saints on earth, because he was unworthy; for his soul to find it self rapt up into Heaven, and closed in the arms of Christ, even in a moment; do but think with your selves what the transporting, astonishing admiration of such a soul will be? now if such admirings be in Heaven, admire now, begin we now to admire at this free grace, free gift of Christ, who will one day freely say to us, *To day shall you be with me in Paradise.*

We have dispatcht with expedition this dispatch, this expedition, to day] the next day you shall hear the happiness of this grant, which is the society of our Saviour, *thou shalt be: with whom? with me] in Paradise.*

With me]

And is he of the Society of Jesus? yes, (though no Jesuite neither, for they were not then hatcht) but what noble order is this, where the Saints sing, Angels minister, Archangels rule, Principalities triumph, powers rejoyce, Dominations govern, Virtues shine, Thrones glitter, Cherubims give light, Seraphims burn in love, and all that heavenly company ascribe and ever give all laud and praises unto God their Maker? here is a Society indeed, (I mean not of Babylon, but Jerusalem) whither Jesus our Saviour admits all his servants, and whereto this Thief on the Crosse was invited, and welcomed, *Thou shalt be with me] in paradise.*

For if *with me]* then *with all* that is *with me*, and thus comes in that blessed company of Heaven; we will onely take a view of them, and in some scantling or other you may guesse at Heavens happiness.

With me] and therefore with my Saints; blessed man that from a crew of thieves (by one hours repentance) became a companion of Saints; and novv he is a Saint amongst them: vvhath joy is that he enjoys vvith them? O my soul, couldest thou so steal Heaven by remorse for sin, then mightiest thou see--- vvhath? all those millions of Saints that ever lived on earth, and are in Heaven; there are those holy Patriarchs, Adam, Noah, Abraham, and the rest; not novv in their pilgrimage tossed to and fro on earth, but abiding for ever on Mount Sion, the City of the living God.

Heb. 12. 22.

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God: there are those goodly Prophet, *Esay*, *Jeremy*, *Ezekiel*, and the rest; not now subject to the torments of their cruel adversaries, but wearing Palms and Crowns, and all other glorious Ensigns of their victorious triumphs; there live those glorious Apostles, *Peter*, *Andrew*, *James*, *John*, and the rest; not now in danger of persecution or death, but arrayed in long robes washed and made white in the blood of the Lamb: there live those women-Saints, *Mary*, *Martha*, and that Virgin-mother; not now weeping at our Saviour's deaths, but singing unto him those heavenly songs of praise and glory world without end: there are those tender infants (an hundred forty four thousand, *Revel. 14. 1.*) not now under Herod's knife bleeding unto death, but harping on their harps, and following the Lamb whithersoever he goeth: there lives that noble army of Martyrs, (they that were slain upon the earth, *Revel. 18. 24.*) not now under the mercileffe hands of cruel tyrants, but singing and saying their *Hallelujahs*, *salvation*, and *glory*, and *honour*, and *power* be unto the Lord our God: there dwell all the Saints and servants of God (both small and great, *Revel. 19. 5.*) not now fighting in this vale of tears, but singing sweet songs that echo through the Heavens; As the voice of many waters, as the voice of mighty thunderings, so is their voice, saying, *Hallelujah*, for the Lord God omnipotent reigneth. And is not here a gooly troop, a sweet company, a blessed society and fellowship of Saints? O my soul; how happy wer't thou to be with them! yea, how happy will that day be to thee, when thou shalt meet all the Patriarchs, Prophets, Apostles, Disciples, Innocents, Martyrs, the Saints, and servants of the King of Heaven? why thus happy and blessed is this penitent Thief: no sooner entred he into the gates of Heaven, but there meets him with musick and dancing, all the quire of Heaven, and (Lord) what a joy entred into his soul when his soul entred into his Masters joy? Tell me (could I speak with thee that dwellest in the Heavens) what a day was that, when stepping from the Crosse, and conducted to Paradise, thou wast there received with all honourable companies and troopes above? there did the Patriarchs meet thee, and the Prophets hug thee, and the Martyrs struck up their Harps to bid thee welcome to the Tabernacle of Heaven. Such honour have all his Saints that attain the fellowship of the Saints in glory.

But more than so, thou shalt be with me] and therefore with my Angels: Lo here a blessed company indeed; these are the heavenly Choristers eternally singing Jehovah's praise: The Seraphims cry aloud, *Holy, Holy, Holy is the Lord of Hosts*; an Army answer to the antheme, *Glory to God on high*: The whole Quire of heaven adde the burthen, *Thou art worthy, O Lord, to receive honour, and glory, and power; for thou hast created all things, and for thy sake they are and were created.* O heavenly harmony consisting of ten thousand times ten thousand various sorts of Musick! I heard (saith John the Divine) the voice of many Angels round about the throne, and the number of them was ten thousand times ten thousand, thousands of thousands; these are the shining and singing Stars, of which God told his servant Job, *The morning Stars sing together, and the sons of God shout for joy.* These are the winged Choristers of heaven, whom John the Divine heard singing their songs of *Hallelujah* and *Hosanna*; I heard (saith he) the voice of a great multitude, as the voice of many waters, the voice of many Angels, singing, and saying, *Hallelujah*, and again, *Hallelujah*: these are the nimble Posts of heaven, whom Jacob saw flying up and down the Ladder: these are the Protectors of the godly, whose aid God promised the Israelites; Behold, I send an Angel before thee to keep thee in the way, and to bring thee to the place which I have prepared. These are the Guardians of Gods children of whom our Saviour told his Disciples, that in Heaven their Angels alwayes behold the face of his Father: these are the armies of God, who meeting Jacob in his journey, he said, *This is Gods host*: these are the spirits and Ministers of God, whom David describing by the purity of their substance, and readinesse of their obedience, he calls the Angels spirits, and his Ministers a flame of fire. They are shining and singing stars, winged choristers, nimble Posts of heaven, Protectors of the godly, guardians of children, the armies of the Almighty, the spirits and Ministers of the great Jehovah.

What blessed company is this we shall enjoy in heaven? there is nothing in them but is amiable, nothing in them but is admirable: O that this clay of ours should come to dwell with those incorporeal spirits! and yet see here a man, a thief, (the worst of men :) by his confession, and contrition, and faith in Christ, is now become a companion with Angels.

Nor is that all, Thou shalt be with me] not onely with my Saints and Angels, but with me] (with my soul) in Paradise. His soul indeed was there, though his body at that

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time was in the grave; and if the *soul* be it that makes us men, what a passing great joy is that, when men standing amongst the Angels, shall see their Lord, the Lord of heaven, not to be an Angel, but a man? Here is the solace of Saints, when they shall see and say, who is yonder that rules on the Throne of heaven? who is yonder that sits on the right hand of God the Father? and they shall answer themselves again, It is he that for us became man; it is he that for the salvation of our *souls* hath took upon him a *body and soul*. And think now with thy self, whosoever thou art that readest (if thou wilt but spend thy *few evil dayes* in his fear, and so die in his favour) what a comfort will it be unto thee to see that *Lamb* sitting on his seat of state? If the wise men of the East came so far, and so joyced to see him in the Manger, what will it be to thee to see him sitting and glittering in his glory? If *John Baptist* did leap at his presence in his mothers belly, what shall his presence do in his royal and eternal Kingdome? *It passeth all other glories* (saith *Austin*) *to be admitted to the inestimable sight of Christ his face, and to receive the beams of glory from the brightnesse of his Majesty*: nay, should we suffer torments every day, or for a time the very pains of hell it self, thereby to gain the sight of Christ, and of his Saints, it were nothing in comparison. No wonder then, if *Paul* desire to be dissolved and to be with Christ. Alas, who would not be so? *O most sweet Saviour* (saith one devoutly) *when shall this joyfull day come? when shall I appear before thy face? when shall I be filled with thy excellent beauty? when shall I see that countenance of thine, which the very Angels themselves are so desirous to behold?* an happy time sure will it be to each faithful soul: and thus happy was this man, he parted sorrowfully with our Saviour on the Crosse, but he met him joyfully in his Kingdome: those sweet *souls* that both left the world at one time, no sooner had heaven-gates opened unto them, but with mutual kisses they embraced each other in unspeakable manner.

August.

Phil 1. 23.

Nor was this all; *thou shalt be with me,*] not onely with my *soul*, but with my *Godhead*: this indeed was the height of blisse, the very soul of heavens joy it self; set aside this, and crown a man with the Empire of all the earth, the splendour of Heaven, the royal endowments of a glorified soul, the sweetest company of Saints and Angels, yet still would his soul be full of emptinesse, and utterly to seek for the surest Sanctuary whereon to rest: only once admit him to the face of God, and then presently, and never before, his infinite desire expires in the bosome of his Maker: I deny not but the other joyes in Heaven are transcendent and ravishing, but they are all no better than accessories to this principal, drops to this Ocean, glimpses to this Sun. If you ask, how can our souls enjoy this *Godhead*? I answer, two wayes; first, by the *understanding*; secondly, by the *will*. The *understanding* is filled by a clear glorious sight of God, called *Beatifical vision*; *We shall see him face to face*, saith *Paul*, 1 Cor. 13. 12. *We shall see him as he is*, saith *John*, 1 John 3. 2. For as the Sun by his beams and brightnesse enlightens the eye, and the air, that may see not onely all other things, but also his own glorious face: so God, blessed for ever (in whose presence ten thousand of our Suns would vanish away as a darksome mote) doth by the light of his Majesty, so irradiate the mindes of all the blessed, that they behold in him, not onely the beauty of all his creatures, but of himself; and thus shall we see and know that glorious mystery of the Trinity, the goodnesse of the Father, the wisdom of the Son, the love and comfortable fellowship of the holy Spirit: nothing that can be known, but in him we shall know it, in most ample manner.

1 Cor. 13. 12.

1 John 3. 2.

But seeing vision is taken from sense, it may be demanded, what our bodily eyes shall see in heaven? I answer,-- 1. The glorious manifestations of the presence of God in some such sort as was on the Mount, where we finde mentioned *a bright cloud, and his cloaths were white as the light, and his face did shine*, Matth. 17. 2, 5. Or as when God appeared in *Solomons Temple* where *the glory of the Lord filled the house, that the Priests could not enter*, 1 King. 8. 11. Now this was a visible glory, and surely some such, but a far more excellent manifestation is in heaven obvious to the very eyes of Saints. 2. The glorified bodies of the blessed Saints full of beauty and brightnesse; it is said that at the day of judgement at the right hand of Christ, shall stand a company of glorious creatures, but on the left hand shall be an ugly company, and many of them deformed; for if we credit *Durandus*, their sins not being taken away, the fruits of sin will still remain upon them, as lameness, blindness, maimedness, &c. but in heaven all comeliness and excellency will appear in the Saints, for they shall be as *Jewels* made up; now a Jewel must be cut and polished, it must have a lustre set upon it, and be set in gold before it be made up; and thus must the Saints be, and so they shall appear

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pear one to another. 3. The glorified body of our blessed Saviour; we shall see him that is dearer than all our friends, that died for our sins, not in his humility, but in the brightness of his glory.

Secondly, the *will* is for ever satisfied with a perfect, inward, and eternal communion with God himself; Christ that is God and man, by his Manhood assumed uniteth us unto God, and by his Godhead assuming uniteth God unto us; so that by his secret and sacred communion, we are made partakers (and as it were possessors) of God himself: O bottomlesse depth, and dearest confluence of joyes and pleasures everlasting! here is the perfection of all good things, the Crown of glory, the very life of *Life everlasting*. And well may it be so, for what can the soul desire; God will not be unto her? it is he that is eminently in himself beauty to our eyes, musick to our ears, honey to our mouths, perfume to our nostrils, light to our understanding, delight to our will, continuation of eternity to our memory; in him shall we enjoy all the varieties of times, all the beauty of creatures, all the pleasures of *Paradise*. Blessed Thief, what a glory was this to be admitted to the society of Christ in his Deity! *Thou shalt be with me?*] how then should he be but happy? *Where could he be ill with him? where could he be well without him?* In thy presence there is fulness of joy, and at thy right hand there are pleasures for evermore; joy, and fulness of joy; pleasures and everlasting pleasures. Blessed are all they that live in thy house, O Lord, for they shall praise thee eternally world without end, Psal. 84. 4.

But a little to enlarge on this. *To be with the Godhead,*] implies these things. 1. The presence of God. 2. The blessed vision of God. 3. The happy union with God. 4. The glorious communion with God. 5. The fruition of God. 6. The enjoyment of the Saints themselves in God.

First, *To be with God*, implies the presence of God: heaven it self were not heaven without the presence of God: it is the presence of God that makes Heaven wheresoever it is; *David would not be afraid though he walked in the valley of the shadow of death, so that God were with him*, Psal. 23. 4. *Luther would rather be in hell with Gods presence, than in Heaven God being absent*. And if the presence of God takes away dread of the shadow of the valley of death, and makes hell to be more desired than heaven, what will the presence of God make Heaven to be? The three children in the fiery furnace with Gods presence were happy; how happy then are the Saints with Gods presence in Heaven? God made rich promises to *Moses*, yet he could not be satisfied without the presence of God; *If thy presence be not with us, bring us not hence*: And the Apostle when he would set out the misery of those that are damned, he saith, *They shall be punished with everlasting destruction from the presence of the Lord*. Now the presence of God, must needs be the happiness of the Saints.

1. Because this must needs draw out all their graces in all the sweet savour of them; *While the King sitteth at his table, my spikenard sendeth forth the smell thereof*.

2. The presence of God quickens all the comforts of the Saints, and keeps them alwayes in vigour and activity; as the Sun quickens things that lay dead, so Gods presence hath a quickning power, it keeps the comforts of Gods people green, and lively: when they shall be presented faultlesse before the presence of his glory, it shall cause exceeding joy.

3. The presence of God fills the souls and bodies of the Saints with glory; for it fills the heavens with glory, much more must it fill an immortal soul with glory, because that is more capable of glory than heaven: if the Sun can put a glory upon these dark creatures here below, much more can the presence of God put glory upon the glorified bodies and souls of the Saints.

Secondly, *To be with God*, implies the beatifical vision of God: the Saints shall be where he is, and they shall see his face. *Behold, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is*. The glory of this may appear in these particulars.

1. To see God as the first being of all, or the principal of all good; this is a most blessed thing: to see *Adam* the first father, or *Eve* the first mother of mankind, or for a child to see his father, and mother, out of whose loins and bowels he came, whom he hath not seen in many years, this is a joy and comfort: but to see the Creator, the first principle of all things, that must be a great, and infinite contentment, and to see him that hath done all the good in the world, hath much satisfaction in it: *Shew us the Father, and it sufficeth*.

2. To see God in his unity; whereas now we understand God only according to his

Ubi male poterat esse cum illo? ubi bene poterat esse sine illo? Aug. Psal. 16. 11. Psal. 84. 4.

Psal. 23. 4. Luch. in Ger. cap. 30.

Exod. 33. 16. 2 Thel. 1. 9.

Cant. 1. 12:

John 14.

Revel. 21. 43. 1 John 3. 2.

1 John 14. 6.

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veral attributes, as the manifestation of the infinite simple; his being in one way we call power, in another way we call mercy and bounty, in another way justice, and so we apprehend God according unto the several attributes that God hath manifested himself in: whereas there are not many things in God, but all those several attributes that we apprehend diversly, are but one excellency in God; as one beam of the Sun shining through a red glasse causes a red reflection, and the same Sun shining through a blew Glasse, causes a blew reflection; and so the same excellency of God shining one way we call by one name, and the same excellency of God working another way we call by another name, and yet it is all one in God; and though we cannot apprehend it now, yet we shall see God in his unity afterward.

3. To see God in the Trinity; though there be but one God, yet there are divers persons; to see how the Father begot the Son, and how the Spirit did proceed from the Father and the Son, and the difference between the procession of the Spirit, and the generation of the Son; the sight of God in the mystery of the Trinity is a most glorious thing.

Phil. 53. 17.

4. To see God in his glory: there is a promise that *they shall see the King in his Beauty, or in his Glory*: There is a great deal of difference between seeing the King at an ordinary time, and seeing him when he is in his Robes, with his Crown upon his Head, and his Septer in his Hand, and set upon his Throne, with all his Nobles about him in all his Glory. So God doth manifest himself a little now, but this is not all that he doth intend, he will manifest himself in his Glory; and oh what a happiness is that!

5. To see God in his eminency: the Saints shall see how all excellencies that are in the Creatures, are eminently contained in the absolute perfection of the Divine Nature: all the good that is in the effect is in the causes, and the good of those causes in their causes, and so at length they come to the first principle: so all the good that we can see in all objects that give content, we may see all eminently in God, & see God in all.

1 Johu. 3. 2.

6. To see God *as he is*: Now there is a great deal in that, *to see God as he is*; and for explication of that, there are these three branches.

1. Not to see him only negatively, for that is not *to see him as he is*: the most that we see of God now is by way of negation, rather than any positive sight: when we say of God, he is incomprehensible, that is, he is such a God as cannot be comprehended, that is, but negation; when we say of God, he is infinite, that is, he is such a God as hath no bounds of his being; this is still a negation, to say what God is not: but now in Heaven, we shall not see God only by way of negation, but we shall see that positive excellency of God, *We shall see him as he is*.

2. Not to see him only in his effects, and not as he is in himself; we do not see the face of God, but his back-parts; we look upon the Sun, and there we see somewhat of the power of God, but it is but the effect of Gods power, and not Gods power it self: but then *We shall see him as he is*.

3. Not to see him undistinguished from the Creatures. Here now we see almost nothing of God distinguished from created things: Say what you will of God, *that he is a Spirit*, that is, a created thing; *that he is wise, or holy, or just, or merciful*, there is some what of all these in the creature; onely he is infinitely above all, and this is by way of negation: but we do not see him in that positive excellency which does difference him from all created things; onely in Heaven we shall thus see him, *We shall see him as he is*.

7. To see God by a transforming sight. The light that shall come from God upon the mind, it shall perfect the mind, and transform the mind into the same likeness with God. It shall not be a meer notional sight, as men may speak much of God, and have a notional vision of God; but there is a great deal of difference between the notional vision of God, and Deifical vision of God: it is not only beatifical, but Deifical; for it doth transform a man into the likeness of God. A deformed man may see a beautiful object; and that sight shall not make him like that beautiful object; but the sight of God shall make the soul glorious as God is glorious: *We shall be like him*.

1 Johu 3. 2.

8. To see God so as never to lose him: This adds much to the happiness of the Saints. To have but one glimpse of the face of God, though it were gone presently, it were a great happiness beyond all that the world affords; but God shall not only pass by, but stand still, so as the soul shall never lose the sight of God, but it shall have it to all eternity, and the eyes of the soul shall be eternally opened to see God.

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If a man looks upon a delightful object, he is loath to have the eye drawn from you shall never have your eye drawn from God.

9. To see God in our selves. It is an happiness to see God in the creature, much more to see God in our selves. The chiefest of the glory of God, next to that which appears in Jesus Christ as God-man, shall appear in the Saints; and the chief excellency of God that the Saints shall see, shall be within themselves; they shall see more of the glory of God within themselves, than in all the Heavens besides.

Thirdly, *To be with God*, implies the happy union with God. Sight is higher than presence, and union is higher than sight. And thus Christ prays to his Father, *That they may be one in us, as thou art in me, and I in thee.* Now that there shall be such a wonderful glorious union between God and the soul in Heaven, appears upon these grounds.

John. 17. 21.

1. There is not such distance between God and the soul, but that it is capable of union with God: One would think, how is it possible that God should be so united to the soul, being there is such an infinite distance, betwixt God and the soul: But there is no such distance, as that there should not be a glorious union betwixt them. There is a great deal of likeness betwixt God and the Soul: First, in the spirituality, God is a Spirit, and the soul is a spirit. Secondly, in the immortality, God is immortal, and the soul is immortal. Thirdly, in the high excellency of God, the understanding, and will, the soul is endued with understanding and will.

2. God shall see nothing but himself in the souls of his Saints. Now things that are of a like nature, do unite: Bring an hot fire-brand to the fire, and it doth unite presently, because the fire doth find something of it self there, if there were some moisture in the brand, it would not so fully unite. So here we cannot have full union with God, because though God see somewhat of his own in us; yet there is a great deal in us that is not Gods: But when we shall be wholly free from sin, and God shall see nothing but his own in us, that must needs be a ground of a most glorious union,

3. There shall be an infinite inflamed love betwixt God and his Saints: indeed here is an union of love, but in Heaven there will be a further degree of Love; and love being enflamed, there must needs be a glorious union.

4. The bond of connexion of God and the soul together, requires it; namely, the meditation of Christ. O this union with God is enough to cause the souls of Gods people so to be satisfied, as to say; *Though all things be taken from me, it is enough, I have somewhat of Gods presence here, but I shall have the glorious presence, and vision of God, and union with God hereafter: and though mine eyes should never see good day after, or never see comfortable object in this world, this is enough, I shall see God, and have full union with God, though God should rend this creature, or that creature, the dearest husband, the dearest wife, or the dearest comfort in the world from me; yet it is enough that God and my soul are somewhat united, and that God and my soul shall have a glorious union hereafter!*

Fourthly, *To be with God*, implies the glorious Communion with God. Union is the ground of Communion: in this Life there is a Communion that the Scripture speaks of; *Our fellowship is with the Father, and his Son Jesus Christ: and The Communion of the Holy Ghost be with you,* saith the Apostle. But certainly it shall be another manner of Communion that the Saints shall have with God in the world to come. Now this Communion, it stands either in regard of the work of God upon and towards his Saints, or the work of the Saints upon and towards God: for Communion is on both sides; and that in these four things:

1 John 1. 3.

2 Cor. 13. 14.

1. Communion consists in the delight they have in one another: there is full, actual, mutual, everlasting delight between God and the Saints in heaven.

2. In Communion there is a mutual wishing and willing of good to one another. Now God shall wish all good to the Saints, and they wish all good to God? but what good can they wish or will to God? It is true, there can be no addition to the essential goodness of God, but they can will that this his goodness be honoured and praised.

3. In Communion, there is the communion of what one hath unto another. And thus God communicates himself to his Saints immediately, fully, freely, everlastingly. And so the Saints communicate to God in the same way that God communicates to them: They are always worshipping God immediately, not through Ordinances; they are always communicating themselves, and all that they are or have, to God fully and freely.

4. In

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1. In Communion with God there is a familiar converse between God and the saints. And herein are these particulars:

1. God manifests himself in a suitable way to the conditions of his people, so condescending to their condition, that though his Majesty be infinite, yet it shall no way be a terrour unto them. The Scripture speaks of the familiar converse that God hath with his people here, that they are called *friends*, *Abraham* was called the *friend of God*; and the Disciples were called *friends*; but hereafter the friendship shall be much more full and sweet.

Psal. 25. 14.
Prov. 3. 32.
1 Cor. 2. 16.
Cant. 1. 4.

2. God opens himself to his Saints. Much is said of Gods opening of himself to his people here, *Psal. 25. 14. Prov. 3. 32. 1 Cor. 2. 16. Cant. 1. 4.* They are brought into his Chamber, that is, he discovers his secrets to them. *The mysteries of the Kingdom are revealed to the Saints here, much more in Heaven: God will there reveal all his secrets; they shall not only see his face, but they shall see Gods heart.

Fifthly, *To be with God*, implies the fruition of God. Now this fruition of God consists in these things:

1. There is in fruition a reflect act of the soul, whereby it comes to know what it hath. It hath a God, and it knows it by a reflect act; and upon this it is, that there is no creature can be said to enjoy a thing properly, but the rational creature. And this will add much to the happiness of Gods people, in that as they shall be filled with happiness, and glory, filled with God; so they shall know all their happiness.

2. There is in fruition the having use of all. If a man be never so rich, and have never so great possessions, if he have not the actual use of what he hath, he cannot be said to enjoy them. A man may have right to a thing, and yet for the present not enjoy the use of it: But now the people of God, as they shall have God to be their portion, so they shall enjoy God fully, to have what use they will of all the Attributes of God, and all that is in God: and this is an infinite good and happiness to the people of God, that they shall have as much use of Gods infinite wisdom, infinite power, infinite mercy, as they will; and they cannot will it so soon, but they shall have it, nor so easily, as they may enjoy it. Then we enjoy the benefit of friendship, when one friend says to another, *Make use of all I have as your own, as you will*: so shall God come to his people and bid them make use of all his riches, and glory, and excellency as they will.

1 Tim. 6. 17.

3. There is in fruition the sweet and comfort of all that we do use, or else we do not enjoy that we have: If a man should have the use of his estate, and meat, and drink, if he have not the sweet and comfort of it, he cannot be said to enjoy it; but when the comfort is let out, that the soul is sensible of it, then he may be said to enjoy it; and hence it is that God is said to give all things to us richly to enjoy; he gives the thing, and he gives the comfort with it, and so a man is said to enjoy it.

Collo. 3. 3.

Sixthly, *To be with God*, implies the enjoyment of the Saints in God. As they shall enjoy God, and God in themselves; so they shall enjoy themselves in God, living in God continually. *Your life is hid with Christ in God*: the life of Saints here is an hidden life, and it is hidden in God, but then it shall be a revealed life, and revealed in God, and enjoyed in God. Hence is that phrase, *Enter into your Masters joy*; That enters not into you, but you must enter into it: it is your Masters joy; not onely that joy that your Master gives, but the same joy your Master hath, that joy you shall enter into, and live in. And it was said of *John*, that he was on the Lords day in the Spirit; it is not said, that the spirit was in him, but it is said, he was in the spirit; that was a beginning of the glorious condition of the Saints of God, that they shall be in the Spirit of God; not only God in them, but they in God; as a drop of water in the Sea swallowed up in it. There are three degrees of love to God: loving of God for our selves, and loving God for himself, and loving our selves for God; the one is but a natural love, the second is a gracious love, the third is a love of the glorified Saints; and in this kind of love of God, and enjoyment of our selves in him, the soul shall be ravished with God, and be in a kind of extasie eternally.

Revel. 1. 10.

Here you may see that most people in the world mistake Heaven; they look at Heaven and God in a sensual manner: where are they that look at Heaven in these spiritual excellencies, about enjoying God, or being with God in this manner? As the Jewes looked for a carnal Messiah, whose kingdom should be in the earth,

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earth, and whose Glory should be external, not considering the spiritual Kingdom of Christ; so most in the world look but for a carnal Heaven. It is a good evidence of the truth of grace, if you can look to heaven with a right eye, in a right manner, to look at the spiritual part, and spiritual excellency in Heaven. I conclude,

You see now Heavens society, they are *Saints, and Angels, and Christ, and God blessed for ever and ever.*

Who then would not *forsake Father and Mother*, the dearest fellowship of this world to be with Christ in his Kingdome? You that love one another in the deepest bonds, who cannot part out of this life but with the survivors grief, and hearts-break: tell me what a merry day will that be, when (you shall not onely meet again, never more to part asunder, but when) Christ our Saviour shall gladly welcome you (every one of you) into his society, *Thou shalt be with me.* And let me speak to the joy of us all, I mean all broken-hearted Christians (as for you that are prophane ones, you have your portion here, therefore stand you by, and let the Children come to their share) a day will come, I trust in the Lord, when I shall meet you, and you me, in the Kingdome of Heaven: a day will come, I trust in the Lord, when you and I shall be all admitted into the society of *God and of Christ, and of his Saints, and of the Angels*: a day will come, I trust in the Lord, when with *these eyes we shall behold our Redeemer*, together with that Thief that was crucified with him: a day will come, I trust in the Lord, when we shall meet again with all the *Saints* that are gone afore us: and is not this a comfort? What shall we say, when we see our Saviour in his Throne, waited on with *Mary his Mother, and Magdalen, and Martha, and Lazarus, and Paul, and Peter*, and all the Apostles and Disciples of our Lord and Saviour? yea, when this Thief shall be presented to our view, the wounds in his hands and his feet shining like Stars, and Pearls, and Rubies, all his body glittering in glory, and his Soul magnifying the Lord for his conversion and salvation world without end.

But stay, lest we be led too forward, there is no such thing for us, if we are not in the Covenant of grace: Heaven is both happy and holy, and if we would enjoy Heaven, then we must fit our selves to that estate to which God hath preserved us: to this purpose saith the Apostle, *Our conversation is in heaven, from whence we look for the Saviour.* Phil. 3. 20. He was assured of Heaven, & therefore he conversed as a Citizen of Heaven before he came there, every way he carried himself (as much as earth would suffer him) like them that live in Heaven: and thus must we (if ever we go to Heaven) become like to those that are in that place. *Deceive not your selves, neither Whoremongers, nor Adulterers, nor Extortioners, nor the like, shall enter into the Kingdom of God,* 1 Cor. 6. 9. Do men who live in these sins without all remorse or repentance ever think to go to Heaven? is it possible that ever any flesh should go out of the puddle into the Paradise? no, no, *Away ye workers of iniquity, I know you not,* saith our Saviour: let no man cherish presumptions of an heavenly Kingdome, except he abstain from all sins against Conscience. What then? But so live we here as becomes his servants; and thus when we part, it is but for better company: we lose a few friends, but we shall find him that welcomes all his with this heavenly Harmony, *Thou shalt be --- with whom? with me] in Paradise.*

Hitherto of the Society. The last thing considerable is the place or *Ubi*, where his Soul arrived; but of that hereafter, as the Lord shall enable me. God give us all grace so to live here, that howsoever we go hence one after another, yet at last we may all meet together with our Lord and Saviour in his heavenly Paradise.

In Paradise.

And where was that? our Adversaries say in *Limbus*, and yet (to give them their due) *Bellarmino* so means not as that *Limbus* was Paradise, but that in *Limbus* this Thief had his Paradise, to wit, the vision of God: *The vision of God* (saith *Bellarmin*) is a true Paradise indeed, not local, but spiritual. But, with *Bellarmines* leave, we have no such sense of Paradise in any part of holy Writ. In the Old Testament we read of an earthly Paradise, wherein *Adam* lived; in the New Testament we read of an Heavenly Paradise, whither *Paul* was caught; yet both these were local: for the one (saith *Moses*) was a garden Eastward in Eden, Gen. 2. 8. and the other (saith *Paul*) was in Heaven, which he calls the third heaven, 2 Cor. 12. 2. and that Paradise in my Text must

Use. 1.

Use. 2.

Phil. 3. 20

1 Cor. 6. 9.

Matth. 25. 41.

Ille enim vere Paradisus deliciarum est, non corporalis, aut localis, sed spiritualis & celestis. Bellar. de. 7. verbis Domini. l. 1. c. 4. Gen. 2. 8. 1 Cor. 12. 2, 4

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be understood of *Heaven*, this resemblance confirms; the first *Adam* sinned against God, and was presently cast out of that *Paradise* on earth; the second *Adam* made satisfaction for sinne, and so must presently enter into this *Paradise* of Heaven, because of the sin of the first *Adam*, both he and all his posterity were thrust out of *Eden*; because of the sufferings of the second *Adam*, both he, and we, this Thief, and all Believers are to go into Heaven: So then this *Paradise* whither Christ is gone, and this Thief went with him, what is it? but as *Paul* calls it, *the third heaven*? or as the Thief himself styled it in his prayer to our Saviour, *Remember me, where? in thy Kingdome*.

And if this be it we call *Paradise*, what can we say of it? *It is not for us* (saith *Bernard*) *in these earthly bodies to mount into the Clouds, to pierce this fulnesse of light, to break into this bottomlesse depth of glory; this is reserved to the last day, when Christ Jesus shall present us glorious and pure to his Father, without spot or wrinkle. And yet because God in his Word doth here give us as a taste of Heaven, by comparing it with the most precious things that are on earth, let us follow him so far as he hath revealed it, and no further.*

*In the midst of Paradise is a Tree of Life, Rev. 2. 7. and this Tree bears twelve manner of fruits, yielding her fruit every moneth, Rev. 22. 2. What more pleasant than Life; and what life better then where is variety of pleasure? here is a tree of life, and the life of the tree; a Tree of life that renews life to the eaters, and the life of the tree bearing fruit every moneth; and as many moneths, so many fruits; such are the varieties of Heavens joyes, where youth flourisheth that never waxeth old, change of delights and choice too entereth that never knoweth end. But look we a little further: John that calls this place Paradise, Rev. 2. calls this Paradise a City, *Rev. 21. and hereof he gives us the quantity and quality, the bignesse and beauty: First, for the greatnesse of it; An Angel with a golden Reed measures it, and he finds the length, and the breadth, and the height of it are equal. Secondly, for the beauty of it, The walls (saith he) are of Jasper, and the foundation of the Walls garnished with all manner of precious stones; the twelve gates are of pearls, and the streets paved with pure gold: there is no need of Sun or Moone: for the glory of God lightens it, and the Lamb (Christ Jesus) is the light thereof. See here the excellency of this City: on which words to give you a short Comment.*

Wee'l begin first with the *Greatnesse* of it: The Angel sets it down twelve thousand Furlongs, ver. 16. Yet that we may know this certain number is but figuratively taken, you may guesse at the immeasurable magnitude of this City, by those many *Mansions*, spoken of by Christ, *John 14. 2. In my Fathers house are many Mansions*: How many? so many (saith one †) as would suffice *in finitis mundis*, a thousand worlds of men; and though all the men in this one world attain not to it. it is not for want of room, but of will; *They believe not in him who hath prepared these seats for them.* And guesse it you may by that incredible distance betwixt Heaven and Earth. Some Astronomers compute, that betwixt us only and the *starry Firmament*, there is no lesse than seventy four Millions*, seven hundred three thousand, one hundred, eighty miles; and if the *Empyrean* Heaven (as many say) be two or three Orbs above the *Starry firmament*, how many more miles is it then beyond? and the further it is distant (we all know well enough) the heavens being Orbwise, and one comprehending another, that which is furthest or highest, must needs be the greatest; hence is it that Scriptures compare the height of heaven (and consequently the magnitude) to the perfection of God past finding out; *Canst thou by searching find out God?—it is as high as heaven, what canst thou do? Job. 11. 8.*

Secondly, If such be the immensity, what think you is the *beauty*? It is a most glorious City, whose walls are of *Jasper*, whose building is of *gold*, whose gates are of *pearls*, whose foundation of *precious stones*: and if such be the gates and streets, what then are the inner rooms? what are the dining Chambers? what are the lodging rooms? O how unspeakable is the glory of this City! Kings shall throw down their Crowns before it, and count all their poimp and glory but as dust in comparison; and well they may: for what is an earthly *Kingdome* to this heavenly *Paradise*? where is mirth without sadness, health without sorrow, life without labour, light without darkness, where every Saint is a King, adorned with light as with a garment, and clad in the richest robes that God bestowes upon a creature.

But that which more especially commends the beauty of this City, is the lustre of it, There

Bern. Super
Cont. serm 38.

Rev. 2. 7.
Rev. 22. 2.
*Rev. 21. from
the 10. verse
to 24.
Some understand this of
a glorious
Church on
earth, which
must be after
the destruction
of the
whore, beast,
dragon, and
all covert and
open enemys,
which new
state will abide
till glory
come; their
chief argument
is drawn from
ver. 24. I shall
not much
contradict
the comment
of others,
though as yet
I am not fully
convinced of
it.
John 14. 2.
† Rolloc. in Job.
cap. 14.
* Casman.
§ Davos p. 27.
Job. 11. 8.

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There is (saith John) no need of Sun or Moon; it is *verus sol* ☉, wholly light not like the starry firmament, bespangled here and there with glittering spots; *It is* it were one great, one glorious Sun, from every point it pours out abundantly whole of purest light, and then what a light is this?

Nor is this all; for the glory of God lightens it, and the Lamb is the light thereof; besides the native lustre, there is the glory of God, the glory of all glories; this is it for which Moses prayed, *O Lord, I beseech thee shew me thy glory*: to whom God answered, *Thou canst not see my face and live,--- but I will put thee in a cleft of the rock, and will cover thee with my hand while my glory passeth by; then will I take away my hand, and thou shalt see my back-parts: but my face shall not be seen.* And if Moses face shone so bright with seeing Gods back-parts, that the Israelites were afraid to come nigh him, and that he was fain to cover his face with a veil while he spake unto them, how bright then is Paradise, not only lightened with the back-parts of God, but with his own divine glory? From the Majesty God of (saith a Modern) there goes out a created light, that makes the whole City glitter, and this being communicated to the Saints, God thereby causeth that they see him fully face to face.

Exod. 33. 18.
20, 21, 22, 23.

Ex. 34. 30, 33.

Zanch de Cælo
beat. l. 1. c. 4.

Again, The glory of God, and the Lamb of God both give their lights; that Lamb that was slain from the beginning of the world, that body of his once crucified, now brighter than ten thousand Suns, O how infinitely glorious doth it make this Paradise, this City of God? His countenance is as the Sun that shineth in his strength, saith John, Revel. 1. 16. But what stars are those in his hands & his feet? Where the nails pierced, now it sparkleth; where the spear entred, now it glittereth gloriously: if we look all over him, his head and his hairs are as white as snow, his eyes are as a flame of fire, his feet like unto fine brasse, as if they burned in a furnace: no wonder then if such beames come from this Sun (the Sun of righteousness) that all heaven shines with it from the one end to the other

Revel. 1. 16.

Ibid v. 14, 15.

And yet again the Lamb and the Saints all give their lights; for We know that when he shall appear, We shall be like him, 1 Joh. 3. 2. how like? Why, He shall change our vile bodies that they may be fashioned like unto his glorious body, Phil. 3. 21. In what like? even in this very quality; for, They that be wise shall shine, Dan. 12. 3. How shine? as the brightness of the firmament: nay more, as the starres, saith Daniel: nay more, as the Sun saith our Saviour; nay, yet more, saith Chrysostome: howsoever the righteous in heaven are compared to the Sunne, Matth. 13. 43. It is not, because they shall not surpass the brightness of it; but the Sunne being the most glittering thing in this world, he takes a resemblance thence only towards the expressing of their glory. Now then what a masse of light will arise in Paradise, where so many millions of Sunnes appear all at once? If one Sun make the morning sky so glorious, what a bright shining and glorious day is there, where's not a body but 'tis a Sun? Sure it is, There shall be no night there, no need of candle, no need of Sun, or Moon, or Star. O that this clay of ours should be partakers of such glory! what am I O Lord, that being a worm on earth, thou wilt make me a Saint in heaven? this body of earth and dust shall shine in heaven like those glorious spangles in the firmament; this body that shall rot in dust, and fall more vile than a Carrion, shall arise in glory, and shine like the glorious body of our Saviour in the mount of Tabor. To come neer my Text: See here a Saint-Thief shining gloriously; he that was crucified with our Saviour, at whose death the Sun hid her face with a veil, now he reigns in glory without need of Sun; for he is a Sun himself, shining more clearly than the Sun at noone: he that one day was fastened to a Crosse, now walks at liberty through the streets of Paradise, and all the joyes, all the riches, all the glory that can be is poured upon him. What else? He is in Paradise, and what is Paradise but a place of pleasure? where sorrow is never felt, complaint is never heard, matter of sadness is never seen, evil successe is never feared; but instead thereof there is all good without any evil; life that ver endeth, beauty that never fadeth, love that never cooleth, health that never impairerth, joy that never ceaseth; what more could this penitent wish, than to hear him speak that promised Paradise, and performed his promise, *To day thou shalt be? thou art with me in Paradise]*

1 John 3. 2.

Phil. 3. 21.

Dan. 12. 3.

Matth. 13. 43.

Chrysost. in

Matth. Hom 6.

Revel. 21. 23.

An thus in a Map have I given you Paradise] for quantity great, for quality glorious; hereafter you may know it better, when you shall walk through the streets, observe the towers, fully contemplate the glory: which that you may, one word of application before I end.

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9, &c.
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meditate then with what sweet delight every true servant of God may bathe himself before-hand, even in this valley of tears! Did we but think on this glorious place, wherein are those heavenly mansions prepared for us, did we spend many thoughts upon it, and ever and anon sigh and seek after it, untill we came to the fingering and possession of it; O how would these heavenly meditations ravish our souls, as if Heaven entred into us, before we entred into heaven! Consider of this in what case soever we are, whether we are vexed; or injured, or oppressed, or persecuted for the Name of Christ, there is nothing so imbittered, that a thought of heaven will not sweeten: yet I say not that we are only to think of it; with all let us strive and strain to get into this golden City, where streets, walls, gates, and all is gold and pearl; nay, where pearl is puddle, and nothing worth in comparison of those things which shall be revealed unto each faithful soul.

Use 2.

On the other side, Consider with your selves what fools are they who deprive themselves willingly of this endlesse glory; who bereave themselves of a room in this City of Pearl, for a few carnal pleasures? what Bedlams and humane beasts are they, who shut themselves out of *Paradise*, for a little transitory pelf? What sots and senseless wretches are they, who wittingly and willfully bar themselves out of this Palace, for the short fruition of worldly trash and trifles? As for you, of whom I hope better things, let me advise you for the love of God; for the love of Christ, for the love that you bear to your own souls, that you will settle your afflictions on things above, and not on things beneath; and then you shall find one day the comfort of it, when leaving this world, the Spirit of Christ shall whisper to your souls this happy tidings, *To day shalt thou be with me in Paradise.*]

Here is an end: Shall I now cast up the accounts of what I have delivered you? the total is this:

Every sinner that repents and believes, shall be saved: you need no other instance than this Thief on the Crosse, at one hearty tear, one penitent prayer, *Lord, remember me in thy Kingdom*, the Lord gives him his desire; see here the fiat, *thou shalt be*] the expedition, *to day*] his admission, *with me*] the place whither he is inducted, *it is into Paradise:*] and there now he officiates, doing service to God without ceasing, world without end. O Lord give me grace so to repent and believe, that whensoever I go hence, *that day I may be with thee in Paradise.* AMEN.

FINIS.

Soli Deo Gloria.
